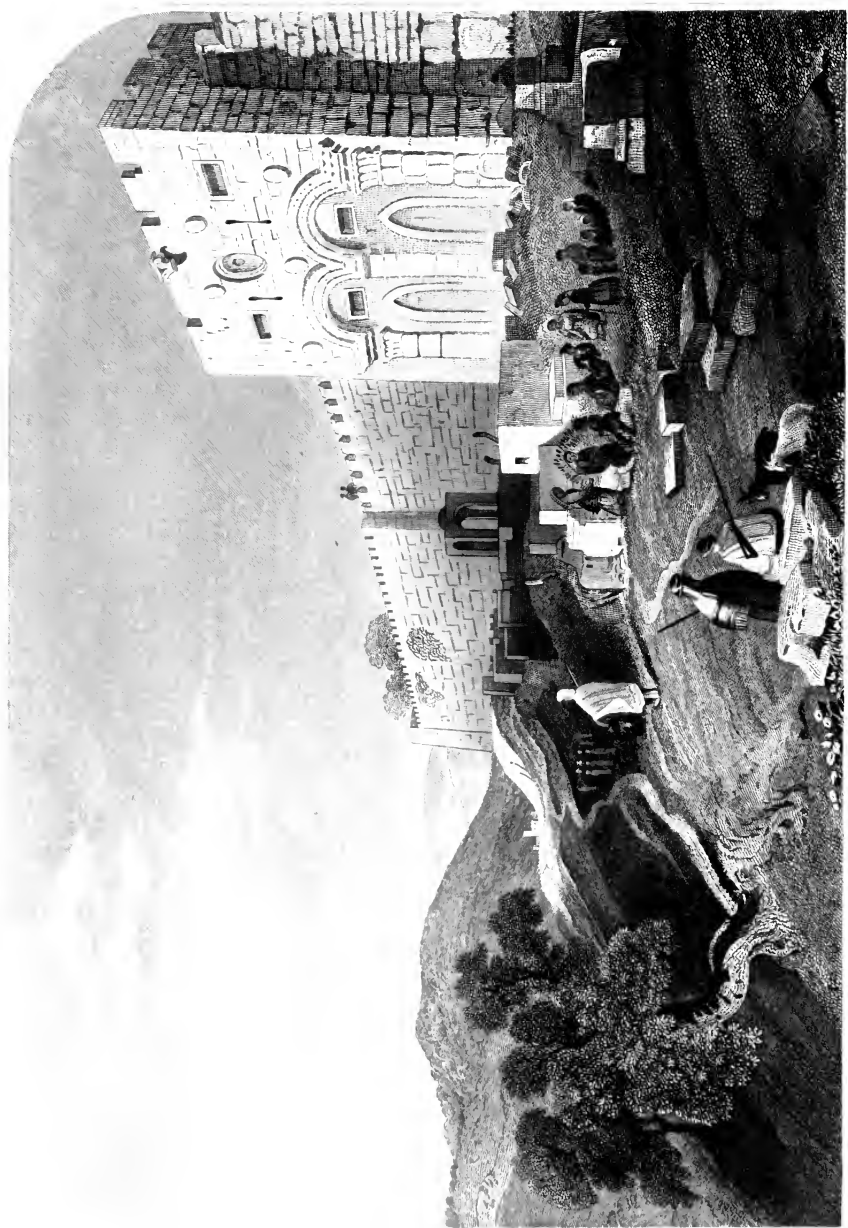


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FROM

THE NEW TESTAMENT

ARE ILLUSTRATED.

BY

Black

REV. WILLIAM JONES.

WITH ARTICLES FROM

Bishop Clark, Rev. Dr. Krummacher, Rev. T. L. Cuyler, Rev. D. Curry, D. D., Bishop
Thomson, Rev. Dr. Crosby, Bishop Hall, Rev. Dr. Buddington, Rev. Dr. Chalmers,
Rev. Dr. Tyng, Bishop Simpson, Rev. Dr. Bushnell, Rev. C. H. Spurgeon,
Rev. T. DeWitt Talmadge, and other Celebrated Authors.

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PREFACE.

It has been the intention of the author of this work, from the beginning of its construction, to use only such anecdotes and incidents as peculiarly illustrate selected passages of the New Testament. It is possible that, to the minds of some readers, a portion of its articles may not appear to illustrate the texts to which they are attached. From such he craves a kind and charitable regard for the work, hoping they will remember, that what to some minds may appear less relevant and pointed than desirable to them may be valuable to others.

It is humbly believed that this volume fills a hitherto unoccupied space in literature, by happily combining Scripture, Incident, and Exposition, so that the most common passages of Holy Scripture, when read in connection with the articles attached to them, will be invested with new interest, and suggestive of new lines of thought.

The following pages will preserve many valuable and hitherto scattered fragments of literature by putting them in permanent form. About five hundred different authors are represented in the work, which comprises more than one thousand separate articles. Many of these authors have been dead for centuries, but here speak again as voices from the grave. The compiler trusts that the minister of the gospel will find in this collection suitable illustrations to use in the pulpit, and helps in social meetings; and that the superintendent of the Sunday school will be greatly aided by it in his work, while the common reader will find what will interest and profit him wherever he may open the book.

The author would not fail to make acknowledgment of indebtedness to the New Cyclopedia of Illustrations, by Rev. E. Foster, from which a few articles have been taken; also from Things New and Old, and Arvine's Cyclopedia, and other smaller volumes; while many of the selections have come from religious papers of various Christian denominations. A considerable portion of the book has never appeared in print before, being original articles of the expository and incidental class, prepared by the author and others expressly for this work.

If this volume shall strengthen the weak, encourage the young, in the service of Christ, embolden the timid, establish the wavering, awaken the careless, and recover the deceived from the error of his way, the author will feel that the labor of years has not been in vain. That some of these results, or all of them, may be realized by sending forth this book to the world, is the prayer of

WILLIAM JONES.

LYONS, N. Y., October, 1874.



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NEW TESTAMENT ILLUSTRATIONS.

THE BOOK THAT IS EVER AHEAD.

The book of the generation of Jesus Christ, the Son of David, the Son of Abraham. — *Matthew* 1:1.

THE Bible has a history in its make-up that belongs to no other book. Portions of it antedate all other books by at least one thousand years. It was not written during the lifetime of any one man, nor in any one generation, nor in any one country; for it was about seventeen hundred years in being written. It had nearly one hundred different writers, of various educational attainments; yet it contains no essential error in science, philosophy, or art, while it is the standard in morals for the whole world. Though written so long ago, and by so many different persons, under such a variety of social and political conditions, it needs no alteration in its description of God, its code of morals, its system of motives, and its adaptation to the needs of mankind. Other books wear out, and are laid aside—this Book multiplies with years. Other books speak of the past, or cautiously approach the present—this Book opens up the future. The world outgrows other books—the world grows *into* this, for the world is taking on the letter and spirit of the Bible. — *Bishop Thomson.*

HIS NAME CALLED JESUS.

And she shall bring forth a son, and thou shalt call his name **JESUS**: for he shall save his people from their sins. — *Matthew 1:21.*

THOU shalt call his name Jesus," said the angel who announced his birth to Joseph, "for he shall save his people from their sins." Even Joshua, whose name is identical in Hebrew, was so called prophetically, as the saviour or deliverer of Israel from enemies and dangers; and in this he was a type of him who was to come, not as a military conqueror and earthly prince, though men so expected him; not as a deliverer of the Jews from Roman vassalage, and the restorer of their ancient independence, but as a Saviour from a far worse bondage and a more terrific ruin — from perdition, from damnation, not of angels, nor of devils, nor of men, without exception or discrimination; but of those predestined to belief in him; his people, the Saviour of his people; not from temporal or physical distresses, but from sin; not from the sins of others, but their own; not from its effects, but from itself; not merely in the life, but in the heart; not merely in the stream, but in the spring, the source, the principle, the essence; for the gospel is not only good news of a Saviour, but of him who came, of him who was called Jesus, because he was to save his people from their sins. — *Joseph A. Alexander, D. D.*



SCRIPTURAL TITLES OF CHRIST.

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. — *Matthew 1:23.*

THE following collection of scriptural names which refer to Christ is both curious and remarkable: Adam, Advocate, Almighty, Amen, Angel, Ancient of Days, Anointed, Apostle, Author and Finisher of Faith; Babe, Beginning of the Creation of God, Begotten of the Father, Beloved, Bishop, Blessed, Branch of Righteousness, Brazen Serpent, Bread of Life, Bridegroom, Brightness of the Father's Glory, Bundle of Myrrh; Camphire, Captain, Child, Chosen, Consolation of

Israel, Corner Stone, Covenant, Counsellor, Covert, Creator; David, Day's Man, Day Star, Deliverer, Desire of all Nations, Dew, Diadem, Door of the Sheep; Eagle, Elect, Emmanuel, Ensign, Eternal Life, Everlasting Father, Express Image; Faithful Witness, Feeder, Finisher of Faith, Fir Tree, First Begotten, First Fruits, First and Last, Flesh, Fountain, Forerunner, Friend of Sinners; Gift of God, Glory of God, Glorious Lord, God, Gold, Golden Altar, Governor, Gracious, Guide; Habitation, Head of the Church, Heir of all Things, Help, Heritage, Highest, High Priest, Most High, Holy One of God, Holy One of Israel, Holy Child, Honey-comb, Hope, Horn of Salvation, Husband; I Am, Jacob, Jah, Jehovah, Jesus, Image of God, Immanuel, Immortal, Inheritance, Invisible, Israel, Judah, Judge; King; Ladder, Lamb, Lawgiver, Leader, Light, Lion of the Tribe of Judah, Living God, Long Suffering, Lord, Lovely; Man, Master, Mediator, Melchisedek, Merciful, Messenger, Messiah, Michael, Mighty God, Minister, Morning Star; Nazarite; Offspring of David, Only Begotten, Ointment; Passover, Plant of Renown, Potentate, Prince, Prophet, Propitiation, Power of God, Purifier, Physician, Polished Shaft, Priest; Ransom, Reaper, Redeemer, Resurrection, Refiner, Refuge, Righteousness, Rock, Rod and Staff, Root of David, Rose of Sharon, Ruler in Israel; Sacrifice, Salvation, Samaritan, Sanctification, Sanctuary, Seed of Abraham, Seed of the Woman, Seed of David, Second Man, Servant, Shepherd, Shield, Shiloh, Solomon, Son of God, Son of Man, Spirit, Stone Refused, Strength of Israel, Strong God, Substance, Sun of Righteousness, Surety, Sharp Sword; Tabernacle, Teacher, Temple, Testator, Treasurer, Tree of Life, Truth; Vine; Wall of Fire, Way, Well of Living Water; Wedding Garment, Wisdom of God, Witness, Wonderful, Word of God, Worthy; Yesterday, To-day, and Forever.



FOLLOW THE TRUE LIGHT.

Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. — *Matthew 2:2.*

IT is the observation of a good man now with God (Bishop Hooper, in a letter to Mistress Anne Warcup), that the

wise men, travelling to find Christ, followed only the star, and as long as they saw it they were assured that they were in the right way, and had great mirth in their journey; but when they entered into Jerusalem (whereas the star led them not thither, but unto Bethlehem), and there would be instructed where Christ was born, they were not only ignorant of the place where, but they had lost the sight of the star that should guide them thither. Whereof we learn in any case, that whilst we be going to learn Christ, to seek Christ, which is above, to beware we lose not the star of God's Word, who only is the mark that shows us where Christ is, and which way we may come to him. These are the good man's own words; whereunto may be added, that whereas David made the Word of God a lantern to his feet, and a light unto his path (Psalm 119:105), we would not suffer ourselves to be led aside by every *ignis fatuus*, every false fire that presents itself unto us, but to keep close to the Word of God, which will bring us to the knowledge of Christ here, and the full enjoyment of him hereafter.



WHY THE INFIDEL WAS TROUBLED.

When Herod the king had heard these things, he was troubled, and all Jerusalem with him. — *Matthew 2:3.*

NOTHING save the essential truths of God's Word can give comfort and true peace, either living or dying. And in living, if men are not resting on the Word of God, they can at least have no rest in denying it. The very fear lest the Bible be true is enough to mar all earthly enjoyment.

A celebrated infidel said one day to a friend of his who had imbibed the same principles, "There is one thing that mars all the pleasures of my life." "Indeed!" replied his friend. "What is that?" He answered, "I am afraid the Bible is true! If I could know for certain that death is an eternal sleep, I should be happy; my joy would be complete! But here is the thorn that stings me. This is the sword that pierces my very soul. If the Bible is true, I am lost forever." He will find it true.

BETHLEHEM OF JUDEA.

And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel. — *Matthew 2:6.*

WHAT sacred emotions fill the soul at the mention of Bethlehem! What deep prophetic truths are uttered concerning the nativity of our Saviour! "And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel." More than eighteen centuries have rolled away since the shepherds of Judea watched on the plains of Bethlehem, listening to the angelic strains, "Glory to God in the highest, and on earth peace, good will toward men." Since then, the name of Jesus, dear to millions, has bowed the heart wherever it has been proclaimed. And at this period, sublime with the march of Christianity, the name of Jesus, upheld on the starry banner of the cross, pours the oil of healing on the stricken, the suffering, and the oppressed, with magic power. The pilgrim goes and comes from this sacred spot deeply impressed with the sanctity of the place. The Christian grows strong in faith, expecting the fulfillment of the divine prophecy, when the Son of God shall appear in all his glory, descending to judge the nations of the earth. — *Wm. D. Ensign.*



GIFTS OF GOLD TO JESUS.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. — *Matthew 2:11.*

ALL down through the Christian centuries, covetousness has been the chief barrier to Christ's cause; the one great and only insurmountable obstacle in the way of the world's evangelization. This world will never be converted until Christian nations, imitating the example of the wise men from

the east, shall lay their gold at Jesus' feet. Prophecy is full of this idea. Whenever she takes her harp to hymn the glories of Messiah's reign, the consecration of the world's wealth forms a prominent strain in the lofty anthem. "To him shall be given of the gold of Sheba." "The merchandise of Tyre shall be holiness to the Lord; it shall not be treasured nor laid up." "Surely the isles shall wait for me, and the ships of Tarshish, first to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God." "Kings shall bring presents unto him." "They shall bring gold and incense." Dr. John Harris, in his admirable treatise on "Mammon," utters a sentiment which ought to be read and re-read, and pondered, and prayed over, by every disciple of Jesus. He says, "We repeat the momentous inquiry, and we would repeat it slowly, solemnly, and with a desire to receive the full impression of the only answer which can be given to it. What has prevented the gospel from fulfilling its first promise, and completely taking effect? What has hindered it from filling every heart, every province, the entire mass of humanity, with the one spirit of divine benevolence? Why, on the contrary, has the gospel, the great instrument of divine love, been threatened, age after age, with failure? It must be attributed solely to the treachery of those who have had the administration of it—to *the selfishness of the church*. No element essential to success has been left out of its arrangements; all those elements have always been in the possession of the church; no new form of evil has arisen in the world, no antagonist has appeared there, which the gospel did not encounter and subdue in its first onset; yet at this advanced stage of its existence, when it ought to be reposing from the conquest of the world, the church listens to an account of its early triumphs, as if they were meant only for wonder, and not for imitation; as if they partook too much of the romance of benevolence to be again attempted."

WARNED BY A DREAM.

And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. — *Matthew 2: 12.*

REV. G. TENNENT, of New Jersey, relates that a young man of his congregation, by trade a carpenter, from being of sober habits became an habitual drunkard. He dreamed one night that he returned home intoxicated, fell from the top of the stairs to the bottom, broke his neck, and opened his eyes in hell. Horrified at what he heard and saw, he entreated the governor to let him depart. "No, no," said the governor, "there is no discharge from this place; you see thousands coming in, but none going out." He, however, continued his entreaties, and at last was allowed to leave on one condition — that he would return that day twelvemonth. In his efforts to flee he awoke, and found it was a dream. He called on Mr. Tennent the next day, and, greatly alarmed, related his dream. Mr. Tennent told him it was a mercy he was out of hell, and that if he did not repent, and seek for mercy through Christ, he would in reality reap the fruit of his doings through an eternity in hell. The young man forsook his former company, applied himself cheerfully to work, and became a reformed character. About six months after this he was met by some of his old profligate companions, who began to jeer him for his sober habits, and asked him to go with them and take a glass. He first refused, but at last gave way. This led to his former drunken habits. He returned home one night intoxicated, fell from the top of the stairs to the bottom, broke his neck, and, without doubt, his guilty spirit must have been hurried to that place of woe where hope never comes. "No drunkard," says the Bible, "shall inherit the kingdom of God." From a memorandum made by Mr. Tennent at the time the man called on him, it appeared he was killed on the night twelvemonth on which he had dreamed the fearful dream. His dream had been actually fulfilled.

GETTING ON TOO FAST.

And saying, Repent ye: for the kingdom of heaven is at hand. — *Matthew* 3:2.

A PIOUS old slave had a wicked master. This master had much confidence, however, in the slave's piety. He believed he was a Christian. Sometimes the master would be serious and thoughtful about religion. One day he came to the old slave, with the New Testament in his hand, and asked if he would explain a passage to him. The slave was willing to try, and asked what it was. "It is here in Romans," said the master. "Have you done all that it tells you to do in Matthew, Mark, Luke, and John?" inquired the slave, seriously fixing his eye upon his master's. "No, I haven't," said he. "Then you're getting on too fast, too fast, master. Go back to the beginning of the book, do all that it tells you till you get to Romans, and you will understand it easy enough then, for the book says, If a man will do my will, he shall know of the doctrine."



SOLEMN THOUGHT AWAKENED.

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? — *Matthew* 3:7.

A N irreligious young man once went to hear Mr. Whitefield preach; he took for his text *Matthew* 3:7, 8. "Mr. Whitefield," said the young man, "described the Sadducean character; this did not touch me. I thought myself as good a Christian as any man in England. From this he went to that of the Pharisees. He described their exterior decency, but observed that the poison of the viper rankled in their hearts. This rather shook me. At length, in the course of his sermon, he abruptly broke off, paused for a few moments, then burst into a flood of tears, lifted up his hands and eyes, and exclaimed, 'O, my hearers, the wrath to come! the wrath to come!' These words sank deep into my heart, like lead in the waters. I wept, and when the sermon was ended, retired

alone. For days and weeks I could think of little else. Those awful words would follow me wherever I went: 'The wrath to come! the wrath to come!'" The result was, that the young man soon after made a public profession of religion, and in a short time became himself a preacher of the gospel.

JUDGMENT DAY SEPARATIONS.

Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. — *Matthew 3 : 12.*

AS wheat or chaff we all shall appear in the great day of judgment. There is a machine in the Bank of England which receives sovereigns, as a mill receives grain, for the purpose of determining wholesale whether they are of full weight. As they pass through, the machinery, by unerring laws, throws all that are light to one side, and all that are of full weight to another. That process is a silent but solemn parable for me. Founded as it is upon the laws of Nature, it affords the most vivid similitude of the certainty which characterizes the judgment of the great day. There are no mistakes or partialities to which the light may trust: the only hope lies in being of standard weight before they go in. — *Arnot.*

CHRIST'S APPEAL TO THE SCRIPTURES.

Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. — *Matthew 4 : 7.*

WE cannot fail to be struck, in the course of the Saviour's public teaching, with his constant appeal to the word of God. While at times he utters, in his own name, the authoritative behest, "Verily, verily, *I say unto you,*" he as often thus introduces some mighty work, or gives intimation of some impending event in his own momentous life: "These things must come to pass, that *the Scriptures be fulfilled, which saith.*" He commands his people to "search the Scriptures;" but he sets

the example by searching and submitting to them himself. Whether he drives the money-changers from their sacrilegious traffic in the temple, or foils his great adversary on the mount of temptation, he does so with the same weapon: "*It is written.*" When he rises from the grave the theme of his first discourse is one impressive tribute to the value and authority of the same sacred oracles. The disciples on the road to Emmaus listen to nothing but a *Bible lesson*: "He expounded unto them in all *the Scriptures* the things concerning himself." How momentous the instruction herein conveyed! The necessity of the absolute subjection of the mind to God's written word, making churches, creeds, ministers, books, religious opinion, all subordinate and subservient to this—"How readest thou?" rebuking the philosophy, falsely so called, that would distort the plain statements of Revelation, and bring them to the bar of proud Reason. If an infallible Redeemer, "a law to himself," was submissive in all respects to the "*written law*," shall fallible man refuse to sit with the teachableness of a little child, and listen to the divine message? There may be, there *is*, in the Bible what reason staggers at: "We have nothing to draw with, and the well is deep." But "*Thus saith the Lord*" is enough. Faith does not first ask what the bread is made of, but *eats* it. It does not analyze the components of the living stream, but with joy draws the water from "the wells of salvation."



BIBLE OR NO BIBLE.

The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. — *Matthew* 4: 16.

REV. DR. ADAMS, addressing the New York Bible Society, beautifully illustrated the benign influence of the Word of God, by contrasting those countries where it is perused with those in which it is prohibited. "Tell me," said he, "where the Bible is, and where it is not, and I will write a moral geography of the world. I will show what, in all particulars, is the physical condition of that people. One glance of your eye

will inform you where the Bible is, and where it is not. Go to Italy: decay, degradation, suffering, meet you on every side. Commerce droops, agriculture sickens, the useful arts languish. There is a heaviness in the air; you feel cramped by some invisible but mighty power. The people dare not speak aloud — they walk slowly — an armed soldiery is around their dwellings — the armed police take from the stranger his Bible before he enters the territory. Ask for the Bible in the bookstores: it is not there, or in a form so large and expensive as to be beyond the reach of the common people. The preacher takes no text from the Bible. Enter the Vatican, and inquire for a Bible, and you will be pointed to some case where it reposes among prohibited books, side by side with the works of Diderot, Rousseau, and Voltaire. But pass over the Alps into Switzerland, and down the Rhine into Holland, and over the Channel to England and Scotland, and what an amazing contrast meets the eye! Men look with an air of independence; there are industry, neatness, instruction for children. Why this difference? There is no brighter sky — there are no fairer scenes of nature — but they have the Bible; and happy is the people who are in such a case, for it is righteousness that exalteth a nation.” The light shines in Italy now.

SIMPLE PREACHING.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. — *Matthew 4: 23.*

A CORRESPONDENT of the *Christian Intelligencer*, writing from Saratoga, speaks as follows: “One of the most delightful acquaintances I have formed at the springs this season was the great and good Judge McLean, of the United States Court. He was built for the Supreme Bench, physically and mentally. I was specially interested in his criticisms on preaching. ‘We want,’ said he, ‘more simple, practical sermons — right to the conscience — made lively by Scripture, history, and incidents. I like an occasional anecdote, if well

put ; for our Saviour spoke in parables. But I cannot abide dry, abstract discussions, or cold homilies. Preaching should be piquant and popular, and suited to "common people." There was a capital lecture on pulpit rhetoric in the judge's remarks." Luther, reproving Dr. Mayer because he was faint-hearted and depressed on account of his simple kind of preaching, as he supposed, in comparison with other divines, reproved him, and said, "Loving brother, when you preach, pay little attention to the doctors and learned men, but think of the common people, and try to instruct and benefit them. In the pulpit we must feed the common people with milk ; for each day a new church is growing up which stands in need of plain and simple diet."



HOW THE PURE IN HEART SEE GOD.

Blessed are the pure in heart : for they shall see God. — *Matthew 5 : 8.*

NOT the beholding of his glorious majesty in eternity, nor yet the glorious God-Judge at the last great day. The idea of union and communion with him in this life is involved in this declaration of our Lord. It means that our spiritual vision shall be so illuminated and enlarged, that we shall see God in his *works*, his *ways*, and his *Word*. In his works, by seeing him in this world as we never saw him before. We see him in the green fields and budding trees ; we hear him in the singing birds, the rippling stream, and roaring sea. The pure in heart see God in his ways with the children of men. Providences that by some are called severe, and that often lead the unsaved to murmur and complain, are to the sanctified soul all right. His heart saith, My Father is too wise to err, and too good to be unkind. "Even so, Father, for so it seemeth good in thy sight." The pure in heart see God in his Word. To him the Bible is a new book. Here, "with open face, he beholds the glory of the Lord." Many portions that used to be passed over with comparative indifference, are now thought upon with delight, and he is often led to say, "Lo, God is here, and I knew it not." — *Rev. J. Benham, in Guide to Holiness.*

“YE ARE THE SALT OF THE EARTH.”

Ye are the salt of the earth : but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. — *Matthew 5 : 13.*

SALT is the one mineral that men eat. Its use is nearly as ancient and as general as the race. The Hebrews had it in abundance from the Salt Sea, and if they chose, from the Mediterranean, as well as from fossil salt near the Dead Sea. It had a peculiar meaning to them from its place in the sacrifices. An indescribable longing for salt comes over any one who has long been without it. In most countries the cattle are very fond of it, and eagerly lick the rock salt. In Africa the children suck a piece of salt rock as American children do sugar. A mixture of salt and water will sometimes be sweet enough to the delicate palate of the bee to attract it. Salt is good. Nor is it savory only, but necessary. It is a part of the blood, and the blood is the life. While it seasons the food, it preserves for future use what is not needed for present wants. What would otherwise rot is kept sweet by its presence. Hence it suggests purity and perpetuity. And the Lord's people, according to our Saviour, are the “salt of the earth.” They are necessary to its continuance, keep it from corruption, and are finally to leaven and influence the entire human race. There are many substances in the world that look like salt. They crystallize, are white, more or less heavy, and can be measured and weighed. But there is a subtile essence in the salt that is perceived by the taste, and which cannot be weighed and measured, but only tasted. This makes the value of the salt. And it is so with professing disciples. They can be counted, and their influence or their wealth can be measured. But the savor, that which distinguishes them as Christians, is too fine and delicate to be declared in this way. It reveals itself to the judgment and conscience of men, and to the eye of God. The *saltness* gives value to the salt. Real living godliness gives value to professing Christians. If we had salt without saltness, according to our Lord, it would be “good for nothing.” And so professors without true Christian life are good for nothing.

A SHINING CHURCH.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. — *Matthew 5 : 16.*

A CHURCH may be what the world calls a strong church, in point of number and influence. A church may be made up of men of wealth, men of intellect, fashion; and being so composed, may be, in a worldly sense, a very strong church. There are many things that such a church can do. It can launch ships and endow seminaries. It can diffuse intelligence, can uphold the cause of benevolence, can maintain an imposing array of forms and religious activities. It can build splendid temples, can rear a magnificent pile and adorn its front with sculptures, and lay stone upon stone, and heap ornament upon ornament, till the costliness of the ministrations at the altar shall keep any poor man from ever entering the portal. But, brethren, I will tell you one thing it cannot do — it cannot “shine.” It may glitter and glare like an iceberg in the sun, but without inward holiness it cannot shine. Of all that is formal and material in Christianity, it may make a splendid manifestation, but it cannot shine. It may turn almost everything into gold at its touch, but it cannot touch the heart. It may lift up its marble front, and pile tower upon tower, and mountain upon mountain; but it cannot touch the mountains and they shall smoke; it cannot conquer souls for Christ; cannot awaken the sympathies of faith and love; it cannot do Christ’s work in man’s conversion. It is cold at heart, and has no overflowing and saving influences to pour out upon the lost. And with all its strength that church is weak, and for Christ’s peculiar work worthless. And with all its glitter and gorgeous array, it is a dark church — it cannot shine. On the contrary, show me a church, poor, illiterate, obscure, unknown, but composed of praying people. They shall be men of neither power, nor wealth, nor influence; they shall be families that do not know one week where they are to get bread for the next. But with them is the hiding of God’s power, and their influence is felt for eternity, and wherever they go there is a fountain of light, and Christ in

them is glorified, and his kingdom advanced. They are his chosen vessels of salvation, and his luminaries to reflect his light. — *Dr. Olin.*

SWEARING IN HEBREW.

But I say unto you, Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King. — *Matthew 5:34, 35.*

A LADY, riding in a car on the New York Central Railroad, was disturbed in her reading by the conversation of two gentlemen occupying the seat just before her. One of them seemed to be a student of some college on his way home for a vacation. He used much profane language, greatly to her annoyance. She thought she would rebuke him, and on begging pardon for interrupting them, asked the young student if he had studied the languages. "Do you read and speak Hebrew?" "Quite fluently." "Will you be so kind as do me a small favor?" "With great pleasure. I am at your service." "Will you be so kind as to do your swearing in Hebrew?" The lady was not annoyed any more by the ungentlemanly language of this would-be gentleman. Probably ten men swear in this country where one prays, and the swearing man swears out loud a hundred times a day, while the praying man prays secretly perhaps twice or thrice. If men would swear in unknown tongues, it might spare the feelings of their hearers; but even then the Lord God would hear it all. But there will be an end of this torrent of blasphemy by and by. Behold *the Lord cometh* with ten thousand of his saints to execute judgment upon all, and to convince all that are ungodly of *all their hard speeches* which ungodly sinners have *spoken against him.* (Jude 14, 15.)

THE CRUSE THAT FAILETH NOT.

Give to him that asketh thee, and from him that would borrow of thee turn not thou away. — *Matthew 5 : 42.*

IS thy cruse of comfort wasting?
Rise and share it with another,
And through all the years of famine
It shall serve thee and thy brother.

Love divine will fill thy storehouse,
Or thy handful still renew;
Scanty fare for one will often
Make a royal feast for two.

For the heart grows rich in giving;
All its wealth is living grain;
Seeds which mildew in the garner,
Scattered, fill with gold the plain.

Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden;
God will bear both it and thee.

Numb and weary on the mountains,
Wouldst thou sleep amid the snow?
Chafe that frozen form beside thee,
And together both shall glow.

Is the heart a well left empty?
None but God its void can fill;
Nothing but a ceaseless fountain
Can its ceaseless longings still.

Is the heart a living power?
Self-entwined its strength sinks low;
It can only live in loving,
And by serving, love will grow.

Author of Schonberg-Cotta Family.

THE RECTOR'S HAPPY EXPERIENCE.

Be ye therefore perfect, even as your Father which is in heaven is perfect.—
Matthew 5 : 48.

REV. W. E. BOARDMAN, D. D., in *The Times of Refreshing*, gives an account of an English rector, who was happily led to a higher experience in the divine life, through the instrumentality of a Wesleyan minister. The following is the account:—

One of his own servants was prostrated by disease, and about to die. As the rector came to his bedside to receive the last words of his dying servant, and administer to him the last rites — saving, as he believed them to be — of his sacred office, he was suddenly confounded by the words, which, in whispering tones, fell on his ear. “Please, sir, won’t you send for the Wesleyan minister to come and see me?” For a moment the rector sat in silence, and then said, “Am I not your minister?” “Yes, sir — you are, sir — but, sir — I am dying, and I want to know the way to heaven. You, sir, do not know the way for yourself, and I am sure you cannot show it to me.” The rector was struck as dumb before his own servant, by these words, as Zacharias had been before the Lord by the words of Gabriel, and, like Zacharias, could only go out and await the result. The Wesleyan was sent for. The rector was careful to be present at the interview. The servant was right. Like Philip, the Wesleyan preached Christ, and the dying man believed and passed away, in the triumphant assurance that he should be this day with Christ in paradise. This was the voice of God, who, by his Son, is speaking to us in these last days; it utterly shook, and caused to pass away, the foundation upon which the rector’s confidence had been placed, and suddenly burned up the hay, wood, and stubble of his ritual superstructure built upon it. He was humbled in the dust. His proud heart was broken. Like his own servant, he took his place at the feet of the before despised Wesleyan, listened to the preaching of Christ by his lips, believed, and was saved.

A new career opened before him. He entered upon it with

all the ardor of a generous nature, stimulated by the energies of a new life. Many were brought to believe in the Lord and be saved. But it was not long before he became sensible of the need of a still deeper work of grace, if he would be able to overcome his own sinful propensities, and present Christ, the overcomer, to his people. This necessity was still further enforced by the consciousness of lack of power as a preacher of the gospel. At times, indeed, he was borne up as on eagles' wings, in his work, and felt himself sustained fully, and filled to overflowing, like a spring welling up unto everlasting life, and pouring forth streams of living water; then, again, he felt himself to be like the dry well, with a dry pump, from which no living water would come, pump he never so hard. Still further this matter came home upon him, by the Wesleyan's testimony that all his needs in these respects and every other might be supplied by our Lord Jesus Christ experimentally received. Therefore once again he humbled himself in the lowly seat of a learner at the feet of the Lord in the person of his humble servant, and accepted Christ as his emancipator from all sin, his pride, his unbelief, his impatience, his prejudice, himself, and as he by whom Satan and the world should be overcome, his soul filled with faith and the Holy Ghost. Nearly similar were the experiences of Dr. Coke.



REWARDED NOW, OR THEN?

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. — *Matthew 6: 5.*

A MINISTER, in the early part of the seventeenth century, was preaching before an assembly of his brethren; and, in order to direct their attention to the great motive from which they should act, he represented to them something of the great day of judgment. Having spoken of Christ as seated on his throne, he described him as speaking to his ministers; examining how they preached, and with what views they had under-

taken and discharged the duties of the ministry. "What did you preach for?"

"I preached, Lord, that I might keep a good living that was left me by my father; which, if I had not entered the ministry, would have been wholly lost to me and my family."

Christ addresses him, "Stand by, thou hast had thy reward." The question is put to another, "And what do you preach for?"

"Lord, I was applauded as a learned man; and I preached to keep up the reputation of an excellent orator, and an ingenious preacher."

The answer of Christ to him also is, "Stand by, thou hast had thy reward." The judge puts the question to the third, "And what did you preach for?"

"Lord," saith he, "I neither aimed at the great things of this world, though I was thankful for the conveniences of life which thou gavest me; nor did I preach that I might gain the character of a wit, or of a man of parts, or of a fine scholar; but I preached in compassion to souls, and to please and honor thee; my design, Lord, in preaching, was, that I might win souls to thy blessed majesty."

The judge was now described as calling out, "Room, men! room, angels! let this man come and sit with me on my throne; he has owned and honored me on earth, and I will own and honor him through all the ages of eternity." The ministers went home much affected, resolving that, through the help of God, they would attend more diligently to the motives and work of the ministry than they had before done.



SECRET PRAYER.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. — *Matthew 6: 6.*

PRESIDENT EDWARDS, in one of his discourses on prayer, gives the following solemn advice: "I would exhort those who have entertained a hope of their being true converts, and yet since their supposed conversion have left off the duty

of secret prayer, and do ordinarily allow themselves in the omission of it, to throw away their hope. If you have left off calling upon God, it is time for you to leave off hoping and flattering yourselves with an imagination that you are the children of God. Probably it will be a very difficult thing for you to do this. It is hard for a man to let go a hope of heaven, on which he hath once allowed himself to lay hold, and which he hath retained for a considerable time. Those things in men which, if known to others, would be sufficient to convince others that they are hypocrites, will not convince themselves."

GOOD THINGS GIVEN WITH GRACE.

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. — *Matthew 6 : 33.*

WHEN the great bargain is concluded between God and the soul of man; when the kingdom of heaven with righteousness is made sure, God throws into the bargain the good and needful things of this life, as unworthy of mention in so great a transaction. Like the farmer who sells a large and valuable farm, he throws in certain second-hand implements of husbandry, or, like the importing merchant, who, in selling one of his ships, throws in any cordage or other ship-stores that may be lying about the vessel; while he who seeks to get "all these things" without securing the kingdom of God, will be like the sailor, who, with ship-stores, finds, when too late, he has not the ship. In securing the greater, we get the less; but if we look only for the less, we shall fail to possess the greater, or enjoy the less. — *Hopkins.*

LIVING BY THE DAY.

Take, therefore, no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. — *Matthew 6 : 34.*

"I COMPARE," says John Newton, "the troubles which we have to undergo in the course of the year to a great

bundle of fagots, far too large for us to lift. But God does not require us to carry the whole at once. He mercifully unties the bundle, and gives us first one stick, which we are to carry to-day, and then another, which we are to carry to-morrow, and so on. This we might easily manage, if we would only take the burden appointed for us each day; but we choose to increase our troubles by carrying yesterday's over again to-day, and adding to-morrow's burden to our load before we are required to bear it." William Jay puts the same truth another way. "We may consider the year before us a desk containing three hundred and sixty-five letters addressed to us—one for every day, announcing its trials, and prescribing its employments, with an order to open daily no letter but the letter for the day. Now, we may be strongly tempted to unseal beforehand some of the remainder. This, however, would only serve to embarrass us, while we should violate the rule which our Owner and Master has laid down for us: 'Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself.'"



WALKING IN THE FATHERHOOD OF GOD.

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? — *Matthew 7: 11.*

THINK, brothers, think, sisters, we walk in the air of an eternal fatherhood. Every uplifting of the heart is a looking up to the Father. Graciousness and truth are around, above, beneath us, yea, *in* us. When we are least worthy, then, most tempted, hardest, unkindest, let us yet commend our spirits into his hands. Whither else dare we send them? How the earthly father would love a child who would creep into his room with angry, troubled face, and sit down at his feet, saying, when asked what he wanted, "I feel so naughty, papa, and I want to get good." Would he say to this child, "How dare you! Go away, and be good, and then come to me"? And shall we dare to think God would send us away

if we came thus, and would not be pleased that we came, even if we were angry as Jonah? Would we not let all the tenderness of our nature flow forth upon such a child? And shall we dare to think that if we, being evil, know how to give good gifts to our children, God will not give us his own spirit when we come to ask him? — *George Macdonald.*



“TO BRISTOL EITHER WAY.”

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. — *Matthew 7:13, 14.*

TRAVELING, some years ago, in the interior of New Hampshire, I reached a point from which two roads diverged, passing in nearly opposite directions for some distance, but taking ere long a semicircular course, and meeting at a well-known village. Just at the point of divergence, above described, stood a post with a “guide board” attached to it, reading thus: “To Bristol either way.” Very often have I thought that this queer but truth-telling guide-board represents a large class of preachers. Now, just look at that Universalist minister, as he stands up before his people from Sabbath to Sabbath, pointing with one hand to the narrow way of life, and with the other to the broad way of death, while he blasphemously exclaims, “To heaven either way!” What an insult to the God of truth!

Has not the Lord Jesus Christ himself told us that the “narrow way leadeth unto life,” while “few there be that find it”? Yes. And has he not also said, in the same breath, that the “broad way leadeth unto destruction,” and that “many there be which go in thereat”? Yes. Well, does not the “narrow way” mean holiness, and does not the “broad way” mean sin? Most obviously. And does not life mean heaven, while destruction signifies hell? Are not two eternities here brought to view? What sensible, candid man will question it?

But Christ declares that these two roads lead to two very

different worlds, while the Universalist contradicts the Son of God, and tells you that both roads lead to heaven! Now, which will you believe? O, reader, be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. If we sow to the flesh, we shall of the flesh reap corruption; but if we sow to the Spirit, we shall of the Spirit reap life everlasting. O, sow to the Spirit, and live forever!

CHARACTER INDICATED BY WORKS.

Wherefore, by their fruits ye shall know them. — *Matthew 7: 20.*

IN visiting the penitentiary the other day, we saw in a cell a fierce, savage-looking man, and, on inquiry, we were told that he was sentenced for highway robbery. We asked the warden if he claimed to be a Christian! He was very much astonished at our question, but replied, Such men never claim to be Christians; they invariably declare that Christianity is mere priestcraft, Christians hypocrites, and the so-called doctrines of grace fit only to amuse women and children, and they repudiate any sympathy with the concern. To this we replied, That is precisely our experience. Wicked men are fully qualified to be infidels and atheists, but not to be Christians. So much is this felt to be the case, that they dare not make even a pretense to being Christians. They feel that even the most degraded would laugh at such a claim! "Did you ever hear," said the late Dr. Mason to an infidel, "any great excitement over a professed infidel getting drunk or breaking the seventh commandment?" And we would further ask, Is it usual to charge against atheists and infidels that they are hypocrites when they do such things, or that they violate the canon of their creed by such conduct?

BUILDING ON THE SAND.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand. — *Matthew 7 : 26.*

IN the East the peasants' huts are often very unsubstantial structures. They are built of mud or sunburnt brick. A night's hard rain-storm will sometimes nearly demolish an entire village. Their mountain streams also possess a very peculiar character. The beds of these brooks are called wadies. In the hot season they are entirely dry. Yet even then they afford often the best pasturage. In the rainy season they are swollen streams. The shepherd builds his hut by the banks of one of these wadies. If it is built high upon the rock it is safe. If it is built on the sandy soil, though there is no water at the time of building, the treacherous foundation gives way with the first freshet. Appearances are often deceitful — this is one lesson of the image. The man's house seems safe so long as the wady is dry. It needs a torrent to test it. No man knows whether he is safe till he has been tried. The storm is needed to show whether he is built on the rock or on the sand. There is another lesson quite as important. The hearers of Christ's sermon understood it, doubtless. A friend of mine was traveling through Palestine. The party pitched their tents in one of these wadies. The night was fair, the air clear, the grass green and soft, the torrent bed dry. Suddenly my friend was awakened by hearing the gurgling of water. Before he was dressed it was a foot high beneath his bed. He escaped with difficulty. His clothing, books, manuscripts, were carried off by the stream. Rain in the mountains had in a few hours filled the dry bed with a roaring torrent. So, without, stormy experiences of temptation come. They that are not built on a rock fall. There is no time to prepare after temptation assails. Peter in the palace has no time to think. He must do his thinking before.

SOME ONE MUST PRAY.

And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven : but the children of the kingdom shall be cast out into outer darkness : there shall be weeping and gnashing of teeth. — *Matthew* 8 : 11, 12.

THE social life of heathen nations is penetrated through and through by their religion, and the commonest duties in the family, in business, and in travel are identified with religious observances. It were well if Christian nations were equally scrupulous. We give an illustration from the Sunday School Times : “ A man of learning and talent, but an unbeliever, was traveling in Manilla on a scientific expedition. He was escorted by a native of rank, and, as they were about to start, the native, with the refined politeness which characterizes the Orientals, requested the white stranger to pray to his God. This was probably the only thing he could have been asked to do without being able to comply ; and on his declining, the native said, ‘ Well, *some* God *must* be prayed to, so you will excuse me if I pray to mine.’ ”

‘ Full many a shaft at random sent,
Finds mark the archer never meant.’

“ So it was in this case. The unbeliever was rebuked by a heathen, and the man of science, who had gone there in quest of natural curiosities, returned, having found the ‘ pearl of great price.’ His next visit is to be as a missionary to preach Christ.”

LEFT BEHIND.

But Jesus said unto him, Follow me ; and let the dead bury their dead. — *Matthew* 8 : 22.

THE caravan was within but a few days’ journey of the Syrian limit, and of its desert journey more than three-fourths had been performed. The tents had been lifted in the first blush of the morning, and the company, before the sun was an hour in the heavens, were out of sight from the spot

where they had halted. It was a little dell, which the shelter of a high rock had produced. A fountain of sweet water welled up through the matted soil, which the waving of the long tropical ferns produced; and underneath the shade of the rock was the double shade of the date and aloe tree. There still rested a young man in sleep. No wonder that the coolness of the shade and the softness of his bed should have deceived him, but still he was *left behind*. There were leagues of danger between himself and his company. Every moment the danger increased. In a little while the danger would be insurmountable. If he had taken that moment for thought, he might then have understood how time neglected becomes eternity. Have you, my reader, been left behind? Has the caravan of God's church passed out of your sight? Hurry on, for soon you will find that the distance is insurmountable. Left behind! And by what? The lovely and holy of all ages—the general assembly and church of the first-born—the company of the just made perfect! Only in that blessed host—which thus in its solemn procession has passed on—can salvation be found; for who is there who is ashamed to acknowledge his Master on earth, and to follow him without the camp, who will be acknowledged by him in heaven?



HE WAS GOD AND MAN.

But the men marveled, saying, What manner of man is this, that even the winds and the sea obey him! — *Matthew 8:27*.

A WRITER in The Christian Advocate thus writes of Christ: "What manner of man is this?" He is truly man, but how high does that manhood rise? As line is added to line in our faint sketch, we are compelled to higher and higher conceptions of him, until with Thomas we adoringly cry, "My Lord and my God!" We cannot stop short of it. We must so confess, or turn away from his earthly life as an unsolved and unsolvable enigma. He is the God-man, our divine-human Lord, manifesting God to men, and lifting humanity up to God. To such a result do we come, tracing the

facts upward from his conceded manhood. Suppose, however, we begin at the uppermost fact, with God, as the Scriptures reveal his character, and ask, If he were to become incarnate for the purpose of saving a lost race, how different might we reasonably expect him to be from what we actually find in Jesus of Nazareth? We freely concede that no man would beforehand conceive such an incarnate life as his was; but now that it has been set before us, we can see that a God with such a purpose, becoming just what Jesus was, doing just as he did, speaking just as he spoke, and passing through just his career, would take the course best adapted to secure his end. A God incarnate to save men would be likely to appear as Jesus of Nazareth.



CHRIST IN SYMPATHY WITH THE SUFFERING.

But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. — *Matthew 9 : 12.*

“**C**OME unto me,” says the blessed Jesus, “all ye that labor and are heavy-laden, and I will give you rest.” And herein he exactly fulfills the appointment of his Father, and acts in the most perfect conformity to the commission he received from Him; of which we have a fair copy in Isaiah lxi. 1, — “The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.” From this passage it plainly appears that humbled, convinced souls are his peculiar charge; he is the physician, not of the whole, but of the sick; not of those that justify themselves, but of those who are perishing in their own apprehension, who feel their need of him, and know something of the worth of that salvation which he brings. — *Walker.*

WHAT JESUS IS ABLE TO DO.

And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. — *Matthew 9: 28.*

“ABLE even to subdue all things unto himself.” — *Phil. 3: 21.*

“Able to make all grace abound toward you; that ye, always having all-sufficiency in all things, may abound to every good work.” — *2 Cor. 9: 18.*

“Able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.” — *Jude 24.*

“Able to succor them that are tempted.” — *Heb. 2: 18.*

“Able also to save them to the uttermost that come unto God by him.” — *Heb. 7: 25.*

“What he had promised, he was able also to perform.” — *Rom. 4: 21.*

“Able to make him stand.” — *Rom. 14: 4.*

“Able to keep that which I have committed unto him.” — *2 Tim. 1: 2.*

“Able to build you up, and to give you an inheritance among all them which are sanctified.” — *Acts 20: 32.*

“Able to do exceeding abundantly above all that we ask or think.” — *Eph. 3: 20.*

“Believe ye that I am able to do this?” — *Matt. 9: 28.*



A TRUE HARVEST LABORER.

Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest. — *Matthew 9: 38.*

A BIBLE class in Troy, N. Y., was commenced twenty-two years ago by a lady, who is still its teacher. The original class numbered sixteen, fifteen of whom have died. Five hundred persons have belonged to this class. Three hundred of them have united with the church. This excellent teacher has kept an accurate history of each scholar, and has always corresponded with the absent. She visits the regular mem-

bers twice a year. They visit her socially, and as a class, by invitation. Although from the poorer classes of the community, and all working for a livelihood, they support a native preacher in Burmah, are educating a negro in Texas for the ministry, and are helping to carry on a church in Iowa, besides paying all their own class expenses. The daughter of one of her former pupils is now a regular member of her class. Many of the pupils have gone West, but she continues to respond to their frequent requests for counsel. She has been at the funerals of all her class who have died. The secrets of her success are these four: 1. Self-consecration. 2. The consecration of her pupils to the Lord. 3. Visitation at their own homes, with conversation and prayer. 4. Social influence at her own home.

CHRISTIAN FAITHFULNESS.

And as ye go, preach, saying, The kingdom of heaven is at hand. —
Matthew 10:7.

NOT long since, while visiting the sick, in company with a Christian brother, I received from him, in substance, the following account: Many years ago, while in an unconverted state, he was returning from a journey to the West, and tarried at a public house, where many intemperate and profane people were assembled. One old man, however, was there, who neither swore nor drank with them. When they retired to rest, it was his lot to sleep in the same room with this serious aged man, who soon commenced a conversation on religion. The veteran of the cross ascertained that his young friend knew nothing, by experience, concerning the love of God shed abroad in the heart. His pious observations made no sensible impression on the mind of the youth, who soon fell into a slumber. The morning came; they arose; and perhaps most Christians would have thought any more religious conversation with the careless sinner would have been useless. Not so with this old gentleman. Before his friend left the place, he took him by the hand and advised him to seek the salvation of his soul. He received his thanks for his advice, but still the

youth was as careless as ever. However, he had not traveled far, before the recollection of the admonitions he had received was made the means of his awakening. He thought of the affectionate solicitude of one who was a perfect stranger to him, and began to be anxious concerning his own state. While on his way, he tarried a night at a tavern where frolicsome mirth was abundant; but it was a miserable place to him. At length he reached home, but with feelings far different from those he formerly had. Two months elapsed before he found him who was born at Bethlehem, and when he did find him it was in a manger. While on his knees in prayer, the Saviour appeared in his behalf, and he was happy in God. What encouragement is here to strive, at all times, to do good. "Go thou and do likewise."



WISE IN WINNING SOULS.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. — *Matthew* 10: 16.

IN March, 1854, Bishop Simpson and myself were passing up the Columbia River from Portland, Oregon, to the Dalles. It was before the keels of noble steamers had vexed the waters of the Upper Columbia. At the Cascades, seventy miles from Portland, we took passage in an Indian canoe for the Dalles, fifty miles distant. The whole country was a wilderness, unoccupied save by a small company of United States military at the Dalles and a few daring whites, adventurers, and some of them men of dissolute habits and depraved morals. Besides these the Indians were numerous. Our crew in the canoe were two Indians and three or four squaws. The passengers, besides the bishop and myself, were two or three Indian dogs, and two white men more depraved than the dogs. Their hides — the men's — were full of mean whiskey, and each had a quart bottle full to replenish from as evaporation diminished the supply they had imbibed. Their mouths were full of cursing, bitterness, and obscenity. Their foul dialect, employed for the purpose of irritating their clerical fellow-

passengers, was very annoying. Once or twice a stern reprimand rose to the lips of the writer, and it was almost half uttered, but at a signal from the bishop it was repressed. After a while one of the drunkards fell off into a condition of insensibility. The other became silent. At length the bishop very kindly inquired of him whether his mother were still living. He very eagerly answered that she was. Another question, "Is your mother a praying woman?" "O, yes." "Do you think she is praying for you every day?" With deep feeling the answer came, "I have no doubt of it." Finding that he had struck a chord that vibrated, the bishop continued, "Do you suppose your mother knows the kind of life you are leading?" The sensibilities of the dissipated youth were stirred, the fountains of tears were unsealed, and, with sobs and flowing tears, the young man replied that "he would not have her know it for the world."

The subject was followed up by the bishop with an earnest, feeling exhortation, which was apparently well received. The day passed away. We lodged at an Indian camp, and the next morning parted with our whiskey-bloated fellow-passengers. The bishop has probably never seen those men since; but the seed he sowed there by the wayside brought forth its harvest in God's own good time, as the writer learned more than ten years afterwards. In October, 1864, as I was coming down the Upper Columbia in a splendid steamer, one of perhaps a hundred passengers, a well-dressed, respectable-looking gentleman introduced himself to me, informing me that he was the young man to whom the bishop put those searching but kindly questions in the canoe, in March, 1854, and that that interview had been made a life-long blessing to him, "for," said he, "I have drank no more whiskey; I have led a sober, industrious life; I have a respectable family; I have amassed a competence, and I am trying to live a religious life." He ascribed it all, under God's blessing, to the faithfulness of the good bishop. — *Rev. T. H. Pearne.*

“HOW DO YOU TREAT MY MASTER?”

The disciple is not above his master, nor the servant above his lord. — *Matthew 10 : 24.*

DR. PAYSON was once going to one of the towns in Maine for the purpose of attending a ministers' meeting, accompanied by a friend, when they had occasion to call at a house on the journey, where Dr. Payson was unknown. The family had just sat down to tea, and the lady of the house, in the spirit of genuine hospitality, invited the strangers to partake of the social repast. Dr. Payson at first declined, but being strenuously urged, he consented. As he took his seat, he inquired if a blessing had been asked; and being answered in the negative, requested the privilege, which was readily granted, of invoking the benediction of Heaven. This was done with so much fervor, solemnity, and simplicity, that it had the happiest effect. The old lady treated the company with the utmost attention, and as Dr. Payson was about to leave, he said to her, “Madam, you have treated me with much hospitality and kindness, for which I thank you sincerely; but allow me to ask, how do you treat my Master? That is of infinitely greater consequence than how you treat me.” He continued in a strain of appropriate exhortation, and having done his duty in the circumstances, proceeded on his journey. This visit was sanctified to the conversion of the lady and her household. The revival continued in the neighborhood, and in a short time a church was built, and the regular ordinances of religion established.

A RELIGION THAT CAN BE DESPISED.

But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. — *Matthew 10 : 33.*

THE late Dr. Harris, of Dumbarton, walking out one day in one of the large villages of a neighboring state, met one of the champions of Universalism. It was General P——, the leader and main supporter of the large Universalist

society which had for years existed in that place. He was a high-minded man, quite wealthy, and very influential, having a good deal of general information and considerable skill in argument, which last he did not hesitate to use whenever and wherever opportunities were presented. He and Dr. Harris were personally strangers; but knowing something of each other by reputation, they readily introduced themselves. The general very soon lifted up his standard, and began his war of words, not doubting but that, though he might fail to convince his opponent, he should at least show him that he was no ordinary combatant, but knew well on what ground he stood, and how to wield the sword of sectarian warfare to good advantage. The doctor heard him through; then calmly turned to him, and said, "General P——, it is of no use for us to contend. We shall not probably convince each other by arguments ever so protracted. But there is one thing in relation to this matter which deserves consideration. It is this: I can treat your religion just as I please; I can turn from it, as an utter abomination; I can despise it; I can spit on it, and trample it under my feet; and yet, after all, I SHALL BE SAVED — shan't I, General P——?" The general, of course, was obliged to assent, or give up the doctrine. There was no room for evasion. "But," added the doctor, while the general was writhing at the contempt thus thrown upon his gods, "it will not do for you to treat my religion so. If you do, YOU ARE A LOST MAN!" This was enough; nothing more was said. A religious system that can thus be despised with impunity, is evidently not from God, and therefore unworthy the faith or confidence of men.



A MARTYR OF THE ROMAN COLISEUM.

He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. — *Matthew 10: 39.*

ONE of the martyrs of the Coliseum was Ignatius, Bishop of Antioch. While the Emperor Trajan was visiting that city, he heard of the faith and zeal of this minister of Christ, and offered him a reward if he would sacrifice to the Roman

gods. He replied, "Should you offer me all the treasures of your empire, I would not cease to adore the only true and living God." Ignatius was threatened, and when this had no effect, he was summoned to Rome. On his way to the imperial city, he was met everywhere by Christian friends whom he encouraged to persevere, and who in turn strengthened his heart in his purpose not to shrink from any suffering for the sake of Christ. He besought the disciples at Rome not to intercede for his life, expressing his perfect willingness to meet the wild beasts, and thus to prove his love to his divine Master. When brought into the amphitheater, he thus addressed the assembled multitude who were eager to witness his death: "Men and Romans, know that I am not brought here for any crime, but for the glory of the God I worship;" and the words were scarcely fallen from his lips, when the lions were let loose upon him, and tore him in pieces. An ancient tradition relates that Ignatius, when a child, was one of those whom the Saviour took in his arms and blessed, saying, "Suffer little children to come unto me," &c.



LEAST IN THE KINGDOM OF HEAVEN. •

Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he. — *Matthew 11: 11.*

HE who is least in the kingdom of heaven, is not the one who has least piety, or the least faith, but the one who is least, or humblest in rank or in gifts, while the whole analogy of the comparison supposes him to have maturely attained the light and privilege of Christ's kingdom. John was more honored in official rank, and knew more of Christ, than any of the prophets; but here is one, in the kingdom of heaven, of humblest capacity and rank, not called to be a prophet, who has entered into the fullness of Christ's doctrine and dispensation. Few there are, and have been, in the world's history, as compared with the multitude of nominal believers, who have received by faith and assimilated into their character by experience, the fullness of their dispensa-

tions. Enoch did it when he "walked with God." Abraham did it when "faith wrought with his works, and by works his faith was made perfect." It was then he saw "Christ's day and was glad." Moses did it when he received the law, and when he beheld the glory of Jehovah. John entered into the spiritual depths of redemption, as his gospel and epistles show. Such like characters represented the light, knowledge, and glory of their times, not by their extraordinary gifts, but by their faith, and were more precious in the sight of God than all the gifts of miracles that ever were delegated to man.—*Rev. F. G. Hibbard, D. D.*

PREACH POINTEDLY, AND TO SAVE.

But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee. — *Matthew 11: 24.*

IN one of the battles of Philip, king of Macedon, an arrow struck his eye and put it out. He picked it up, and found it inscribed with the words, "*To Philip's eye.*" An archer, whose arm was so sure that he could mark his arrows with their destination with a certainty that they would reach it, had aimed at the eye of the king, and his arrow had reached its point. Such should be the certain aim of the ministers of Christ. There are arrows in the quiver of the Almighty for every class of our race. The minister of the gospel should select and send them to their destination with the precision of the archer to the king's eye. When the bold blasphemer enters the house of God, a pointed arrow should reach him, dipped in the spirit of rebuke from the Almighty. So when the humble penitent enters the sanctuary seeking peace, an arrow should be ready prepared by God's mercy, and dipped in the blood of Christ.

MORAL INSTINCTS, OR SOUL POWERS.

At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. — *Matthew* 11 : 25.

IT is not to be supposed that God should give to man power through the senses to know material things, and not give to him moral instincts, or soul-powers, by which he may know his Creator, and enjoy his favor. Knowledge through the senses is the lowest form of sentient life. It belongs to brutes, as well as to men ; and is often found in greater perfection in the lower order of animals than in man. Sight, hearing, and smelling are senses enjoyed by beasts and birds, far beyond human powers in those departments. But man is endowed with another class of powers not found in the brute creation, such as soul-powers, or moral instincts, which answer in man, but in a higher degree, what is instinct in brutes. These moral instincts are to be exercised by the soul in finding its way back to God, through those channels of instruction and enlightenment which God has mercifully given to us. As the physical man does not hear with his eyes, nor see with his ears, nor feel by smell or taste, so, in threading back the path of departure, till he shall find God, and repose in the light of his favor, man does not rest upon his intellect, judgment, or understanding ; but the moral instincts cry for peace, and rest in the living God. In the lower order of animals, instinct leads them to carry out the design of their Creator for their greatest good. Moral instincts in man turn their soul-powers towards God, as the soul's only satisfying portion.

This spiritual sense is sometimes called "conviction," which means that these soul-powers are stirred to unusual activity. If a man should put out his own eyes, and then hope to see with his ears, he would seek a result God will not allow through such a channel. When man ignores his moral sense, and throws himself upon the intellections and understanding of his mind-nature, he will be as far from finding peace to his soul as he who should substitute his ears for seeing, after hav-

ing voluntarily destroyed his eyes. The Holy Ghost comes into the sepulchre of the soul through this door of moral sense, and calls these powers to "come forth." Till such moral resurrection, the soul is said to be "dead in trespasses and in sins;" but when revived, and exercised in humbly trusting in God, a knowledge of spiritual and divine things is possessed which is never reached by purely intellectual efforts. This explains a fact widely known, why so many, though ignorant in the learning of the schools, do possess a knowledge of God, and spiritual things, that mere intellectual scholars never learn. This fact helps us to understand those words of our Lord, when he said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." (Matt. 11:25.) Not hidden by any arbitrary decree on the part of God, but only hidden, as hearing is hidden from the eye, or light from the ear; God's method of reaching the soul being through the moral sense, and not through the intellect. The worldly wise not using moral senses for moral results.



DR. HALL'S TRACT, "COME TO JESUS."

Come unto me, all ye that labor, and are heavy laden, and I will give you rest. — *Matthew* 11:28.

DR. NEWMAN HALL'S account of the origin of this tract, as narrated by a correspondent of the Sunday School Times, is as follows: "While in Hull, attending a missionary meeting, I accepted an invitation to dine at the house of a wealthy merchant, a friend of missions and reform. When the feast was ended and the cloth removed, as I do not drink wine or smoke, I withdrew, and, in company with a friend, went on the street to see something of the masses, and if opportunity offered, to speak to them of Jesus. We turned down an alley, and soon found a crowd, whose attention we attracted by singing the familiar hymn, 'Come to Jesus,' in which they joined heartily. Taking these words, 'Come to Jesus,' for a text, I asked, 'Who is Jesus?' 'He is God.

He is man.' 'Where is Jesus?' 'He is in heaven. He is here.' Thus familiarly I talked to them of the Saviour, and they listened attentively. Returning to my room, I jotted down the eight or nine points of my simple talk; and, reflecting upon the deep impression it seemed to have made upon my street audience, I embodied my rough notes in a sermon, during the week, which I preached to my people the following Sabbath. Soon after I was prostrated by a severe illness, from which for a time it was thought I could not recover. What shall I leave behind me if I die? I asked myself, despondingly. Only a tract on Temperance. I wish I could leave more than that one tract, and I will, if God should spare my life. It was his good pleasure that I should recover, and during my convalescence the tract was written, and it proved a pleasant work for leisure hours. When ready for the press, I ordered an edition of two thousand copies, which was soon exhausted; then ten thousand were issued; then fifty thousand followed, and soon one hundred thousand. Missionaries all over the world translated it into other languages, and now it is read in as many languages as the Bible. In England alone one million and a quarter copies have been circulated, and, including America, two million in all. There is not," he continued, "much of man in it, for it did not cost great intellectual effort; but it contains only the simple truths of the gospel, and it is such means that God often blesses in a wonderful manner."

FOR, OR AGAINST, CHRIST.

He that is not with me is against me; and he that gathereth not with me scattereth abroad. — *Matthew 12:30.*

DURING the remarks of Mr. Farwell, at a meeting in the Howard Street Methodist Church, he related the following incident of himself: About a dozen years ago, a Christian young man of his acquaintance came into his store, and said that he and a number of fellow-Christians had appointed a prayer-meeting for the evening, and each one had promised to bring with him one of his impenitent friends. He then

said that, in fulfillment of his part of the obligation, he had come to ask Mr. Farwell to accompany him to the meeting. As he, Mr. Farwell, was himself at that time a professor of religion, the invitation did not afford him a great deal of pleasure. It set him to reflecting, however, and, in thinking, he came to the conclusion that if his life so far had been such as to give, to those who knew him, the impression that he was still among the "impenitent," it was time for him to be waking up, and to be more active in the cause of his Saviour. The result, to those acquainted with him, is well known. He now, though having the management of a large mercantile business, finds time to do a great deal, by personal effort, for the spiritual interest of his fellow-men. He told the writer that he visited the Bridewell at Chicago — which answers to the station-house or city prison here — as often as once a week, to distribute tracts to the prisoners, and to talk to them about eternal things; and when he is abroad, he does not hesitate to show his colors, and make himself known as a soldier of the cross. This is what every Christian ought to do; but we very much fear that there are many in the church who give but little evidence, by their lives, that they are not yet among the "impenitent," and who need something like this to bring them to a sense of their condition.



SIN AGAINST THE HOLY GHOST.

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. — *Matthew* 12: 31.

THE late Rev. Herman Norton records the following affecting instance. Often have I listened to its recital from his own lips.

"An aged procrastinator, taking the servant of God by the hand, said, 'Sir, do you think there is any mercy in heaven for a man who has sinned more than eighty years?'

"'There is mercy,' I replied, 'for those who repent of sin, and believe on the Lord Jesus Christ.'

"Still pressing my hand, while tears were flowing down his wrinkled cheeks, and his frame trembling, he more earnestly renewed his inquiry: 'My dear sir, do you believe that God will forgive a man who has rebelled against him eighty-one years in this world?' Before a word was uttered in reply, he cried out, in agony, 'I know I shall not be forgiven! I shall die in my sins!'

"This caused me to ask how he knew, or what induced him to believe, that God would never have mercy on him.

"He replied, 'I will tell you, and disclose what I have never uttered to any human being. When I was twenty-one, I was awakened to feel that I was a sinner. I was then intimate with a number of young men, and was ashamed to have them know that I was anxious for my soul: For five or six weeks I read my Bible, and prayed every day in secret. Then I said in my heart one day, I will put this subject off until I am married and settled in life, and then I will attend to my soul's salvation. But I knew that I was doing wrong.

"After I was settled in the world, I thought of the resolution I had made, and of my solemn promise to God then to make my peace with him; but, as I had no disposition to do so, I again said in my heart, I will put off this subject ten years, and then prepare to die.

"The time came, and I remembered my promise; but I had no special anxiety about my salvation. Then did I again postpone and resolve that if God would spare me through another term of years, I would certainly attend to the concerns of my soul. God spared me, but I lived on in my sins; and now I see my awful situation. I am lost.

"I believe that I sinned against the Holy Ghost when I was twenty-one, and that I have lived sixty years since my day of grace was past. I know that I shall not be forgiven.'

"When asked if I should pray for him, he replied, 'Yes; but it will do no good.' So fearfully certain was he of destruction! He continued in this state for weeks and months. All attempts to urge him to accept of salvation were in vain; this blighting sentiment was ever first in his thoughts: 'It will do no good.' His feelings were not contrition or repentance for sin, but the anticipation of wrath to come. And in this state he died."

LIFE PRINTING ITSELF.

But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. — *Matthew 12 : 36.*

OUR lives, whether good or bad, are printed thoughts, words, and deeds, for eternity.

By the discoveries of modern science, the rays of the sun are made to form the exact portrait of him on whom they shine. We are all living in the sunlight of eternity, which is transferring to plates more enduring than brass, the exact portrait of the soul in every successive act with all its attendant circumstances.

Interesting to the antiquary is the moment when he drags out from the sands of Egypt some obelisk on which the "pen of iron, and the point of a diamond," have graven the portraits, the attitudes, the dresses, and the pursuits of men who lived and died three thousand years ago. But none can utter the interest of that moment, when from the silence of eternity shall be brought out tablets thick set with the sculptured history of a sinful soul, and men and angels, with the sinner himself, shall gaze appalled on the faithful portraiture of a life of sin. Remember, then, O transgressor, you must meet the record of your sin in eternity !

Reader, a stain on thy character, though not of flagrant complexion, though it may have been made under many palliating circumstances — a stain, trivial though it may appear in the view of the world, must stand on the page of thy history for ever. A stain on thy character will not only have a bearing on thy whole future welfare, but it may help to form the grand result that shall be made out at the judgment.



THE PEN OF HEAVEN.

For by thy words thou shalt be justified, and by thy words thou shalt be condemned. — *Matthew 12 : 37.*

THE most common action of life — its every day, its every hour — is invested with solemn grandeur, when we think it extends its issues into eternity. Our hands are now sowing

seed for that great harvest. We shall meet again all we are doing, or have done. The graves shall give up their dead, and from the tombs of oblivion the past shall give up all that it holds in keeping to be witness for or against us. O, think of that! In yonder hall of the Inquisition see what its effect on us should be. Within those blood-stained walls one is under examination. He has been assured that nothing he reveals shall be written for the purpose of being used against him. While making frank and ingenuous confession, he suddenly stops. He is dumb—a mute. They ply him with questions, flatter him, threaten him; he answers not a word. Danger makes the senses quick. His ear has caught the sound: he listens; he ties his tongue; a curtain hangs beside him, and behind it he hears a pen running along the pages. The truth flashes. Behind that screen a scribe sits, committing to the fatal page every word he says, and he shall meet it again on the day of trial.

Ah! how solemn to think that there is such a pen going in heaven, and entering on the books of judgment all we say or wish, all we think or do. Would to God we heard it! What a check! and what a stimulus! Are we about to sin? how strong a curb; if slow to duty, how sharp a spur. What a motive to pray for the blood that blots out a guilty past, and for such grace, as, in time to come, shall enable us to walk in God's statutes, to keep his commandments, to do them. "Knowing, therefore, the terror of the Lord, we persuade men." — *Dr. Guthrie.*

A CHRISTIAN QUEEN.

The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. — *Matthew 12: 42.*

WILLIAM IV. expired, about midnight, at Windsor Palace. The Archbishop of Canterbury, with other peers and high functionaries of the kingdom, were in attendance. As soon as the "scepter had departed" with the last breath of

the king, the archbishop quitted Windsor Castle, and made his way with all possible speed to Kensington Palace, the residence, at that time, of the princess — already by the law of succession queen — Victoria. He arrived long before daylight, announced himself, and requested an immediate interview with the princess. She hastily attired herself, and met the venerable prelate in her ante-room. He informed her of the death of William, and formally announced to her that she was, in law and right, successor to the deceased monarch. The sovereign of the most powerful nation at the feet of a girl of eighteen! She was, *de jure*, queen of the only realm, in fact or history, on which the “sun never sets.” She was deeply agitated at the formidable words, so fraught with blessing or calamity, and the first words she was able to utter were these, “I ask your prayers in my behalf.”

CARES OF THIS WORLD.

He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. — *Matthew 13 : 22.*

THE good seed of God's word often falls on the ground already pre-occupied with thorns; the cares of this world and the deceitfulness of riches choke the word, and it is unfruitful. God intended business to be a thing which we should LIVE BY, not a thing we should LIVE FOR. If men would but use it as God intended it, there would be less of that care which quenches or hinders the religious life. But when thought, interest, energy are concentrated with all their force on this one thing, it takes possession of the whole of our nature; it rules us, enslaves us, and resolutely shuts out every competing subject, very especially shuts out that which demands to be chief and controller of all. “My son, give me thine heart,” says the great Father; but the heart is already given to the world, and cannot get free; yea, is so thoroughly absorbed in worldly care that it hardly hears the loving request so graciously made. “Seek first the kingdom of God

and his righteousness," says the Saviour, but the command is received too late ; they are already seeking the things of the world, and all the strength and richness of their nature are drawn to that which soon, very soon, must perish. They do not always gain what they thus earnestly seek after, and then they lose both worlds. But, O, if they succeed in their quest, what shall it profit if they gain the whole world and lose their own soul !

NOT SAVED.

Let both grow together until the harvest : and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them : but gather the wheat into my barn. — *Matthew 13 : 30.*

"**T**HE harvest is past, the summer is ended, and we are not saved !" Such are the words which the weeping prophet Jeremiah put in the mouth of a "disobedient and gainsaying people." To us it seems strange that summer should be mentioned after the harvest, but this may be easily explained. In Palestine the autumnal rains begin to fall the last of October. This is the seed-time. Grain usually matures in May, which is therefore the time of harvest. Later, and during the summer, occurs the fig harvest.

This, then, is the passage plainly expressed : "The grain harvest is past, the fig harvest is also ended, and we are not saved." The picture in all its sad beauty is this : The grain has been sown, the early rain has fallen, winter is over, the latter rain has also fallen, and the grain has matured. The reapers have entered the field, and gathered much into the garner — but not all ! The fig harvest too has come and is ended, but many remain ungathered. Here and there stalks of grain in the open field, and figs upon the leafless trees, remain, unsheltered and alone, when the harvesters have completed their work ! These, when they find themselves left behind unsaved, lift up their voices with the mournful cry, "The harvest is past, the summer is ended, and we are not saved !"





Drawn by W. H. Barlow.

REMARKABLE FACTS.

Another parable spake he unto them : The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. — *Matthew 13 : 33.*

CHRISTIANITY began its progress at Jerusalem. At the expiration of forty days after the death of Christ, it numbered about one hundred and twenty followers ; immediately after, three thousand ; and soon after, five thousand more ; and, in little less than two years, great multitudes at Jerusalem only, as well as throughout Judea. Mohammed was three years occupied in making fourteen converts, and those too of his own family ; and proceeded so slowly at Mecca, where he had no established religion to contend with, that in the seventh year, when he was compelled to flee to Medina, only eighty-three men and eighteen women retired to Ethiopia. Within a century from the time of the ascension, Christianity, without any aid but that of preaching, pervaded not merely Syria and Libya, Egypt and Arabia, Persia, and Mesopotamia ; not merely Asia Minor, Armenia, and Parthia, but a large portion of Europe. Islam, on the contrary, had no considerable success, until it achieved it by the sword ; and when it ceased to use the sword in making proselytes, its progress was at once arrested. We then ask the infidel, To what was this remarkable progress of Christianity owing ? Not, certainly, to the rank or power of its author ; he passed the greater part of his life in obscurity, working as an artisan, and the residue as a wandering teacher ; and at last was publicly executed as a malefactor. Not to the learning or influence of his followers ; they were fishermen and publicans. Not to the sword ; he employed none, except "the sword of the spirit." Not to the aid of government ; for both Jews and Romans were banded together to destroy it. Not to the hopes of wealth, honor, or power ; for its author very frankly told those who became his followers, "My kingdom is not of this world ;" and taught them to expect not merely contempt and persecution, but the loss of all things, even of life. Not to its flattery of the human character ; for it expressly declares, "Except a

man be born again, he cannot see the kingdom of God." Not to any license given to sensual indulgence ; for the language of its author was, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Not to the hopes of a sensual heaven ; "Into that city nothing shall enter that defileth." Not to a blind credulity ; for many, who embraced Christianity during the first two centuries, were men of distinguished talents, and enlightened minds ; and all, who cordially embraced it, became men of a virtuous character. We then repeat the question to the infidel, "Why did the religion of one who was publicly executed between two thieves ; of one who was without friends, without influence, and without power ; a religion which flattered no one, which exposed its followers to the loss of all things in this world, which required self-denial and self-renunciation, and offered no reward in the future world but holiness, — why did it immediately pervade the city and region where he was thus executed, and in a little period, all the surrounding world ? If the infidel attributes it to miracles merely, he renounces his infidelity. If he admits that it was owing to the inherent evidence of its truth and its divine origin, he does the same ; and if he denies both, he asserts a far greater miracle, in the progress of Christianity under these circumstances, than any, or than all those which he disowns.

A SON THAT PREACHED HIS FATHER'S FUNERAL SERMON.

But the tares are the children of the wicked one ; the enemy that sowed them is the devil ; the harvest is the end of the world ; and the reapers are the angels. — *Matthew* 13 : 38, 39.

LATE in the winter of 1872, a Mr. P., who had been in other years a Christian and a minister of the gospel, but who had been deposed from the ministry, and expelled from the church of which he was a member, for acts of immorality, and having taken up Universalism as better suited to his character, advertised to preach on a Sabbath evening at South Shaftsbury, Vt., on "The Death of the Devil." In the afternoon

of the same day, Rev. S. W. Clemans, of the Troy Conference, preached in the same church, it being one of his regular appointments. After the preaching, Mr. Clemans said to the congregation, with great solemnity, "I understand there is to be a funeral in this church this evening, the peculiar feature of which is, a son is to preach his father's funeral sermon. The relatives are requested to take seats in the body pews of the church." In the evening the sermon came off, according to appointment; only a few, however, of "*the relatives*" occupied the designated pews. The notice, as given by Mr. Clemans, was a pointed but just rebuke to one who had left the service of God, and had accepted service in the work of the devil; "strengthening the hands of the wicked, that he should not return from his wicked way, by promising him life." (Ezek. 13:22.) In the Scriptures, the term *children* describe natural relations, and moral resemblances. Hence our Lord said of certain wicked persons, "Ye are of your father the devil, and the lusts of your father ye will do." (John 8:44.) Good persons are said to be "children of God" (1 John 3:10), while bad persons are called "the children of the wicked one." When a person does the work of "the wicked one," in opposing the truth and work of God,—when he uses his might against the cause of the Lord Jesus, and seeks to turn away souls from Christ, we have the example of our Lord for calling such "children of the devil." Great will be the condemnation of such, who, in this age of gospel light and truth, accept the old falsehood of Satan to Eve, "Ye shall not surely die," and teach others so.



PEARL OF GREAT PRICE.

Who, when he had found one pearl of great price, went and sold all that he had, and bought it. — *Matthew* 13:46.

A WEALTHY lady of Java, having married an English merchant, went to England to reside. She was unacquainted with the language, the customs and manners of the country. She amused herself playing with her children, and decking herself with her jewels and pearls, of which she had a large and

costly collection. Her Scotch nurse being one day in her room, she said to her in broken English: "Nurse, this poor place — poor place." "Why, madam?" said the nurse. "We look out of the window," replied the lady, "and see no woman in the street all covered with diamonds and pearls, as in my country." The nurse replied, "We have a pearl in this country, a 'Pearl of great price.'" The Javanese lady caught her words with great eagerness and surprise. "Have you, indeed? O that my husband was come home! He buy me this pearl; me part with all my pearls when he come home, to get this pearl of so great price." "O," said the nurse, "this pearl is not to wear. It is not to be had in the way you think. They who have it are at peace with God, and are truly happy." "Indeed," said the lady, "what can this pearl be?" "The pearl," said the nurse, "is the Lord Jesus Christ, who came into the world to save sinners. All who truly believe in him, have Christ in their hearts, and are truly happy. So precious is Jesus to them, that they count all things loss for the excellence of the knowledge of Jesus Christ their Lord." It pleased God to bless these words of the nurse to her mistress's spiritual good. By these few words, applied by the spirit of God, she got a believing view of Christ, in whom are hid all the treasures of wisdom and knowledge, and with this view of Christ, this world's gems ceased to shine and attract, just as the stars lose their brightness in the rising sunlight of day. Some time after the lady died, and on her death-bed she desired that her jewels might be sold, and the value realized go towards sending the knowledge of the *Pearl of Great Price* to those in far off countries who have it not.



SCRIPTURE TRANSCRIBERS.

Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old. — *Matthew 13: 52.*

IN transcribing the sacred writings, it has been a constant rule with the Jews, that whatever is considered as corrupt

shall not be used, but shall be burnt, or otherwise destroyed. A book of the law, wanting but one letter, with one letter too much, or with an error in one single letter, written with anything but ink, or written on parchment made of the hide of an unclean animal, or on parchment not properly prepared for that use, or prepared by any but Israelites, or on skins of parchment tied together by unclean strings, shall be holden to be corrupt; that no word shall be written without a line first drawn on the parchment, no word written by heart, or without having been pronounced orally by the writer; that before he writes the name of God he shall wash his pen; that no letter shall be joined to another; and that if the blank parchment cannot be seen all around each letter, the roll shall be corrupt. There are certain rules for the length and breadth of each sheet, and for the space to be left between each letter, each word, and each section. Even to this day, it is an obligation on the persons who copy the sacred writing of the synagogues, to observe them. — *Selected.*

CHRYSOSTOM'S ELOQUENCE.

For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. — *Matthew 14 : 3.*

THE following bursts of eloquence from Chrysostom, when he was sentenced to banishment, are a good specimen of the style of this "silver-tongued" preacher: "What can I fear? Will it be death? But you know that Christ is my life, and that I shall gain by death. Will it be exile? But the earth and all its fullness is the Lord's. Will it be the loss of wealth? But we brought nothing into the world, and can carry nothing out. Thus all the terrors of the world are contemptible in my eyes, and I smile at all its good things. Poverty I do not fear. Riches I do not sigh for. Death I do not shrink from, and life I do not desire, save only for the progress of your souls. But you know, my friends, the true cause of my fall. It is that I have not lined my house with rich tapestry. It is that I have not clothed me in robes of silk. It is that I have not flattered the

effeminacy and sensuality of certain men, nor laid gold and silver at their feet. But why need I say more? Jezebel is raising her persecution, and Elias must fly. Herodias is taking her pleasure, and John must be bound in chains. The Egyptian wife tells her lie, and Joseph must be thrust into prison. And so if they banish me, I shall be like Elias; if they throw me into the mire, like Jeremiah; if they plunge me into the sea, like the prophet Jonah; if into the pit, like Daniel; if they stone me, it is Stephen that I shall resemble; John the forerunner, if they cut off my head; Paul, if they beat me with stripes; Isaiah, if they saw me asunder."

ACKNOWLEDGING GOD IN EATING.

And he commanded the multitude to sit down on the grass, and took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.
— *Matthew 14: 19.*

AN English ship-of-war once touched at one of the ports of the Sandwich Islands, when the captain gave a dinner to the royal family and several of the chiefs. The table was spread upon the quarter-deck, and loaded with viands and delicacies of all kinds. After the company were seated, and everything was ready, the islanders seemed unwilling to begin. The captain could not understand them, and thought the hesitation arose from a fear to partake of such entertainment. He assured them it was such as they might enjoy, but still they refused to begin. A pious steward, guessing the cause of the delay, whispered, "They are waiting for the blessing, sir." "Ask it, then," said the captain. The steward did so, in a very earnest and simple manner. No sooner was this done than the royal party and the chiefs did ample justice to the feast, and thus taught the English Christians a lesson how to eat to the glory of God. Some time ago a landed proprietor in the north of Scotland was visiting his tenantry, and happened to call on one of them at the dinner hour. The farmer, a pious man, was seated with his wife and family at the dinner table, and was just about to begin their frugal meal. Apologizing

for his intrusion at such an unseasonable hour, the landlord very familiarly urged his tenant to go on with his dinner, and he would wait. The tenant, with much earnestness, asked a blessing. After dinner, and when the landlord left, he said to himself, "I stand reprov'd. Here is a poor man, with his simple fare, thanking God for it, and praying for the bread of life, while I, with every necessary and luxury that can be desired, have never once acknowledged God's goodness in his gifts." His conscience smote him. He could visit no more that day. His mind was led to think over his state, and becoming alarmed as to his condition before God, was led to seek for mercy and grace. He found the blessing, and now lives to advance the interests of the Redeemer's kingdom.

"IT IS I."

But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. — *Matthew 14: 27.*

LORD, it is thou! and I can walk
Upon the heaving sea
Firm in a vexed, unquiet way,
Because I come to thee.
If thou art all I hope to gain,
And all I fear to miss,
There is a highway for my heart
Through rougher seas than this.

These waters would not hold me up
If thou wert not my end;
But whom thou callest to thyself
Even winds and waves defend.
Our very peril shuts us in
To thy supporting care;
We venture on the awful deep,
And find our courage there.

It shall be strength howe'er it tend —
The bidding sweet and still

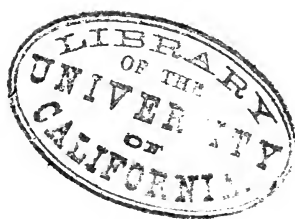
Which draws to one ennobling love
And one benignant will.
Most precious when it most demands,
It brings that cheering cry
Across the rolling tide of life —
“Take heart ! for it is I.”

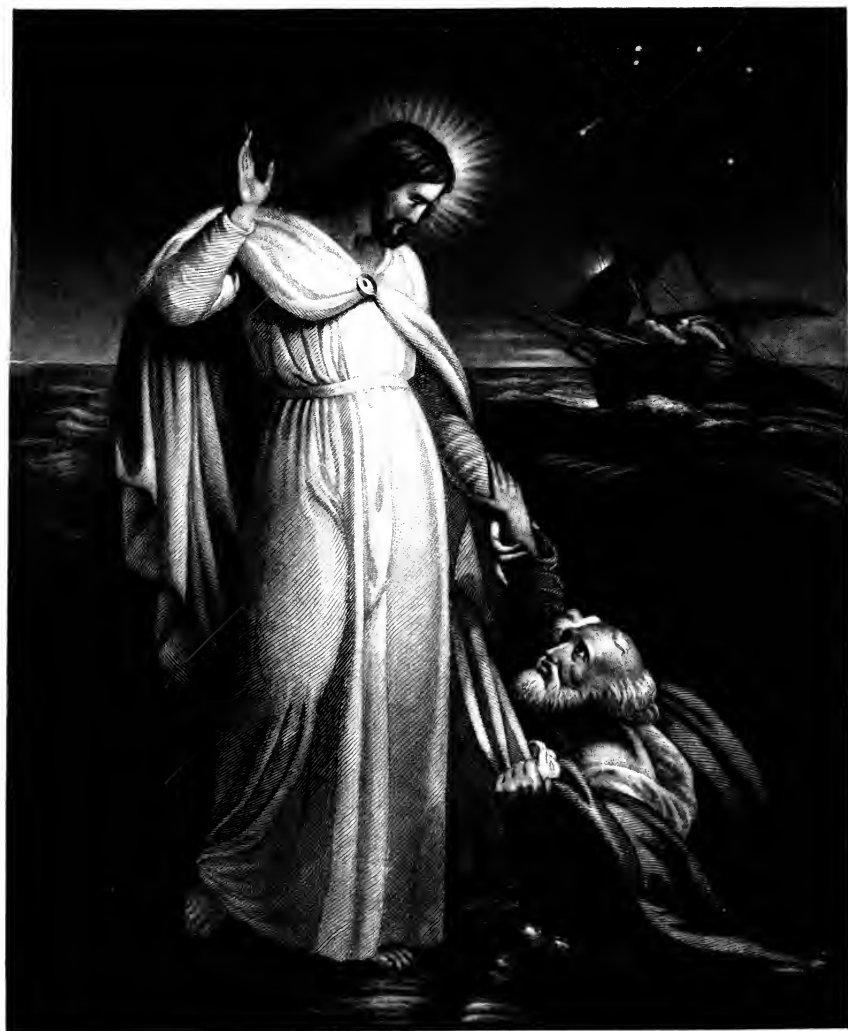
Forth from some narrow, frail defense,
Some rest thyself below,
Some poor content with less than all,
My soul is called to go.
Yes, I will come ! I will not wait
An outward calm to see ;
And, O my glory, be thou great
Even in the midst of me.

“LORD, SAVE ME.”

But when he saw the wind boisterous, he was afraid ; and beginning to sink, he cried, saying, Lord, save me. — *Matthew 14 : 30.*

A MINISTER asked the maid of an inn in the Netherlands if she prayed to God. She replied, she had scarce time to eat, how should she have time to pray ? He promised to give her a little money, if, on his return, she could assure him she had meanwhile said three words of prayer, night and morning. Only three words and a reward, led her to make him the promise. He then solemnly gave her the following words to repeat : “ Lord, save me ! ” For a fortnight she said the words unmeaningly ; but one night she wondered what they meant, and why he bade her repeat them. God put it into her heart to look at the Bible, and see if it would tell her. She liked some verses where she opened so well, that the next morning she looked again, and so on. When the good man went back, he asked the landlord for her, as a stranger served him. “ O, sir ! she got too good for my place, and lives with the minister ! ” He went to see her ; and so soon as she saw him at the door, she cried, “ Is it you, you blessed man ? I





shall thank God through all eternity that I ever saw you. I want not the money : I have reward enough for saying those words !” She then described how salvation by Jesus Christ was taught her by the Bible, in answer to this prayer.

JESUS SWIFT TO SAVE.

And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt ? — *Matthew 14 : 31.*

THE Arabian gazelle is swift as the wind. If it get but one glimpse of the hunter, it puts many crags between. Solomon, four or five times, compares Christ to an Arabian gazelle (calling it by another name) when he says, “*My beloved is like a roe.*” The difference is, that the roe speeds the other way ; Jesus speeds this. Who but Christ could have been quick enough to help Peter, when the water-pavement broke ? Who but Christ could have been quick enough to help the Duke of Argyle, when, in his dying moment, he cried, “ Good cheer ! I could die like a Roman, but I mean to die like a Christian. Come away, gentlemen. He who goes first, goes cleanest ” ? I had a friend who stood by the rail-track at Carlisle, Penn., when the ammunition had given out at Antietam ; and he saw the train from Harrisburg, freighted with shot and shell, as it went thundering down toward the battle-field. He said that it stopped not for any crossing. They put down the brakes for no grade. They held up for no peril. The wheels were on fire with the speed as they dashed past. If the train did not come up in time with the ammunition, it might as well not come at all. So, my friends, there are times in our lives when we must have help immediately or perish. The grace that comes too late is no grace at all. What you and I want is a God — *now*. O ! is it not blessed to think that God is always in such quick pursuit of his dear children ? — *T. De Witt Talmage.*

CHRIST THE SON OF GOD.

Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God. — *Matthew 14: 33.*

THEN they that were in the ship came and worshiped him, saying, Of a truth, thou art the Son of God. (*Matt. 14: 33.*) And Simon Peter answered and said, Thou art the Christ, the Son of the living God. (*Matt. 16: 16.*) Thou art my beloved Son, in whom I am well pleased. (*Mark 1: 11.*) And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. (*Luke 1: 35.*) For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. (*John 3: 16.*) He that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God. (*18.*) And we believe, and are sure that thou art that Christ, the Son of the living God. (*John 6: 69.*) The God of our fathers hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. (*Acts 3: 13.*) Unto you first, God having raised up his Son Jesus, sent him to bless you. (*26.*) Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. (*Rom. 1: 3.*) For if when we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by his life. (*Rom. 5: 10.*) God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. (*Rom. 8: 3.*) He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? (*32.*) But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your

hearts, crying, Abba, Father. (Gal. 4:4-6.) And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come. (1 Thess. 1:10.)

PLANTS THAT SHALL BE ROOTED UP.

But he answered and said, Every plant which my heavenly Father hath not planted shall be rooted up. — *Matthew 15:13.*

HAVING occasion to go into the cellar, Gotthold found a turnip, which had been left by accident, and had vegetated and sent forth long and slender shoots. These, however, were unnaturally of a pale yellow color, and therefore unfit for use. Here, thought he, I have the type of a human undertaking from which God withholds his blessing, and which must, therefore, necessarily miscarry. This plant wants sunshine and open air, without which it cannot thrive, and so it grows in weakness for a little, and then withers and dies. It is the same with all our acts and enterprises, which are not irradiated by the grace of God, nor fostered by his blessing. According to the words of the Saviour, "Every plant, which my Father hath not planted, shall be rooted up." We imagine our faith, our charity, our patience, to be of the most luxuriant growth, although, perhaps, they are of the sickliest kind. "Experience makes able men; the cross, good Christians." This plant was never shone on by the sun, nor moistened by the dew, nor watered with the rain, nor shaken by the wind, nor hardened by the cold, and, therefore, it is good for nothing. In like manner the Christian, as yet not tried by prosperity and adversity, favor and affliction, must be considered unripe. Beautifully does the great and much-afflicted apostle say, "Tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed."

POWER OF A MOTHER'S PRAYER.

And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. — *Matthew 15 : 22, 23.*

AN aged, pious woman had one son. She used every means in her power to lead him to the Saviour, but he grew up gay and dissipated. She still followed him with prayers and entreaties, faithfully warned him of his awful state as a sinner before God, and told him what his end would be, dying in that condition. But all seemed alike unavailing. He one day said, "Mother, let me have my best clothes; I am going to a ball to-night." She expostulated with him, and urged him not to go; but all in vain. "Mother," said he, "let me have my clothes; I will go: it's useless to say anything about it." He put on his clothes, and was going out. She stopped him, and said, "My child, do not go." He still persisted; when she added, "My son, remember, when you are dancing with your companions in the ball-room, I shall be out in that wilderness, praying to the Lord to convert your soul." The youth went to the ball, and the dancing commenced; but instead of the usual gayety, an unaccountable gloom pervaded the whole assembly. One said, "We never had so dull a meeting in our lives." Another observed, "I wish we had not come: we have no life; we cannot get along." A third continued, "I cannot think what is the matter." The young man in question felt his conscience smitten, and, bursting into tears, said, "I know what is the matter: my poor old mother is now praying in yonder wilderness for her ungodly son." He took his hat, and said, "I will never be found in such a place as this again." From that night he began to pray for mercy; his mother's prayer was heard for his conversion, and he gave evidence that he was become a new creature in Christ Jesus. — *Rev. J. Young.*

A MOTHER'S FAITH REWARDED.

Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour. — *Matthew* 15: 28.

A VENERABLE old lady, who looked serenely happy, was asked if her children were converted. "Yes," she replied, "all my children are members of the church of Jesus. Two of my sons, who were converted when they were only fourteen years old, are just where they ought to be, ministers of Christ." "It must be very cheering to you, madam, to know that all your children are converted," remarked her friend. "Yes," she replied, while a beautiful and heavenly smile played round her lips. "Yes; but I always had faith in the promises." Parents, have you such faith? Children, have you gladdened the hearts of your parents by giving yourselves to Christ?



EXPOSITION OF MATTHEW 16: 18.

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. — *Matthew* 16: 18.

THERE has been much dispute for centuries, respecting the meaning of our Lord, when he uttered those words, "Thou art Peter," &c. The following exposition is from the Commentary of Dr. D. D. Whedon, which is evidently a faithful and just explanation of the passage: "As Peter signifies *stone*, and as thou and thy fellow-disciples are to be the foundation stones of my new church, I name thee forever by that symbolical title of *Peter*, that is, *stone*. In the Syriac language, in which our Lord spoke, the word *Peter* and this word *rock* were doubtless the same word. But they were all as truly *stones*, and *made of rock*, as he. But as he alone spoke the verbal confession, so to him alone was addressed and belonged the verbal title which commemorated it. Indeed they are expressly called stones (*Eph.* 2: 20; *Rev.* 21: 14), though the

word, in the original, *lithos*, is a different, without being a less expressive, word than Petros. The expression, *this rock* upon which *I build my church*, has received very different interpretations from the doctors of the church in various ages. The first is the construction given by the Church of Rome, and made the basis of the enormous imposture of the papacy. It affirms that the rock is Peter individually, that the commission constituted him supreme apostle, with authority inherited from him by the bishops of Rome. But first, As may be shown, not Peter alone, but each apostle, was a *rock* and a recipient of the *keys*, and all were co-equal in powers. Second, Were the authority conveyed to Peter alone and personally, it must still be shown that this personal prerogative was among the successional attributes conferred upon him. That Peter was ever bishop of Rome, is without historical foundation; and the pretense of a succession from him by the Romish bishop is a fable. Some have made the word *rock* designate Christ himself. They hold it to be derogatory to Christ's dignity for there to be any other foundation stone of his church than Christ himself. They hold that our Lord said, Thou art Peter, a stone, and upon this rock (pointing to himself) I will build my church. But this is inconsistent with the laws of a natural interpretation. Others understand that the *confession* which Peter made was a rock. Thou art a *stone*, and upon this rock of truth which thou hast confessed, and upon this faith which thou hast professed, will I build my church. But Biblical language always holds men, not truths, to the foundation stones. The rock is not the doctrine, nor the confession, but the confessor.

"I understand that it is the apostle himself who is the rock; yet not as a man, nor as a private confessor of the Saviour's Messiahship, nor as Lord of the apostolic Twelve, but as a specimen and representative of what all the twelve were. For the church is said by this same Peter (no doubt in allusion to this celebrated passage) to be built on the foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone. It is plain that the question which Peter answered was put to the whole twelve, and that he confessed for the whole twelve, and that the keys which are given in

the nineteenth verse, were given to the whole. (18:18.) They were all Peters, or stones of the foundation, as well as he; only he, being the first stone of the pile, bore the inscription of the name of Peter, which essentially belongs to all. This image of a *rock*, as Stanley remarks, may have been suggested by the rock above the town, upon which stood the temple of Cæsar Augustus."

In regard to the promise of our Lord, that the "gates of hell shall not prevail against it," Dr. Whedon adds: "As the gates would be special points of attack, they were fortified so as to be specially impregnable. And as through the gates the whole city went in and out, there were always the concourse and the crowd. There men resorted for news, for marketing, and for proclamations. The gates became structures with chambers, in which courts were held, legislation was performed, and negotiations with foreign nations transacted. Hence the word *gate* became a symbol of power and of empire. The *gates of death*, the *gates of hell*, were the powers of death or hell. Hell here is, in the original, Hades. The word properly signifies *the invisible* state or place of departed spirits, both of the righteous and the wicked. In this sense it is opposed or antithetical to the state of the living. But in a stricter or more usual sense it stands opposed to *paradise*, and signifies the abode of the departed wicked, for which we have no other English word than *hell*. The gates of hell are, therefore, the infernal powers, who from their invisible stronghold manifest their visible hostility. The rock-built church, and the *gates of hades*, are thence two opposing potencies."



WHERE IS OUR SELF-DENIAL?

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. — *Matthew* 16:24.

A FEW years since, a pious lady was preparing for a journey. As she was making some necessary additions to her wardrobe, a friend suggested, "You will need a new silk, my dear. Your means are sufficient, and you can well afford this indul-

gence. Come, let us select one." The lady hesitated. A dress of less expensive material would answer her purpose quite as well, and with the surplus she might do much good. After some thought, the cheap material was procured, and the money which otherwise must have been expended, carefully laid aside, until, in the providence of God, it could be used for some purpose. While journeying, she met with a young man who, having the ministry in view, had entered college under circumstances somewhat embarrassing, and even now was in need of money to liquidate present liabilities. With a thankful heart she turned to her companion: "Now I know why I was not permitted to purchase that expensive silk," said she; "I can spare enough to relieve our young friend, and still go on my journey comfortably, and with a lighter heart than I could had I worn an expensive dress, and found myself unable to respond to this call of my blessed Master." This college student is now a preacher of the gospel, and often refers to the time when he was strengthened and encouraged to go forward in the path of duty.

SELLING A SOUL.

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? — *Matthew 16: 26.*

A GAY young lady was deeply impressed with the sense of her sinfulness, and found no peace day or night. A brother who had always shared with her in her worldly amusements, was much troubled and annoyed at her present state of mind. He tried all the shafts of ridicule and sarcasm to turn her mind away from the solemn interests of eternity. But still the conflict went on. She would not yield to his persuasions, and she felt that she could not just yet decide wholly for the Lord. At last her brother said, "Eliza, if you will give this nonsense all up, and be yourself again, I will give you five dollars." It seemed a paltry price indeed at which to sell a soul; but the sister hesitated, and even to parley with such a temptation was to give the enemy infinite

advantage. No doubt she considered that she could take the money and dismiss the subject just for this time, resuming it again whenever she chose. She took the five dollars, and her destiny was sealed. Outwardly she was little changed. She did not scoff at religion, nor oppose it in others; but her heart was as insensible to its influence as the hardest rock. Nor did anything ever make an impression upon it afterward. She saw that beloved brother lie upon his dying-bed, and heard his agonizing entreaties that she would turn from that fearful way into which he had led her footsteps; but she heard him perfectly unmoved. A short time afterward she also was called away, and she died as she had lived. The awakening from the frightful lethargy of soul was upon the other shore.



GOD'S TESTIMONY OF APPROBATION.

While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. — *Matthew 17:5.*

GOD adds his testimony of approbation to what was spoken of the sufferings of Christ by Moses and Elijah; thus showing that the sacrificial economy of the Old Covenant was in itself of no worth, but as it referred to the grand atonement which Jesus was about to make; therefore he says, "In him am I well pleased;" intimating that it was in *him alone*, as typified by those sacrifices, that he *had* delighted through the whole course of the legal administration. That it was only in reference to the death of his Son, that he accepted the offerings and oblations made to him under the Old Covenant. "Hear him." The disciples wished to detain Moses and Elijah that they might hear them; but God shows that the *law* which had been in force, and the *prophets* which had *propheesied* until now, must all give place to Jesus, and he alone must now be attended to as to the *Way*, the *Truth*, and the *Life*; for no man could now come unto the Father but *through him*. This Transfiguration must have greatly confirmed the disciples in the belief of a future state, and in the

doctrine of the Resurrection; they saw Moses and Elijah still *existing*, though the former had been gathered to his fathers upwards of fourteen hundred years, and the latter had been translated nearly nine hundred years. — *Dr. A. Clarke.*

PREVAILING PRAYER IN THE OLD SOUTH CHURCH.

Howbeit this kind goeth not out but by prayer and fasting. — *Matthew 17 : 21.*

THE great fire in Boston having spared the Old South Church, it becomes more dear than ever to Bostonians, and all New England. The following incident, showing the power of prevailing prayer, is connected with the history of that church, though more than a century ago. The French Armament under the command of Duke d'Anville, in the year 1746, consisting of forty ships of war, was destined for the destruction of New England; had sailed from Chebucto in Nova Scotia for that purpose; but was itself destroyed in the following manner: The godly men in Boston being apprised of their danger, and feeling that their only safety was in God, had appointed a day of fasting and prayer to be observed in all their churches. While Rev. Mr. Prince was officiating in this Old South Church, on this fast day, and praying most earnestly to God to avert the dreaded calamity, a sudden gust of wind arose (till now the day had been perfectly clear and calm), so violent as to cause a loud clattering of the windows. The pastor paused in his prayer, and looked round upon the congregation with a countenance of hope, then recommenced his prayer with great devotional ardor, supplicating Almighty God to cause that wind to frustrate the object of the enemy, and save the country from conquest and popery. A tempest ensued in which the greater part of the French fleet was wrecked on the coast of Nova Scotia. Duke d'Anville, the principal general, and the second in command, both committed suicide. Many died with disease, and thousands were consigned to a watery grave. The small number that survived returned to France, without health and without spirits. The enterprise was abandoned, and never again resumed. — *Arvine's Cyclopædia.*

TABLE OF BIBLE MONEY.

Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee. — *Matthew 17: 27.*

THE following Table of Bible Money is from Professor Hitchcock's Complete Analysis of the Holy Bible. The money enumerated is reduced to United States currency, and may be relied upon as being as accurate as it is possible to determine at this distance of time.

Denominations.	Grains.	Value, nearly.
Gold Shekel, . . .	132	\$5.69
Gold Maneh, . . .	13,200	569.00
Gold Talent, . . .	1,320,000	56,900.00
Silver Gerah, . . .	11	.02 $\frac{1}{4}$
Silver Beka, . . .	110	.26 $\frac{1}{2}$
Silver Shekel, . . .	220	.53
Silver Maneh, . . .	13,200	32.00
Silver Talent, . . .	660,000	1,660.00
Copper Shekel, . . .	528	.03 $\frac{14}{100}$
Copper Talent, . . .	792,000	47.14
Persian Daric, or Dram (gold),	128	5.52
Maccabæan Shekel (silver),	220	.53
"Piece of Money" (Stater, silver),	220	.53
Penny (Denarius, silver), . .	58 $\frac{6}{7}$.14
Farthing (Quadrans, copper),	42	.00 $\frac{1}{4}$
Farthing (Assarium, copper),	84	.00 $\frac{1}{2}$
Mite (copper), . . .	21	.00 $\frac{1}{8}$

SPEAKING OF CHRIST.

And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. — *Matthew 18: 3.*

WHEN the famous Bishop Usher and Dr. Preston, who were very intimate friends, were talking together, after much discourse of learning and other things, the bishop would say, "Come, doctor, one word of Christ now before we part."

Christians, who owe their all to Christ, should be often talking of him. And surely those who know the worth of souls cannot but be concerned for their ignorant, careless neighbors; which concernedness should put us upon doing all we can to keep out of that condition. And if there be any that are asking the way to Zion with their faces thitherward, pray tell them the way. Tell them, 1. There is but one gate into this way, and that is the strait gate of sound conversion. 2. Tell them that the way is narrow; that there is not elbow-room for their lusts. Let them know the worst of it; and that those who would be good soldiers of Christ must endure hardness. 3. Tell them, notwithstanding this, it is a way of pleasantness; it gives spiritual, though it prohibits sensual, pleasure. 4. Tell them there is life eternal at the end, and let them be assured that one hour of joy in heaven will make them amends for an age of trouble upon earth; one sheaf of that harvest reward enough for a seed-time of tears. — *Henry*,

THE EARLY CONVERSION OF CHILDREN.

But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. — *Matthew 18 : 6.*

I HAVE one incident which has written its lesson indelibly upon my heart: At the age of a little over four years, one of my little girls was converted to God, and from that time she loved the Saviour, and endeavored, with child-like simplicity, to follow his commands. A little after six years she was taken sick; she thought she was going to die; her experience was as bright and clear as the experience of a half century. We could not give her up; we could not realize that death was among us; that so fair a flower could fade so early. Yet she felt and realized it. Whilst watching by her bedside, suddenly we heard a voice breaking forth clear and distinct, —

“ There is a happy land
Far, far away; ”

and she sang through the verse; then, turning to her mother, she said she wanted to say the Lord's Prayer, clasped her

little hands, looked to heaven, and died. O, what true Christian ever died more gloriously, or loved the Saviour more? Brethren, let us not be afraid of the conversion of the children; bring your influence to bear upon them everywhere; do not be satisfied, and do not let their teachers have any quiet, until you see the children in your Sunday schools brought to Christ, and infolded in the Church. — *Bishop Clark.*

A LOST MAN.

For the Son of man is come to save that which was lost. — *Matthew 18 : 11.*

MR. WHITEFIELD, a brother of the Rev. George Whitefield, after living some time in a backsliding and careless state, was roused to a perception of his danger, but shortly after sunk into melancholy and despondency. He was drinking tea with the Countess of Huntington one afternoon, while her ladyship was endeavoring to raise his hopes by conversing on the infinite mercy of God through Jesus Christ. For a while it was all in vain.

"My lady," he replied, "I know what you say is true. The mercy of God is infinite. I see it clearly. But, ah! my lady, there is no mercy for me. I am a wretch, entirely lost."

"I am glad to hear it, Mr. Whitefield," said Lady Huntington. "I am glad at my heart that you are a lost man."

He looked with great surprise.

"What! my lady, glad! glad at your heart that I am a lost man?"

"Yes, Mr. Whitefield, truly glad; for Jesus Christ came into the world to save the lost."

He set down his cup of tea on the table.

"Blessed be God for that," he said. "Glory to God for that word!" he exclaimed. "O, what unusual power is this which I feel attending it! Jesus Christ came to save the lost! then I have a ray of hope;" and so he proceeded.

As he finished his last cup of tea, his hand trembled, and he complained of illness. He went out of the house for air, staggered, was brought in, and shortly after expired.

DEALING WITH A YOUNG INFIDEL.

Even so it is not the will of your Father which is in heaven, that one of these little ones should perish. — *Matthew 18:14.*

A YOUNG man once came to me to join my Bible class. Said he, "Mr. Wells, I am no hypocrite." "I am glad of that," I replied. "Give me your hand; you are no hypocrite, I believe; and I think you are very honest." Said he, "Sir, I do not believe a word that is in the Bible."

"Well, you are going to take the very course to become a believer; you are coming under its influence." I did not sit down and talk with him about his soul; the time was not ripe for it. I did not give him a regular lesson about the inspiration of the Scriptures. I had much rather he would learn for himself, and ask what a Christ was this, as we shall see, in a few moments, he did. After a few months, he came to me one morning, and I said, "Here is God's spirit working. Look out, soul, how you interfere!" He asked me about something I had said in the Bible class in the afternoon. I replied, "What difference does that make to you? You are not a believer. You cannot believe." "No," said he, "and I never closed my eyes last night at all!"

"Well, I am sorry on some accounts that you have lost your night's sleep, but really I do not remember any remedy, unless you find what was said is true. If there is any other remedy, I do not know it." And I took out a little Testament, and turned down the leaves at two or three texts, such as, "Able to save to the uttermost all that come," &c. "It is not the will of your Father that one of these little ones should perish," &c.

Said I, "If this Bible is true, there is an able and willing Saviour to save you now. I will pray for you. Go home, and ask God if this be true." Said he, "I will." The next morning he came into the parlor, and threw his arms around me, and said, "It is true!" The sword of the truth had pierced that heart. — *Ralph Wells.*

INTENDED FOR A JOKE, BUT OVERRULED FOR GOOD.

Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. — *Matthew 18 : 19.*

SOME time ago there was living in New York an eminent lawyer. He was a very clever man, but fond of worldly show and gayety. Three ladies of that city, who were anxious to do good, thought his conversion very desirable, and agreed that they would meet and pray for him. They did so. A gentleman who knew of this, met the lawyer, and said to him, "Mr. F., some ladies have agreed to meet and pray for you." "Indeed!" said he; "that's a capital joke. I should like to hear them."

The gentleman told him he could put him in a place where he could hear them pray, without its being known that he was there. Mr. F. agreed to go, and went accordingly. He heard the first lady pray, and was struck with her knowledge of his character. He listened to the second; and when he heard her earnestness, knowing, as he did, that she could have no interest in his conversion, he thought to himself, "What a wretch I must be, to care nothing about my soul!"

The words of these praying females sunk deep into his soul; he reflected, and turned to God; and in a few weeks began to preach the everlasting gospel of our Lord and Saviour Jesus Christ; and has since been blessed of God in turning many souls from darkness to light.



ETERNAL DURATION.

And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? — *Matthew 19 : 16.*

O ETERNITY! Eternity! How are our boldest, our strongest thoughts lost and overwhelmed in thee! Who can set landmarks to limit thy dimensions; or find plummets to fathom thy depths! Arithmeticians have figures to compute all the progressions of time; astronomers have instruments to

calculate the distance of the planets; but what number can state, what lines can gauge, the lengths and breadths of eternity? It is higher than heaven, what canst thou do? deeper than hell, what canst thou know? The measure thereof is longer than the earth, broader than the sea. Mysterious, mighty existence! A sum not to be lessened by the largest deductions. An extent not to be contracted by all possible diminutions. None can truly say, after the most prodigious waste of ages, "that so much of eternity is gone." For, when millions of centuries are elapsed, it is but just commencing; and when millions more have run their ample round, it will be no nearer ending. Yea, when ages numerous as the bloom of spring, increased by the herbage of summer, both augmented by the leaves of autumn, and all multiplied by the drops of rain which drown the winter,—when these, and ten thousand times ten thousand more—more than can be represented by any similitude, or imagined by any conception, are all revolved. Eternity, vast, boundless, amazing eternity, will only be beginning, or rather, only beginning to begin. What a pleasant yet awful thought is this! Full of delight and full of dread. O, may it alarm our fears, quicken our hopes, and animate all our endeavors! Since we are soon to launch into this endless and inconceivable state, let us give all diligence to secure our entrance into bliss. Now, let us give all diligence, because there is no alteration in the scenes of futurity. The wheel never turns. All is steadfast and immovable beyond the grave. The saints always rejoice amid the smiles of heaven; their harps are perpetually tuned, their triumphs admit of no interruption. The ruin also of the wicked is irremediable. The fatal sentence, once passed, is never to be repealed, but all things bear the same dismal aspect for ever and ever.—*Hervey*.

KEEP THE COMMANDMENTS.

But if thou wilt enter into life, keep the commandments. — *Matthew 19 : 17.*

THE late worthy Dr. Lockhart, of the College Church, Glasgow, when traveling in England, was sojourning in an inn

when the Sabbath came round. On entering the public room, and about to set out to church, he found two gentlemen preparing for a game of chess. He addressed them in words to this effect: "Gentlemen, have you locked up your portmanteaus carefully?" "No. What! are there thieves in this house?" "I do not say *that*; only I was thinking that if the waiter comes in and finds you making free with the fourth commandment, he may think of making free with the eighth commandment." Upon which the gentlemen said, "There was something in that," and so laid aside their game. There is something in all of God's commands; not one is given without intention, or without authority. In the sight of the Law Giver, no command he has given is of trifling importance. Fear God and keep his commandments, which is the whole duty of man.



MORAL AND CHRISTIAN MEN CONTRASTED.

The young man saith unto him, All these things have I kept from my youth up: what lack I yet? — *Matthew 19: 20.*

A CHRISTIAN is one who is positive. A Christian is a fruit-bearer. A moral man is a vine that does not bear fruit. But then it bears everything else — good leaves, a good strong stem, a healthy root, everything that is good and nice in it, except the fruit. A Christian man is one that develops graces into positivity. He acts out of himself and upon others. A moral man is one that simply defends himself from the action of evil. A moral man is like an empty bottle, well corked, so that no defilement can get into it — so that it may be kept pure within. Pure? And what is the use of a bottle that is pure, if it is empty and corked up? A moral man, I repeat, is a negative. He does *not* swear, he does *not* steal, and he does *not* murder, and he does *not* get drunk, and his whole life is *not*. His language is, "Thou shalt *not*," and "Thou shalt *not*," and "Thou shalt *not*." He is *not* all over, and nothing more! He is not positive. There is no averseness to him. — *Rev. H. W. Beecher.*

IDLERS IN THE CHURCH.

And he went out about the third hour, and saw others standing idle in the market-place. — *Matthew 20 : 3.*

THERE are a great many idlers in the church. They come into the church very much as they would go into a ferry boat to be transported to a given locality. They pay their stipend and fold the garments of self-righteousness about them, and say in effect, if not in words, "Now I lay me down to sleep." They are doing nothing for Christ; have no idea of aggressive Christian work; they are "as idle as a painted ship upon a painted ocean." Ask them what they are doing for Jesus, they will tell you that they attend church. Satan has been attending church for nearly six thousand years, and has been going on from bad to worse all the while. Indeed, he is quite a regular attendant, and, in the language of a quaint old writer, "If the fiend can but get the church turned into a weekly show-room of fashion, he would ring the bell himself rather than it should lack a congregation." Ah, there are many in the church who are saying, Lord, Lord, who are strangers to the meek and lowly Jesus. They have not brought forth fruits meet for repentance, and their faith being without works, *is dead*. They dream of a heaven of purity and love, but the trump of doom will arouse them from their dreams, and the light of eternity shine away all empty professions, and reveal their real characters. "Woe to them that are at ease in Zion."



"NOTHING TO DO."

And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? — *Matthew 20 : 6.*

"**N**OTHING to do," and Christian! — one who has seen the "exceeding sinfulness of sin," felt himself condemned by the holy law of God, and fleeing to Jesus for help, has found in him the "One able to save." "Nothing to do!" and this from the lips of a professed follower of Him who through all

his earthly life "went about doing good," and at last gave himself a ransom for the sins of the world; from one who hopes at last to join the ransomed in the glad cry, "Worthy the Lamb that was slain." Saved by the suffering and death of Jesus, and yet "nothing to do" for him? "Nothing to do!" while millions of precious souls, for whom Christ died, have never even heard of his love. "Nothing to do!" and the world, which God so loved that he "gave his only begotten Son" to save it, still lies in wickedness; and the cries of the oppressed and down-trodden, and the sighing of earth's needy and sorrowing ones, go up from all its wide extent to heaven. "Nothing to do" for the Master, whose command to all his disciples is, "Go, work to day in my vineyard." No cross of bitter trial to be meekly borne; no suffering to be patiently endured because sent by a Father's hand; no tear to wipe from the eye of suffering; no wandering soul to lead gently to the fold of the "Good Shepherd;" not "a cup of cold water" even to give to a weary disciple in his name, for his sake, and from love to him. "Nothing to do" in the great work of the world's evangelization; no part in fulfilling the Saviour's last command to "preach the gospel to every creature;" no influence to use for the conversion of *individual souls*; no earnest, agonizing prayers, no effort to bring this lost and ruined world to Jesus; no ignorant soul to instruct in the truths of God's word; not even one of Christ's lambs to feed; no loving words to speak for Jesus—"nothing to do" for him! We cannot conceive that Christ should rescue a soul from the thralldom of sin, wash and sanctify it in his own precious blood, and yet give it "nothing to do" for him in return for his unspeakable love! The Christian may have but "one talent" intrusted to him, but it is given to him to be *used* in his Master's service, not to be "hidden in the earth."



WORKING FOR A PENNY A DAY.

But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? — *Matthew* 20: 13.

WHEN in our boyhood we read in the Bible about the men working in a vineyard for a penny a day, we remember

that it seemed like very small wages indeed. But let us see about this. In those days a penny was about as large as fifteen of our cents; and as money was some ten times as valuable as now, the penny a day was as good as one hundred and fifty of our cents, so that those men really got as good wages as the best men now generally have in harvest-time, that is, a dollar and a half a day. So also when that good Samaritan gave two pence to the landlord to take care of the man who fell among thieves, you see it was equivalent to about three dollars, which would probably pay for his board two weeks in a country tavern, where board was very cheap. This gift of the Samaritan was in addition to the raiment, the oil and wine, and to the promise to pay anything more that the landlord might expend. By the same reckoning, how much was that box of "very costly" ointment worth, which Mary used upon the Saviour? When the disciples asked if they should buy two hundred pennyworth of bread, how many loaves were they calculating for at about six cents a loaf—a large price in those days? Remember to reckon money worth ten times as much as now, and to call a penny worth fifteen cents.



"NOW, GOD, TAKE BABY."

And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?—*Matthew 21: 16.*

REV. DR. CHEEVER relates this incident: "At the time when President Olin was seized with that illness which was the precursor of his death, his youngest child, a babe of about two years old, was ill and restless, though the parents did not then apprehend a fatal result. The day of discovered danger the father was walking in the room where his child lay, when the babe suddenly called, 'Papa!' desiring to be lifted in its father's arms. 'Pa, take baby!' Dr. Olin took the child, and walked up and down the room. The child said, 'Pa, kiss baby! Mamma, kiss baby!' and, when this was done, looked up and exclaimed, 'Now, God, take baby!' and imme-

diately breathed its last in the father's arms. Was not this a ministration from the invisible world? The believing father received it as such, and was comforted. Children and death are divine teachers. 'Out of the mouth of babes and sucklings thou hast perfected praise.' "

BELIEVE, AND NOT DOUBT.

Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. — *Matthew 21 : 21.*

NOT long ago, a great drought prevailed in some of the mid-land counties of England. Several pious farmers, who dreaded lest their expected crops should perish for lack of moisture, agreed with their pastor, and others, to hold a special prayer-meeting to petition God to send the needed rain. They met accordingly; and the minister coming early, had time to exchange friendly greetings with several of his flock. He was surprised to see one of his little Sabbath scholars bending under the weight of a huge old family umbrella. "Why, Mary," said he, "what made you bring that umbrella on such a lovely morning as this?" The child, gazing on his face with evident surprise at the inquiry, replied, "Why, sir, I thought, as we were a-going to pray to God for rain, I'd be sure to want the umbrella." The minister smiled on her, and the service shortly after commenced. Whilst they were praying, the wind rose; the sky, before so clear and bright, became overcast with clouds, and soon, amid vivid flashes of lightning and heavy peals of thunder, a storm of rain deluged the country. Those who attended the meeting unprepared to receive the blessing they sought, reached their homes drenched and soaked, while Mary and the minister returned together under the family umbrella.

GOD ANSWERS PRAYER.

And all things whatsoever ye shall ask in prayer, believing, ye shall receive. — *Matthew 21 : 22.*

WHILE I was living in South America, a young man came from England to Buenos Ayres, and there entered a mercantile house. After continuing in this position six months, his nineteenth birthday arrived. It was the seventeenth of August, 1867. When the duties of the day were over, he sat down in his room, and his thoughts naturally reverted to his friends at home. "What is my mother doing at this moment?" The reply which rose to his mind was, "My mother is praying for me." "If," said he, "my mother is praying for me, I ought to pray for myself." The thought became so overpowering, the image of his mother pleading for his salvation became so vivid, that he knelt on the floor at once to pray. He tarried long with God. He pleaded earnestly for pardon and peace. He did not rise until he had promised to give his heart and life to the Saviour. From that hour the object, the purposes of his whole life, were changed. A divine, a joyous love to Christ sprang up in his soul. By the next mail he wrote to his mother a full account of his new and happy experience. She, too, wrote to her son immediately after his birthday. Their letters crossed on the Atlantic. She told him that she set apart this day as a day of prayer for the conversion of her boy; and added, "That night I felt confident that God had heard my petition. I believe my child will become a child of God, and yet preach the gospel." That young man is now in the United States studying for the ministry.

WORKING IN GOD'S VINEYARD.

But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. — *Matthew 21 : 28.*

SOME are God's sons only by creation; the Jews were so by national adoption; believers are so by regeneration. They

are born of God, and adopted by God. Our God never intended that his children should be idle; he says to every child, "SON, GO WORK." This is the command of a Father: it contains affection, it flows from authority. We are to work for his glory, for the good of others, and to lay up for ourselves treasures in heaven. Working for God is creditable — profitable — pleasant. Our work is in his vineyard; the church finds work for all. Some are employed to plant, some to weed, some to water, and some to watch. The command is, "WORK TO-DAY." The present is the period. To-day, while you have light, strength, and opportunity. Remember, it is but a day, a short period at longest, but it often proves to be but a short day. Are you standing all the day idle? Go into the vineyard. Are you discouraged? Imitate her who did what she could. Look to the Lord; He will give ability — opportunity — and crown with success.

"SEND FOR THE GAS-MAN."

But they made light of it, and went their ways, one to his farm, another to his merchandise. — *Matthew 22: 5.*

NEWMAN HALL states that, at a religious temperance meeting, a free-thinker arose, and declared that the man who invented gas did more good than all the parsons. A gentleman replied as follows: "Mr. Chairman, I'm for free thought and free speech; and yonder gentleman has a right to speak and think for himself as much as I have. That gentleman says he considers the man who invented gas did more to enlighten the world than all the parsons. Well, if that is his opinion, he has a right to hold it and to mention it. But, whatever our different opinions, there is a time coming to us all, which we call death; when most men are somewhat serious, and like to get advice and comfort respecting the world they are going to. Now, when this season comes to our friend, I would recommend him to send for the gas-man." Roars of laughter and a tumult of clapping followed this sally, which was better than a sermon, demonstrative without formal

logic, and was not likely to be forgotten. In that solemn hour it will not be "gas" we shall need, but grace — the grace of the Lord Jesus Christ.

WHAT WILL YOU SAY, SIR?

And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless.— *Matthew 22: 12.*

THE following incident, though related from memory, is substantially correct. "Thomas Hoopoo, it will be recollected, was a member of the Foreign Mission School at Cornwall, Ct. After some two years' residence at Cornwall, at the request of the clergyman of Brunswick, who had formed an acquaintance with Thomas, he accompanied Deacon H., with whom he was boarding, and who was on his way from Philadelphia, to Brunswick. On the evening of their arrival, a select company, including the clergyman, were invited to spend the evening with a celebrated attorney-at-law of the place. Thomas, then about sixteen years of age, accompanied them. The lawyer entertained the company for a long time by interrogating Thomas in reference to his native country, their customs, religion, employment, &c., and especially upon their religion. Thomas very patiently answered his questions, often to the great merriment of the company. At length the lawyer, who was not a religious man, ceased, and Thomas commenced in substance as follows: 'I am a poor heathen boy. It is not strange that my blunders in English should amuse you. But soon there will be a larger meeting than this. We shall be there. They will ask us all one question, viz., "Do you love the Lord Jesus Christ?" Now, sir, I think I can say yes: what will you say, sir?'

"He ceased: a death-like stillness pervaded the hall. At length it was broken by a proposition of the lawyer, that, as the evening was far spent, they should have a season of devotion, in which Thomas should lead. It was acceded to, and Thomas, in his accustomed meek and affectionate manner, addressed the throne of grace. Soon he prayed for the lawyer in person, alluding to his learning and talent, and besought

that he might not be ignorant of the way of salvation through Christ. As he proceeded thus, the emotion of the lawyer's breast rose above all restraint, the flowing tears could not alleviate it. He sobbed aloud. The whole company were affected, and the sobs drowned the speaker's voice. Soon they separated, and retired to their respective rooms. But there was no rest for the lawyer. The question of Thomas rung in his ear, 'What will you say, sir?' He paced his room in anguish. The Spirit of God had touched his conscience. He found no rest until he could answer the thrilling question proposed by that 'heathen boy' in the affirmative. A few days afterward; on the return of Deacon H., several of the party were rejoicing in hope, who were careless sinners previous to the question of Thomas. A powerful revival of religion followed, all apparently resulting from the faithful dealing of that illiterate heathen boy. Christian friend, go thou and do likewise."

BOUND WITH HIS OWN CHAIN.

Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. — *Matthew 22: 13.*

A CERTAIN tyrant sent for one of his subjects, and said to him, "What is your employment?" He said, "I am a blacksmith." "Go home," said he, "and make me a chain of such a length." He went home; it occupied him several months, and he had no wages all the time he was making it. Then he brought it to the monarch, and he said, "Go and make it twice as long." He gave him nothing to do it with, but sent him away. Again he worked on, and made it twice as long. He brought it up again, and the monarch said, "Go and make it longer still." Each time he brought it, there was nothing but the command to make it longer still. And when he brought it up at last, the monarch said, "Take it, bind him hand and foot with it, and cast him into a furnace of fire." These were his wages for making the chain. Here is a medi-

tation for you, ye servants of the devil! Your master, the devil, is telling you to make a chain. Some of you have been fifty years welding the links of the chain; and he says, "Go and make it longer still." Next Sabbath morning you will open that shop of yours, and put another link on; next Sabbath you will be drunk, and put another link on; next Monday you will do a dishonest action; and so you will keep on making fresh links to this chain; and when you have lived twenty more years, the devil will say, "More links on still." And then, at last, it will be, "Take him, and bind him hand and foot, and cast him into a furnace of fire." "For the wages of sin is death." There is a subject for your meditation. I do not think it will be sweet; but if God makes it profitable, it will do you good. You must have strong medicine sometimes when the disease is bad. God apply it to your hearts. — *C. H. Spurgeon.*

WORKS ACCEPTABLE TO GOD.

And he saith unto them, Whose is this image and superscription? — *Matthew 22 : 20.*

NOTHING passes current in heaven but what is coined there, and comes out of it. The thing that you do yourself, man, woman, it wants the King's stamp upon it. Whose superscription hath it? It is but the product of your own heart. But that only which is the fruit of the Spirit of God is good and pure in his sight. If you bring false coin to a king, that you have coined yourself, or if it be discovered that you have done it, you put yourself in hazard of death thereby; even so, your duties that have not the right stamp, and wherein you have not been influenced by the Spirit and grace of God, instead of saving you, they put you in hazard of death and damnation.

WHAT THINK YE OF CHRIST?

Saying, What think ye of Christ? whose son is he? They say unto him,
The son of David. — *Matthew 22:42.*

“WHAT think you of Christ?” — is the test,
To try both your state and your scheme;
You cannot be right in the rest,
Unless you think rightly of HIM:
As JESUS appears in your view,
As he is belovéd or not,
So God is disposed to you,
And mercy or wrath is your lot.

Some take him a creature to be —
A man, or an angel at most;
But they have not feelings like me,
Nor know themselves wretched and lost:
So guilty, so helpless am I,
I durst not confide in his blood,
Nor on his protection rely,
Unless I were sure he is God.

Some call him a Saviour, in word,
But mix their own works with his plan;
And hope he his help will afford
When they have done all that they can:
If doings prove rather too light
(A little they own they may fail),
They purpose to make up full weight
By casting his name in the scale.

Some style him “the Pearl of great price,”
And say he’s the fountain of joy;
Yet feed upon folly and vice,
And cleave to the world and its toys:
Like Judas, the Saviour they kiss,
And, while they salute him, betray:
O! what will *profession* like this
Avail in his terrible day?

If asked what of Jesus *I* think,
 Though still my best thoughts are but poor,
 I say, he's my meat and my drink,
 My life, and my strength, and my store;
 My Shepherd, my trust, and my Friend,
 My Saviour from sin and from thrall;
 My Hope from beginning to end,
 My Portion, my Lord, and MY ALL.



JEWISH PHYLACTERIES.

But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments. — *Matthew 23 : 5.*

PROFESSOR HITCHCOCK brought back from the Holy Land, among other curiosities, preserved phylacteries, which are described as follows in the New York Evening Post: "Phylacteries—the common Greek word for amulets—were worn very generally by the Jews at the commencement of the Christian era. They consist of a narrow strip of parchment, about eighteen inches long, on which are carefully written in vowel'd Hebrew four passages from the Old Testament. (Exod. 13 : 2–17 ; Deut. 6 : 4–9, 13–22.) The strip is rolled up, and placed in a little leathern box, one inch and a half square, which is then bound to the left elbow by cowhide straps half an inch wide, and long enough to be wound spirally about the arm down to the base of the middle finger. There is a smaller phylactery for the forehead, the box for which is scarcely an inch square. It has also a leathern fillet, which is tied at the back of the head, and then brought around to the breast. When Christ reproved the Pharisees for making broad their phylacteries (Matt. 23 : 5), he doubtless alluded to their custom of increasing this smaller box, so as to make its diameter three or four inches, and conspicuously wearing it over their eyes to attract the attention of the multitude. Except by the Pharisees, who paraded them on all occasions, they were worn only at times of prayer. Subsequently they were put on for charms, like the Koran among the modern Mohammedans, and were supposed to drive away the devil, ward off temptation,

and insure long life. There is no historical reason for believing that they were in use in pre-exile times. Indeed, from the similar customs of the Babylonians and other Oriental nations at the time of the captivity, it is probable that the Jews learned the practice from their captors."

PROFANE LANGUAGE.

And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. — *Matthew 23 : 22.*

IT is very vulgar, and very sinful in the sight of God, to use profane language; and yet there are many men and many boys who, when they get angry, not caring for what people think of them, or what God has said, curse and swear, and blaspheme the name of God. They do not think at the time that "for all these things God will bring them into judgment." Sometimes the Lord sends judgments on people in this life for profane swearing, as well as for other sins. He does this, no doubt, as a warning to people. Some have been struck dead while blaspheming the name of God. A few years since a very wicked, thoughtless man went into the field to make hay, while his family attended a religious meeting. Presently a shower came up, at which he became angry. Soon it lightened and thundered, at which he swore. Again it lightened in a most terrific manner, and again he cursed the Lord. Then a third flash of lightning broke from the dark thunder cloud, knocked him senseless to the ground, and burned his mouth in a terrible manner, so that it was skinned to his throat, yet the Lord permitted him to live. This was about eleven o'clock in the morning, and about four in the afternoon he was enabled to crawl down to his house, and tell about his narrow escape from an awful death. From that time he concluded he had sinned quite long enough, and that it was time for him to repent, and seek the pardoning favor of his offended God. This he did, and he is now living, and is a member of a Christian church. The circumstance he related to me about six months ago. He now bears a good Christian character. It was, indeed, a great mercy that he was spared.

FALSE CONSCIENTIOUSNESS.

Ye blind guides, which strain at a gnat, and swallow a camel. — *Matthew 23: 24.*

A MAN came down from the hills to a Neapolitan priest, to confess a sin which lay heavy upon his conscience. In the busy season of Lent, while engaged in making cheese, some of the whey had fallen upon his lips, and, miserable man that he was, he had swallowed it. "Free my distressed conscience," he besought, "from its agonies by absolving me from my guilt." "Have you no other sins to confess?" asked the priest. "No, I do not know that I have committed any other." "We often hear of robberies and murders committed in your mountains. Have you never been concerned in these?" "Yes, but all of us do these things. We never account them as crimes needing confession and absolution." We may smile at such a type of conscientiousness, but if we search strictly our own hearts, may we not find there some similar "straining at a gnat," which, with our greater light, is far more inexcusable? Are we not all tempted to think more of a strict outward observance of our religious duties, than of deep, inward, hourly communion with Jesus?



CHRISTIANITY A FINALITY.

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. — *Matthew 24: 14.*

WE find in Christianity the qualities and capabilities which so endow it as to properly make it a finality. If a finality, we would naturally expect to find in it extraordinary qualities. This is what we expect in other works of God that are designed to be eternal, and fulfill, without waste or exhaustion, offices of beneficence for ever. When God placed the sun in the heavens, he placed it there as a finality. He did not expect to take it down, or replace it by another. Possessing all fullness and capacity, shining will never hurt it, endurance

never waste, age never affect it. We do not need any other. It has all the light and heat in it that we want. As, then, we could not on any ground expect that a sun could be made that would suit our world any better than the one we have; and as we must believe that the same sun that has been shining for ages upon our world will shine with equal splendor and efficiency for ages to come, and answer to the wants of man any number of ages hence as well as now, so must we reason with respect to Christianity. It is one of the grand characteristics of Christianity that it is an only source of illumination to every man. It shines for me, explains mysteries to me, discovers truth to me, opens immortality to me, and speaks of God, and judgment, and responsibility to me. And in these respects it is an ONLY source of light to me. There is no other, there can be no other, there is no need of any other—it is a finality. Well, what it is to me it is to all about me. What it is to-day it will be to-morrow and forever. Its author says, “I am the light of the world.”



DANIEL'S PROPHECY FULFILLED.

When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand). — *Matthew 24: 15.*

“THIS,” says Dr. Adam Clarke, in his Commentary, “refers to the Roman army; and this abomination, standing in the holy place, is the Roman army besieging Jerusalem; this, our Lord says, is what was spoken of by Daniel the prophet, in the ninth and eleventh chapters of his prophecy. The Roman army is called an abomination, for its ensigns and images were so to the Jews.” “To every legion was a golden eagle with expanded wings, grasping a thunderbolt. These eagles, with the standards of the cohorts, ten in each legion, were objects of worship among the Romans, and therefore were an abomination to the Jews. We learn from Josephus, that after the city was taken, the Romans brought their ensigns into the temple, and placed them over against the eastern gate, and there sacrificed to them.” — *Benson.* “And as it was to des-

olate and lay waste Jerusalem, it is fitly called 'abomination of desolation.' 'Standing in the holy place,' not only means the temple and city, but for several furlongs round about it were accounted holy, particularly the mount on which our Lord now sat, and on which, afterwards, the Romans placed their ensigns."

COMING OF THE SON OF MAN.

For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. — *Matthew 24: 27.*

THREE things are worthy of our thought: I. Jesus Christ will come again. 1. He came into the world when he took on him our nature, and was made in the likeness of sinful flesh. Then he came to seek and to save the lost. 2. He came in judgment to destroy Jerusalem for its sins. 3. He will come at the last day to judge the world. II. When he comes whenever and however it is, he takes care of his people. 1. When he came at first, it was to put away sin by the sacrifice of himself, and to purify unto himself a peculiar people, zealous of good works. 2. When he came to destroy Jerusalem, he so ordered it in his providence that none of his people perished in that wicked city. 3. When he comes to call his people away by death, he takes them to the mansions he has gone to prepare for them. 4. When he comes to judge the world, he will not overlook any of his people; none of them shall be lost. He will say, "Come, ye blessed, inherit the kingdom prepared for you!" III. We should expect his coming, and be ready for it—always ready; for we know neither the day nor the hour. To us, death is the same as the end of the world—it closes our probation and fixes our destiny; and it becomes us to be ever ready for the coming of the Son of man.

AN ELOQUENT TRIBUTE TO THE BIBLE.

Heaven and earth shall pass away, but my words shall not pass away. — *Matthew 24: 35.*

O FRIENDS, if there is one great thing in this world, it is the *Bible of God*; great in origin, great in thought, great in promise, great in beauty, great in purpose, great in power, great in its results! It hangs as by a golden cord from the throne of the *Highest*, and all heaven's light, life, love, and sweetness come down into it for us. It hangs there like a celestial harp; the daughters of sorrow tune it, and awake a strain of consolation. The hand of joy strikes it, and feels a diviner note of gladness. The sinner comes to it, and it discourses to him of repentance and salvation. The saint bends an ear to it, and it talks to him of an intercessor and immortal kingdom. The dying man lays his trembling hand on it, and there steals thence into his soul the promise, 'Lo, I am with you alway, even unto the end of the world.' "When thou passest through the waters, they shall not overflow thee, and through the fires, thou shalt not be burned." "Be of good cheer, I have overcome the world!" "The last enemy that shall be destroyed is death." "This mortal shall put on immortality, and this corruptible shall put on incorruption, and death shall be swallowed up in victory." Where is promise, where is philosophy, where is song like this! *Magnify* the word of God! — *Rev. E. E. Adams.*



FAITHFUL PREACHING.

Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? — *Matthew 24: 45.*

IN one of the sermons which Bourdaloue preached before the monarch, he describes, with infinite eloquence, the horrors of a licentious life, its abomination in the eye of God, its scandal to man, and the public and private evils which attend it; but he managed his discourse with so much address, that he kept the king from suspecting that the thunder of the

preacher was ultimately to fall upon him. In general, Bourdaloue spoke in a level tone of voice, and with his eyes almost shut. On this occasion, having wound up the attention of the monarch and the audience to the highest pitch, he paused. The audience suspected something terrible, and seemed to fear the next word. The pause continued for some time ; at length, the preacher, fixing his eyes directly on his royal hearer, and in a tone of voice, equally expressive of horror and concern, said, in the words of the prophet, "Thou art the man !" then, leaving these words to their effect, he concluded with a mild and general prayer to heaven for the conversion of all sinners. A miserable courtier observed, in a whisper to the monarch, "the preacher exceeded all bounds, and should be checked." "No, sir," replied the monarch, "the preacher has done his duty ; let us do ours." When the service was concluded, the monarch walked slowly from the church, and ordered Bourdaloue in his presence. He remarked to him, his general protection of religion, the kindness which he had ever shown to the Society of Jesus, his particular attention to Bourdaloue and his friends. He then reproached him with the strong language of the sermon, and asked him what could be his motive for insulting him, thus publicly, before his subjects ? Bourdaloue fell on his knees : "God," he assured the monarch, "was his witness, that it was not his wish to insult his majesty ; but I am a minister of God," said Bourdaloue, "and must not disguise his truths. What I said in my sermon is my morning and evening prayer. May God, in his infinite mercy, grant me to see the day when the greatest of kings will be the holiest." The monarch was affected, and silently dismissed the preacher ; but, from this time, the court began to observe the change which afterwards, and at no distant period, led Louis to a life of regularity and virtue.—*Butler's Remin.*

THEY TOOK NO OIL WITH THEM.

They that were foolish took their lamps, and took no oil with them. — *Matthew 25 : 3.*

THE oil is the Holy Spirit. To oil he is likened throughout all Scripture, though in some places to fire and water, and

to wind or air. But it is as the light-giving oil that he is specially spoken of here ; and the lack of him, as such, makes the difference between the foolish and the wise ; having not the spirit. (Jude, verse 19.) Thus a man may be very like a Christian, and yet not be one. He may come very near the kingdom, and yet not enter it. He may have all the outward features of a Christian, and be lacking the main one. He may have the complete dress of a saint, and yet not be one. He may have a good life, a sound creed, a strict profession ; he may be one who says and does many things excellent ; he may be a subscriber to all the religious societies in the land, a member of all their committees, or a speaker at all their meetings, and a supporter of all their plans ; he may profess to be looking for Christ's coming, and going forth to meet the Bridegroom, and yet not necessarily a Christian. He may lack the oil—the Holy Spirit. A religion without the Holy Ghost profiteth nothing. There is the religion of the intellect, of the sense, of the fancy, of the flesh, of the creed, of the liturgy, of the catechism, of nature, of poetry, of sentiment, of mysticism, of humanity ; but what are these without the Spirit. Christianity without Christ—what would that be ? Worship without God—what would that be ? So religion without the Holy Spirit—what would that be ? Go to them that sell, and buy for yourselves. Not to men, or churches, or ministers, but to Christ. Go to him. He is exalted to give it, and he will. Apply to him ere it be too late.—*Bonar.*



“THE DOOR IS SHUT.”

And while they went to buy, the bridegroom came ; and they that were ready went in with him to the marriage : and the door was shut. — *Matthew 25 : 10.*

OUR Irish correspondent, in a recent letter, writes, “ My old friend, John Hands, for many years a missionary in Hindostan, and, on his return, the London Missionary Society's agent in this city, now in his eighty-third year, resides at Kingstown. Some months ago he was making his way to the platform of the Westland Row railway station, when he saw

the train move off, and a lady met him, exclaiming, 'O, sir, just as I went up, the door was shut.' They went together into the waiting-room to stay for the next train, and Mr. Hands said to the lady, 'Madam, though that door was shut, it will be opened again in half an hour; but there is another door now open which, when shut, will be closed forever.' He then unfolded to her the way of salvation, urging an immediate entrance through the open door. The train was now ready. The lady entered a first-class carriage, Mr. Hands took his place in a second-class, and he saw her no more. A few evenings since a messenger came to Mr. Hands, requesting him to go immediately with her to see a lady supposed to be dying. He did so, and was shown up stairs into a bedroom, where the window-blind was down, and the silence of the attendants presented a gloom and solemnity befitting the scene. It was one of death. From the bed, which he was invited to approach, was stretched the emaciated hand of one on whose face was the paleness and on whose brow stood the dew of death. 'Sir,' said she, 'I wished to see you before going to my Saviour, to tell you that it was your conversation about "the shut door" that led me to him, and that you might join me in giving thanks to him.' Mr. Hands did so, and she died."

JOHN MAYNARD, THE FAITHFUL PILOT.

His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. — *Matthew 25: 23.*

JOHN MAYNARD was well known as a God-fearing pilot on Lake Erie. He had charge of a steamer from Detroit to Buffalo. One summer afternoon smoke was seen ascending from below; and the captain called out, "Simpson, go down and see what that smoke is!" He came up with his face as pale as ashes, and said, "Captain, the ship is on fire!" "Fire, fire, fire!" instantly resounded in all directions. All hands were called up. Buckets of water were dashed on the flames, but in vain. There were large quantities of rosin and tar on board; and it was useless to try to save the ship. The pas-

sengers rushed forward, and inquired of the pilot, "How far are we from land?" "Seven miles." "How long before we reach it?" "Three quarters of an hour, at our present rate of steam." "Is there any danger?" "Danger enough here! See the smoke bursting out! Go forward, if you would save your lives!" Passengers and crew, men, women, and children, crowded to the forward part of the ship. John Maynard stood at his post. The flames burst forth in a sheet of fire; clouds of smoke arose. The captain cried out through his trumpet, "John Maynard!" "Ay, ay, sir!" responded the brave tar. "How does she head?" "South-east by east, sir." "Head her south-east, and run her on shore." Nearer, yet nearer, she approached the shore. Again the captain cried out, "John Maynard!" The response came feebly, "Ay, ay, sir!" "Can you hold on five minutes longer, John?" "By God's help I will!" The old man's hair was scorched from the scalp, one hand was disabled, and his teeth were set; yet he stood firm as a rock. He beached the ship. Every man, woman, and child was saved, as John Maynard dropped overboard, and his spirit took its flight to his God. — *J. B. Gough.*



MINISTERING TO HIM.

For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in. — *Matthew 25: 35.*

THERE is an old legend which says that Christ, the Man of Sorrows, is still a wanderer upon earth, and that every year he comes, an unknown mendicant, to the gates of some charitable institution, and tests its charity. Sure I am that Christ comes to our door in the person of his needy disciples, and tests our love and liberality to him. In his saints he is perpetually incarnate, and is ever undergoing again the treatment that he received on earth. The apostle urges us to hospitality on the ground that peradventure we may entertain angels unawares. May we not be urged to charitable helping on the ground that we are ministering to Christ himself? Angels gladly ministered to him in his earthly need, his temp-

tation, his agony. We may minister as angels cannot, — minister a daily service to him in his saints ; their agonies are his, their desert-fastings and temptations, their bitter cup of fear and death. We may be as angels to strengthen them, and if we refuse, why, he will judge it as if the angel had refused his minister. — *Rev. Henry Alton.*

“I WAS SICK, AND YE VISITED ME.”

Naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me. — *Matthew 25 : 36.*

IN September, 1847, Bishop Paine, of the Methodist Episcopal Church, South, went on board a steamboat at Memphis, on his way to Kentucky. Nearly every boat from New Orleans had on board persons suffering with yellow fever, and though no such case was acknowledged to exist on the boat in question, the bishop kept a “sharp lookout” for indications of that kind. At a late hour that night, he saw a man belonging to the boat go rather stealthily to a state-room, and hastily open and shut the door, passing something in, without entering. His suspicions were now awake, but he could get no information that night. Next morning he demanded to know if there was not a sick man on board. The answer was evasive, but he pressed the question categorically, until finally it was confessed that there was a sick man, said to be a Catholic priest from New Orleans, ill, in the state-room in question. The bishop requested to see him, but was put off with excuses ; he urged the matter, and finally declared he would see him. His importunity and resolute stand gave him success ; the door was opened, and from it issued a sickening stench, which, for a moment, drove him back ; but he rallied, and made his entrance, and found a miserable being apparently at the point of death, who had been for twenty-four hours begging in vain for even a cup of cold water to be handed to him. But what was the good bishop’s surprise, when, instead of some suffering stranger, he found that victim of disease and neglect to be *Rev. Joseph Cross, of Poydras Street Methodist*

Church, New Orleans ! The bishop had him well taken care of, becoming himself his nurse, and by proper attention the patient speedily recovered. Professor Cross believes that, but for the bishop's kind interposition in his behalf, he could not have recovered. The bishop resolved at all risks to succor a stranger, but unexpectedly found himself saving a friend.

MINISTERING AT THE SICK-BED.

When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? — *Matthew 25 : 38, 39.*

WHEN Rev. Dr. Binney, of India, was in this country, he was one evening called out of the room to see a man who proved to be a perfect stranger. "I heard that a minister by the name of Binney was stopping at this house, sir, and I want you to go and see my wife, who is very ill. She has been trying all day to make me understand what she wanted, and at last I found it was a minister. Do come quickly, for she is very low, and will, I fear, soon be unconscious."

They started at once, and on the way the doctor ascertained that neither he nor his wife knew anything of religion. On reaching the place, the doctor said to the man, "You must sit down beside your wife, and I shall address all my conversation to you, as she is too ill to be spoken to, and you must reply to my questions." He promised to do so. Then the doctor, speaking slowly and distinctly, explained the way of salvation through Christ, and closed with an affectionate and earnest appeal to him to give his heart at once to the Saviour. The man was deeply affected. His wife lay through it all, apparently unconscious; but he knelt and offered fervent prayer for mercy for both, and left them.

Two or three months after, he received a letter from the woman, who, to the surprise of all, had recovered. She told him that, although unable to speak or move, she had heard every word he had addressed to her husband, and then and there she gave herself to Christ. Her husband had been con-

verted by means of the same conversation, and they had both united with the church.

Dr. Binney, in telling the story, said it had been a life-long lesson to him to point the soul to Christ, even if apparently too far gone to listen, and to speak words of comfort to departing souls while life lasted.



STRIKING GOD'S CHILDREN.

And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. — *Matthew 25 : 40.*

MANY years ago, when Joshua Morse was preaching the gospel in a private house in Stonington, Connecticut, without permission of the law, as enacted by the "standing order," he was beset, knocked down, and dragged out of the house. Afterwards he was fined, and sentenced to be publicly whipped for preaching contrary to law. It is related that when he was brought to the place to be scourged, he said to the officer, "I suppose you must do your duty; but remember that, when you strike me, you strike one of God's children." The officer was touched, burst into tears, released him, and paying the fine himself, sent the good man home.

How many wrongs are done which would not be if men would remember that they are dealing with "God's children." Wronged, robbed, cheated, smitten, and abused, their unresisting patience makes them the easy prey of unreasonable and wicked men; but in all their humiliation the Lord still loves them, pities them, and will at last "avenge his own elect that cry day and night unto him."

Striking God's children is serious business; how serious will never be known until the judgment day, when the King shall say to them on his left hand, "Inasmuch as ye did it to one of the least of these my brethren, ye did it unto me."

NO HOPE TO LOST SOULS.

And these shall go away into everlasting punishment: but the righteous into life eternal. — *Matthew 25: 46.*

CONCERNING the duration of future punishment, Dr. Adam Clarke remarks, —

“No appeal, no remedy — to all eternity! No end to the punishment of those whose final impenitence manifests in them an eternal evil, and desire to sin. By dying in a settled opposition to God, they cast themselves into a necessity of continuing in an eternal aversion from him.

“But some are of opinion that this punishment shall have an end. This is as likely as that the glory of the righteous shall have an end; for the same word is used to express the duration of the punishment, as is used to express the duration of the state of glory. I have seen the best things that have been written in favor of the final redemption of damned spirits, but I never saw an answer to the argument against that doctrine, drawn from this verse, but what sound learning and criticism should be ashamed to acknowledge. The original word is certainly to be taken here in its proper grammatical sense, continual being, never ending. Some have gone a middle way, and think that the wicked shall be annihilated. This, I think, is contrary to the text. If they go into punishment, they continue to exist; for that which ceases to be, ceases to suffer.” See the note on Gen. 21: 33. Thus writes the “calm and learned” Dr. Clarke.



LAMENTATIONS OF A LOST SOUL.

The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. — *Matthew 26: 24.*

“INFINITE years of sorrow must I spend,
 Years that shall never, never know an end?
 And must I live in torment and despair
 As many years as atoms in the air?”

When these are spent so many millions more
 As grains of sand now washed on ocean's shore,
 When these are gone as many still behind
 As forest-leaves tossed by the autumn wind?
 When these have fled, as many to ensue
 As blades of grass besprinkled with the dew,
 Succeeding these as many on their march,
 As silver stars that light yon azure arch?
 When these are gone as many millions more
 As moments in the millions gone before;
 When all these years are spent in woe and pain,
 And multiplied by myriad years again,
 Till numbers vast the soul doth overpower,
 As bends the grain beneath the drenching shower;
 Could I suppose e'en then my suffering life would close,
 Or find in coming years some moment of repose,
 'Twould give some ease, my griefs it would assuage
 That crush me now, increasing with each age;
 But, O, the dread abyss, where I tormented lie,
 Is time no more, but vast eternity."



COMMUNION WINES.

And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. — *Matthew 26: 27.*

THE following high authorities show that the Lord's Supper was instituted with non-intoxicating wine:—

Rev. Dr. William Patton, in his book, *Laws of Fermentation and Wines of the Ancients*, says, "More than thirty-five years since, when revising the study of Hebrew with Professor Seixas, an eminent Hebrew teacher, I submitted to him the collection of texts which I had made, with the request that he would give me his deliberate opinion. He took the manuscript, and in a few days after returned it with this statement, 'Your discriminations are just; they denote that there were two kinds of wine, and the Hebrew Scriptures justify this view.'"

Mr. Thayer, in his book entitled *Communion Wines*, and Dr. Patton, in *Laws of Fermentation*, give a very large number of authorities to show that there were two kinds of wine, one fermented and the other unfermented. A dozen missionaries have testified to it. Rev. I. S. Diehl, who has traveled over, and visited most of the Oriental lands, spending years upon his travels, testifies to the existence of the unfermented wines.

Rev. Albert Barnes says, "The wine of Judea was the pure juice of the grape, without any mixture of alcohol, and commonly weak and harmless. It was the common drink of the people, and did not tend to intoxication."

Professor Moses Stuart says, "Facts show that the ancients not only preserved wine unfermented, but regarded it as a higher flavor and higher quality than fermented wine."

Dr. Nott, late president of Union College, says, "That un-intoxicating wines existed from remote antiquity, and were held in high estimation by the wise and good, there can be no reasonable doubt. The evidence is unequivocal and plenary."



CHRIST IN THE GARDEN.

And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. — *Matthew 26: 39.*

HE knelt—the Saviour knelt and prayed,
 When but his Father's eye
 Looked through the lonely garden's shade,
 On that dread agony!
 The Lord of all, above—beneath—
 Was bowed with sorrow unto death.

The sun set in a fearful hour—
 The heavens might well grow dim,
 When this mortality had power
 So to o'ershadow him!

That he who gave man's breath might know
The very depths of human woe.

He knew them all ! — the doubt, the strife,
The faint perplexing dread ;
The mists that hung o'er parting life,
All darkened round his head ;
And the deliverer knelt to pray —
Yet passed it not, that cup, away.

It passed not — though the stormy wave
Had sunk beneath his tread !
It passed not — though to him the grave
Had yielded up its dead !
But there was sent him from on high
A gift of strength, for man to die.

And was his mortal hour beset
With anguish and dismay ?
How may we meet our conflict yet
In the dark, narrow way ?
How, but through him, that path who trod ?
Save, or we perish, Son of God ! — *Mrs. Hemans.*



“SAYING THE SAME WORDS.”

And he left them, and went away again, and prayed the third time, saying the same words. — *Matthew 26 : 44.*

IT is a comforting reflection for the afflicted disciple, that Christ in his agony in the garden went repeatedly to the Throne of Grace with his burden. With no new plea to urge, no unused petition to offer, he poured out his soul to his Father “the third time, saying the same words.”

What encouragement is here to the human sufferer, who can think of no language in which to clothe his petition. His heavenly Father will not turn away his ear, though he come often with the same sorrow, and tell it in the same words.

Though a story of distress may awaken the sympathy of an earthly friend upon its first recital, its repetition soon wearies, and ceases to create emotion. However heavily a burden may oppress us, if long continued we have little to hope from human sympathy; but he who went again and again to his Father, saying the same words, will not refuse to listen when we come to him with our trials because we have told them many times before. If the cross be heavy, and the way be long, he will not be weary, or refuse to pity and help us; for he is the same yesterday, to-day, and for ever.



FAIR-WEATHER CHRISTIANS.

But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled. — *Matthew 26 : 56.*

BURGOMEISTER GUERICKE constructed a gigantic barometer, with a tube thirty feet in height, part of which projected above the roof of his house, at Magdeburg. The index was the figure of a man, who, in fair weather, was seen standing full size above the roof; but, when a storm was brewing, he cautiously withdrew for security and shelter. Antitype of religionists and politicians! When the sun shines brightly, and the breezes scarcely breathe across the landscape, how erect and bold they look! But let the clouds gather, and the thunders mutter, and what a drawing in of diminished heads! O, rare, satirical Burgomeister! you must have had an alderman's experience. — *Dr. W. F. Warren.*



DEATH OF A NOTED INFIDEL.

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. — *Matthew 27 : 3, 4.*

THE Right Reverend Manton Eastburn, Bishop of the Diocese of Massachusetts, in a sermon preached before the Young Men's Christian Association of Boston, on the value

of the Bible, related a striking and impressive fact respecting the last hours of Thomas Paine, the author of the *Age of Reason*, showing that the principles he advocated in his life failed him in the hour of his extremity. Referring to the fact that, in the solemn and decisive hour of death, the Bible alone shows us how to get an actual, real, living sense of comfort, derived from a confident hope of better things to come, the bishop said, "How worthy of consideration the fact, that this religion of the Bible never fails to give comfort to those by whom it has been embraced." And how remarkable another fact, that no man ever repented on the bed of death of having made these Scriptures his trust; while, on the other hand, uncounted myriads have repented of the neglect of this book, and have closed a life of indifference with an end of remorse and agony. Even some of the great leaders and apostles of infidelity have expired amid the most horrible blackness of despair. During my residence in the city of New York, one of my parishioners was the physician who attended in his last illness the famous Thomas Paine. And I had it from the lips of that person that this noted blasphemer, not many hours before his departure, and while in possession of his mental faculties, was overheard by him calling repeatedly for help on that very Lord Jesus Christ whom it had been the object of all his previous life to hold up to scorn and execration. His end was the very consummation of fear and foreboding. But who ever heard of a Christian shrieking out for sorrow, when his last hour came, that he had not been an unbeliever? Ah, no! The Bible, besides meeting all our other wants, effectually provides for this last want—the need of support when time recedes, and eternity is at hand. And it hereby does what nothing else is able to do."



THE PRICE OF BLOOD.

And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. — *Matthew 27: 6.*

IN *Zion's Herald*, of Boston, November 4, 1869, the editor thus describes the wickedness of the rum traffic: "Last

Thursday, at the Beach Street Presbyterian Church, was an awful picture, which could have been entitled, 'The Price of Blood.' A coffin lay before the pulpit, and in it the form of the most popular temperance orator New England has known, except John B. Gough. Bribed first by medicine, then by a fainting fit, which was wickedly and intentionally relieved by brandy, he ran violently down the steep gulf, even to self-destruction. His conscience was quick, his prayers fervent, his desires ardent, but his will failed before the demon appetite. The rum-sellers of this city took his watch, rings, and mementos for whiskey, and murdered him in cold blood for gold. That death was the price of blood. It was given by fashion, wealth, political ambition, and business fanaticism, to sustain a gigantic and growing crime. But for Boston's defiance of the law, the popular orator would now be alive. And Boston has killed one of her most eloquent sons for her love of lucre. It is the price of blood."

RELIEF OBTAINED BY A DREAM.

When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. — *Matthew 27: 19.*

THAT God sometimes communicates with us by dreams, is sustained by Scripture and experience. Captain Yount, of California, in a midwinter's night, had a dream, in which he saw what appeared to be a company of emigrants arrested by the snows of the mountains, and perishing rapidly by cold and hunger. He noted the very cast of the scenery, marked by a huge perpendicular front of white rock cliff; he saw the men cutting off what appeared to be tree-tops rising out of deep gulfs of snow; he distinguished the very features of the persons, and the look of their particular distress. He woke, profoundly impressed with the distinctness and apparent reality of his dream. At length he fell asleep, and dreamed exactly the same dream again. In the morning, he could not expel it from his mind. Falling in, shortly, with an old

hunter comrade, he told him the story; and was only the more deeply impressed by his recognizing, without hesitation, the scenery of the dream. This comrade came over the Sierra by the Carson Valley Pass (in California), and declared that a spot in the pass answered exactly to his description. By this, the unsophisticated patriarch was decided. He immediately collected a company of men with mules and blankets, and all necessary provisions. The neighbors were laughing, meantime, at his credulity. "No matter," said he; "I am able to do this, and I will; for I verily believe that the fact is according to my dream." The men were sent into the mountains one hundred and fifty miles distant, directly to the Carson Valley Pass; and there they found the company in exactly the condition of the dream, and brought in the remnant alive. A gentleman present, when the captain told me, said, "You need not doubt this; for we Californians all know the facts, and the names of the families brought in, who look upon our venerable friend as a kind of savior." Their names he gave, and the places where they reside; and I found, afterwards, that the California people were ready everywhere to second his testimony. — *Dr. Bushnell.*

WHAT SHALL I DO WITH JESUS?

Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. — *Matthew 27: 22.*

SOONER or later, to every one, comes the question which Pilate asked the Jews, "What then shall I do with Jesus, which is called Christ?" If a man cares nothing for the principles of science or art, or takes no interest in politics, he simply lets the subject alone, giving no thought to it. But this question will be answered, and can be but in one or two ways. No one can settle the matter for you; each soul must make its own reply. Careless, indifferent fellow-sinner, do you think to evade replying to this all-important question while you live? If you pass your life thus, you have already answered it, unconsciously to yourself it may be, but it has

had a reply in the rejection of him. But when at the judgment you stand before your despised Saviour, you will not then think, "What shall I do with Jesus?" The one thought will be, "O! what will he do with me?" Then you may be constrained to ask yourself these questions, What can he do with me? Can he receive me into heaven, when I have not received him into my heart? What ought he to do with me? What will he do with me? He tells us in his Word what he will do:



BAPTIZING IN THE NAME OF JESUS.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. — *Matthew* 28 : 19.

CONCERNING the Great Commission, Dr. Lightfoot makes the following very judicious remarks:—

First. "Christ commands them to go and baptize the nations; but how much time was passed before such a journey was taken! And when the time was now come that this work should be begun, Peter doth not enter upon it without a previous admonition given him from heaven. And this was occasioned hereby, that, according to the command of Christ, the gospel was first to be preached to Judea, Samaria, and Galilee.

Second. "He commands them to baptize in the name of the Father, and of the Son, and of the Holy Ghost; but among the Jews they baptize only in the name of Jesus. (Acts 2 : 38; 8 : 16; 19 : 5.) For this reason, that thus the baptizers might assert, and the baptized confess Jesus to be the true Messiah; which was chiefly controverted by the Jews. Of the same nature is that apostolic blessing, 'Grace and peace from God the Father, and from our Lord Jesus Christ.' Where, then, is the Holy Ghost? He is not excluded, however he be not named. The Jews did more easily consent to the spirit of the Messiah, which they very much celebrated, than to the person of the Messiah. Above all others, they deny and abjure Jesus of Nazareth. It belonged to the apostles, there-

fore, the more earnestly to assert Jesus (to be the Messias), by how much the more vehemently they opposed him; which being once cleared, the acknowledging of the Spirit of Christ would be introduced without delay or scruple. Moses (Ex. 6:14), going about to reckon up all the tribes of Israel, goes no further than the tribe of Levi; and takes up with that to which his business and story, at that present, related. In like manner the apostles, for the present, baptize in the name of Jesus, and bless in the name of the Father and of Jesus, that thereby they might more firmly establish the doctrine of Jesus, which met with such sharp virulent opposition; which doctrine being established among them, they would soon agree about the Holy Ghost.

Third. "Among the Jews the controversy was about the true Messias; among the Gentiles, about the true God. It was, therefore, proper among the Jews to baptize in the name of Jesus, that he might be vindicated to be the true Messias. Among the Gentiles, in the name of the Father, and of the Son, and of the Holy Ghost; that they might be hereby instructed in the doctrine of the true God. Let this be particularly noted.

Fourth. "The Jews baptized proselytes into the name of the Father, that is, into the profession of God, whom they called by the name of Father. The apostles baptized the Jews into the name of Jesus the Son, and the Gentiles into the name of the Father, and of the Son, and of the Holy Ghost.

Fifth. "The Father hath revealed himself in the Old Covenant, the Son in the New; in human flesh by his miracles, doctrine, resurrection, and ascension; the Holy Ghost in his gifts and miracles. Thus the doctrine of the ever blessed Trinity grew by degrees to full maturity; — for the arriving to the acknowledgment of which it was incumbent upon all who professed the true God to be three in one, to be baptized into his name."

“LO, I AM WITH YOU.”

Teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you alway, even unto the end of the world. Amen. — *Matthew 28 : 20.*

THE results recorded in the following instances show Christ with his ministers. There are extant well authenticated instances of modern sermons and preachers being favored with blessed success. We know a London minister who delivered a sermon which was the means of twenty-eight conversions. We know another who preached a discourse of great power, and thirty-six conversions took place. An eminent Independent minister in the Provinces preached one Sunday evening, and seventy-six persons attributed their conversions to his appeals, and one of them became the mayor and member of Parliament for the city in which the preacher resides. A tradition obtains in Cornwall that the celebrated Joseph Benson once preached to an immense open-air congregation, and that five hundred persons professed to find the Saviour, and joined the Wesleyan societies; and those who have read his life know that he often preached with such transcendent power that his congregations could scarcely keep their seats. May similar results attend the Word in these days.



CHARACTERISTICS OF THE GOSPEL.

The beginning of the gospel of Jesus Christ, the Son of God. — *Mark 1 : 1.*

THE Bishop of Bristol and Gloucester, in the introductory lecture of his course on the “Life of Christ,” gives, in a note, the following condensed summary of the principal points in which the four evangelical narratives are distinguished from each other :—

First. In regard to their external features and characteristics :

The point of view of the first gospel is mainly Israelitic ; of

the second, Gentile ; of the third, universal ; of the fourth, Christian.

The general aspect, and, so to speak, physiognomy of the first, mainly, is Oriental ; of the second, Roman ; of the third, Greek ; of the fourth, spiritual.

The style of the first is stately and rhythmical ; of the second, terse and precise ; of the third, calm and copious ; of the fourth, artless and colloquial.

The most striking characteristic of the first is symmetry ; of the second, compression ; of the third, order ; of the fourth, system.

The thought and language of the first are both Hebraistic ; of the third, both Hellenistic ; while in the second, the thought is often Occidental, though the language is Hebraistic, and in the fourth, the language is Hellenistic, but the thought Hebraistic.

Second. In respect to their subject-matter and contents :—

In the first gospel we have narratives ; in the second, memoirs ; in the third history ; in the fourth, dramatic portraiture.

In the first we have often the record of events in their accomplishment ; in the second, events in their detail ; in the third, events in their connection ; in the fourth, events in relation to the teaching springing from them.

Thus, in the first we more often meet with the notice of impressions ; in the second, of facts ; in the third, of motives ; in the fourth, of words spoken.

And, lastly, the record of the first is mainly collective, and often antithetical ; of the second, graphic and circumstantial ; of the fourth, selective and supplemental.

Third. In respect to their portraiture of our Lord :—

The first gospel presents him to us as the Messiah ; the second, mainly as the God-man ; the third, as the Redeemer ; the fourth, as the only-begotten Son of God.

JESUS TEMPTED BY SATAN.

And he was there in the wilderness forty days tempted of Satan.—
Mark 1: 13.

ON the subject of the temptation of Jesus by Satan, or the devil, no better exposition is to be found, from the writings of any theologian, than that given by Dr. Whedon, in his Commentary on St. Matthew, 4th chapter. He says, “We can view this transaction neither as a mere *train of thought*, as a *vision*, as a *parable*, nor a *myth*; but as a great verity, occupying a most significant place in the system of sacred realities. The first Adam truly was tempted, and fell; the second Adam was as truly tempted, and won the victory. Hence he became the great Head of triumphant humanity. Tempted in all points as we, he shows how to overcome. We remark,—

First. “The history implies in the abstract human nature of Jesus, the *power* to sin. This is necessary in order to a responsible, free agency. If he had no power to choose sin, it is difficult to see how he could be tempted to a choice, not only impossible, but consciously impossible. If he could not comply with temptation, there could be no danger, and truly no temptation at all. If he were unable to comply with the temptation, there was no virtue in the non-compliance. He was that much no free agent; his non-compliance was necessary and mechanical, and so non-meritorious. The supposition that Christ could not sin, raises him above all fitness to be an example for us as one ‘tempted in all points like as we are, yet without sin.’ Propose such a pattern to a fallible sinner, and he can answer, conclusively, ‘Make it *impossible* for me to sin, and I will be as holy as he.’ None but a free agent can be an example for a free agent. Nor is any but a free agent capable of responsible probation.

“This free agency implies not, indeed, a *preferential state of soul for evil*, as exists in depraved man, but a susceptibility, as in the perfect first Adam, to impressions which, voluntarily followed out to excess or misdirection, would become sin. This view implies no uncertainty of his accomplishing our redemption. For, in full view of all possibilities, the infinite wisdom and foreknowledge of God had selected for Messiah,

that being, of all others, who, he foresaw, would, with perfect free will, prefer God to Satan, and, in spite of all temptation, prove true to his redemptional office. Hence, while there was an intrinsic *possibility* in the thing, there was a full and perfect *certainty* upon which the divine mind could rest, that the possible catastrophe of his fall *would not* take place.

Second. "In the whole transaction we are to view the Saviour in pure humanity. As he is led by the spirit to the scene, so the blessed human One stood in the universe, — a pure, lone man, as the first Adam himself, leaning, indeed, as every Christian may, on the divine arm, yet as truly able to fall by his own will from all union with God, as our first progenitor, and truly able, by freely standing, to maintain an *identification* with God, impossible to the man of Eden.

Third. "As God said to Satan of Job, so now, we conceive, he said of his Son, 'Behold, he is in thine hand, but save his life.' Satan had it in his power to tempt him only with apparent *good*. Not now was his hour and power to try him with *untold agonies*. But by withstanding the temptations to the apparent *good*, the man-Jesus proved his fitness to stand the terrible ordeal of *ill*.

Fourth. "This surrender to Satan was greater, we think, than is ordinarily conceived. So far forth as the necessities of the trial required, yet with no power of violence or contamination, our Lord's person was in his hand. How else did Satan take him to the temple's summit, or to the mountain top? Or how else did he make all the kingdoms of the world visible to his eye? The miracles indicated in the first query may be supposed to be performed, first, by creating the conceptions in the Saviour's mind; or, second, by snatching his soul from his body; or, third, by transporting his person so with the quickness of a thought, that he is not to be conceived as on his way at any intermediate point. We adopt the last as being perfectly supposable, and as best meeting the honest demands of the literal history. The miracle suggested in the second question above, of making visible to his eye all the kingdoms of the world, but simply requires that we frame our ideas to the unparalleled statement. It is as conceivable that Satan should endow a human eye with miraculous vision, as

that he should fire the human blood of Job with miraculous heat, and compel it to fling out boils upon the skin. That he should do this upon a high mountain, where the natural eye could see as far as possible, accords with the universal rule, that the miraculous should never be used where the natural will suffice; or, rather, that the natural should furnish a *nucleus for the miraculous*, just as our Saviour touched with his finger, or with a clay-and-spittle ointment, the eyes of the blind, formed the *nucleus for the miracle* of restoration of sight. ‘*To be tempted*,’—Put to the test. His virtues were to be tried by a contest with his and our great adversary.

“The heads of the kingdom of heaven and the kingdom of hell must meet in contest. How vapid to reduce all this to a vision? ‘*The devil*,’—The Diabolus or Accuser. The being who accused Job, and who brings even a charge against God’s elect. He is not the ‘personified principle of evil,’ but a being deeply animated by the purpose of evil. We have no more right to reduce Satan and hell to a figure, than we have Christ, angels, and heaven, nay, God himself. If there are good beings in the body, there are also bad. So, also, if there are good bodiless spirits, there may be bad. It is no more contrary to the nature of God’s government that there should be a Satan, than that there should be a Nimrod, a Tamerlane, or a Mohammed. Though Satan is not omnipresent, nor omnipotent, he may fill a vast space with his presence. We know not how much of the earth he may overshadow at the same moment. And we know not how numerous the demoniac angels who do his bidding, and through whom he tempts the sons of men. The allusions to *his fall from a state of purity* are too numerous and pointed to leave a doubt as to its being a doctrine of Scripture. Such are John 8:44; Jude 6; 2 Peter 2:4. Satan is crafty beyond measure, but very little *wise*. There may be depths of cunning and masses of knowledge in him; and yet many of the plainest, simplest things of redemption, Christ, and Scripture, may be utterly unintelligible to his fatuity. The simplest saint, though immeasurably outwitted by him, may be deep beyond his comprehension in the things of God. So the bee can build her comb with the science of a profound mathematician without being able to count three.”

VARIOUS SEASONS OF PRAYER.

And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. — *Mark* 1 : 35.

PRAYER is not to be limited to particular days, or times in the day, but, as indicated below, at all times, both day and night.

Always. — *Luke* 18 : 1 ; *Eph.* 6 : 18.

Without ceasing. — 1 *Thess.* 5 : 17.

Three times a day. — *Dan.* 6 : 10.

Evening, and morning, and at noon. — *Ps.* 55 : 17.

Every morning and at even. — 1 *Chron.* 23 : 30.

All night. — *Luke* 6 : 12.

Night and day. — 1 *Thess.* 3 : 10.

Seven times a day. — *Ps.* 99 : 164.

A great while before day. — *Mark* 1 : 35.

In the night-watches. — *Ps.* 63 : 6.

About the sixth hour. — *Acts* 10 : 9.

The ninth hour. — *Acts* 3 : 1.

At the even tide. — *Gen.* 24 : 63.

By night. — *Ps.* 134 : 1.

At midnight. — *Ps.* 134 : 62 ; *Acts* 16 : 25.

Read the passages in the Bible.



REASON AND RELIGION.

And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? — *Mark* 2 : 8.

THE office of reason in religion is easily understood, but liable to be badly perverted. Human reason is not ignored in accepting Christianity, but holds a most important relation to it. It belongs to reason to discover man's need of a divine revelation, and to judge of the evidence that authenticates such a revelation. The lines of evidence that center on the Bible, as a revelation from God, are such as are found in no

other book in this world. It does not belong to reason to sit in judgment on what God has revealed, on the plea that this or that declaration is unreasonable, for that would exalt each man's reason above revelation, — a thing most unreasonable. The traveler through a vast wilderness uses his compass to indicate the direction he wishes to go. In his path lie obstacles that impede his progress: now a stream, now a bold cliff of rocks, here a fallen tree, and there a bog that would sink him in mire. Should that traveler use his reason in disputing the direction indicated, instead of determining how to cross this stream, or avoid this bold ledge of rocks, he would be greatly at fault. The direction indicated by his compass must be accepted by him; how best to travel in that direction is to be determined by his reason. The captain of a ship receives his compass, chart, and sailing directions, as established facts. His reason is to find its scope in bringing his ship through storm and calm, through adverse winds and counter currents, to the destined port. Should that sailor dispute his compass, despise his chart, and disregard his sailing instructions; should he refuse these aids, and in his boasted confidence sail that ship according to his reason, who would wonder at its speedy wreck? What sailor ever made an ocean voyage without help beyond himself? Life is a voyage, time is the ocean on which we all are sailing. The Bible is both compass and chart, not only pointing the way we should go, but indicating safety and danger along the voyage. He who shapes his life-course according to this book, will reach the desired haven in safety, while he who disputes these truths, and takes life's responsibilities into his own keeping, will become wrecked ere the voyage is closed, and in dying will be compelled to say, "I take a leap in the dark." — *W. J.*

EFFECTIVENESS OF APPROPRIATE ILLUSTRATIONS.

And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance. — *Mark* 2: 16, 17.

DR. ARNOLD, of Rugby, said, "There are moments that are worth more than years. We cannot help it; there is no proportion between spaces of time in importance nor in value. A stray unthought-of five minutes may contain the event of a life. And this all-important moment, disproportionate to all other moments, who can tell when it will be upon us?"

We are seldom conscious of the vital importance of these critical moments, which make or unmake us. Yet all human biographers and all national histories are full of them. A striking instance occurs to us in the life of the late Rev. Dr. Guthrie. For more than two years after his theological studies were finished he was unable to obtain a call to any church. Discouraged, he went to the continent and studied medicine for a time. Then he came home and entered his father's banking-house. His biographer says that at this time "he had not the knack of making friends either in or out of the pulpit."

After one of his trial discourses, one of his critics called him a "bullerin blockhead" — the word "bullerin" being probably a coarse synonym for "bellowing," for he always gave full play to his great voice in preaching. Something, whatever it was, kept him from reaching the popular ear and heart. At last, Lord Panmure presented him the living of the little church of Arbirlot. Things went on smoothly enough among his quiet farmers, but he made little impression either by thundering the laws or piping peace. So it went on until one day he observed that an anecdote which he ventured to tell in a racy way woke up his sleepy hearers, and kept them awake to the close of his sermon. From that moment he changed his style of preaching, giving full play to his wonderful genius for splendid illustration. After ten years in the country he removed to Edinburgh, where for thirty years more he

preached the gospel with a popularity that never waned, and to crowds that never failed to throng his church. The turning-point in his ministry was that brief pulpit experiment upon his country audience.

SABBATH-KEEPING A BLESSING.

Therefore the Son of man is Lord also of the Sabbath. — *Mark 2:28.*

ANOTHER source of human weal, which is older than Christianity, and more extensive than Judaism, is the Sabbath. The father of political economy, Adam Smith, without regard to its religious associations, acknowledges that it is indispensable in social life. Man's constitution seems to have an inborn necessity of a weekly holiday. Were he only an animal, compelled to observe the day of rest, he would praise God, as unintelligent nature praises him, in the enjoyment of his rest, in the physical comfort it bestows, in the health it preserves, in the life it prolongs. But the intellectual and moral man finds the holiday a restorer of vitality and vigor to the mind, and a power that regenerates the moral aspirations. The divine goodness in the appointment of the day is the more obvious, in that the rest subtracts nothing from the labor of the world. Experience shows that the poor man cannot afford to lose the day of rest, and those who are pressed with urgent duties cannot spare the exhilarating and clarifying effect of a Sabbath on their mental faculties. Indeed, God has given man one seventh of his time for leisure, making, if efficiency were the *only* measure of time, the six parts really more than the seven. — *Dr. George N. Boardman.*

REACHING THE HEARTS OF THE PEOPLE.

And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other. — *Mark 3:5.*

IT is, I think, an error into which many of our modern ministers, whose education has been carried to a high pitch,

have fallen, that everything is to be done by the head rather than by the heart. We know very well that the true method is to reach the heart through the head, and men must be made to feel by being shown why they should feel, and what it is to make them feel. But in many cases the head is to be reached by appeals to the heart. We often hear the remark, "Yes, it was a smart sermon, but wanted heart. It sparkled like the stars, or shone like the moon on a wintry night, but it warmed no one." I have been sometimes struck, as every one must have been, with the varying effect produced by different speakers at a public meeting; and how much power over an audience, and how much more the object of the meeting has been accomplished by a few gushes of simple eloquence from the heart of some earnest and ardent advocate, than by the elaborate but passionless pleader. The latter was coldly admired, and admitted to be an eloquent speaker; but the former melted and moved his audience by the depth and intensity of his own feelings. — *James.*

A WORD TO MINISTERS.

And he ordained twelve, that they should be with him, and that he might send them forth to preach. — *Mark 3 : 14.*

MAKE no apologies. If you have the Lord's message, declare it; if not, hold your peace. Have short prefaces and introductions. Say your best things first, and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave yourself out of the pulpit, and take Jesus in. Defend the gospel, and let the Lord defend you and your character.

Do not get excited too soon. Do not run away from your hearers. Engine driving-wheels whirl fast on an icy track, but when loaded go slower. It takes a cold hammer to bend hot iron. Heat up the people, but keep the hammer wet and cool. Do not bawl and scream. Too much water stops mill-wheels, and too much noise drowns sense. Empty vessels ring the loudest. Powder is not shot. Thunder is harmless; lightning kills.

If you have lightning, you can afford to thunder. Don't scold the people. Do not abuse the faithful souls who come to meeting on rainy days, because others are too lazy to attend. Preach the best to the smallest assemblies. Jesus preached to one woman at the well, and she got all Samaria out to hear him next time.

PRESIDENT HUMPHREY ON NOVEL-READING.

No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house. — *Mark 3 : 27.*

"**N**OTHING," says President Humphrey, "is more to be deprecated in a family, than a morbid appetite for novels. Experience proves how difficult it is to keep it from becoming absolutely ravenous, if indulged at all. There is a striking resemblance, in this respect, between the novel-reader and the dram-drinker. Both begin moderately. Both are sure a little does them good, and that they can refrain whenever they please. But reading one work of fiction is almost certain to create in the young and susceptible mind a more eager demand for another; and the demand rises in every step of the progress, till it is prepared to break over all bounds, and devour whatever comes in its way, however it may inflame the passions, pollute the imagination, or corrupt the heart. The appetite for strong drink, and novel-reading, is sharpened by indulgence, till self-control is completely at the mercy of its own insatiableness. The only safe course in either case is, 'touch not, taste not, handle not,' total abstinence. One of the evils which comes of novel-reading — even of the higher or better class of novels — is the perversion of life from the real and actual, to the ideal and imaginary. It is not good while in this world to lose sight of the actualities of life. The good there is in life we should appreciate, and be thankful for to the almighty Giver; the bad in life should be known, that it may be removed, and something better substituted in its place."

ETERNITY.

But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. — *Mark 3 : 29.*

“ I NEVER can forget that word which was once whispered to me in an inquiry-meeting.” “ What word was it ? ” “ It was the word *eternity*. A young Christian friend, who was yearning for my salvation, came up to me as I sat in my pew, and simply whispered ‘ eternity ’ in my ear, with great solemnity and tenderness, and then left me. That word made me think, and I found no peace till I came to the cross of Christ for salvation.”

It is enough to make any one think. My friend, have you ever taken the measure of that word ? Have you ever weighed it ? You are wearing out life, perhaps, in the desperate endeavor to grow rich—have you ever asked yourself how much you will be “ worth ” in eternity ? Some men will be millionaires in heaven ; men like Paul, and Oberlin, and Luther, and Wilberforce ; how rich will you be when death has reduced your form to a house of six feet by two ? You are anxious, perhaps, about your society on earth—have you thought, With whom shall I spend my eternity ? and where ?

Eternity ! Dwell on that portentous word. Revolve it. Study it. Hang over its infinite depths ; fathom it, if you can. Gaze upward, and scale its heights, if you can. Stretch away over its illimitable breadth ; measure it, if you can. Give wings to your imagination, and speed onward ; find its end, if you can.

Heaven will be as endless in its joys as hell is endless in its remorseful agonies of soul. So I read, for one, the revelations of God’s word. In heaven new joys must open every moment. New recognitions of the Lord ; new discoveries of God’s unexhausted truth. New strains of rapture will fill the ear ; new banquets of God’s beauty and glory fill the soul. And yet newer, fresher, sublimer, more magnificent revelations ever bursting upon the glorified spirit !

The eternity is just at the door. You and I may be launched into it before to-morrow’s sun goes down. What is time to us

but the brief hour for preparing to meet the destinies of that eternal state? What have we to do but to save our souls, and to save others, too, with the utmost alacrity of Christian love? Every moment spent for God and our fellow-men now will yield to its centuries of bliss. Let us live — as earth's best and holiest have lived — in the light of eternity.

"Here, take this watch, my friend," said the noble Lord Russell when he mounted the scaffold to die as a patriot martyr; "take this watch, I have no more to do with time. My thoughts are now about eternity."

So would I say to many a reader with whom I have grown intimate. Take your Bible, my friend; learn from it how to live, and how to die. You will soon have done with time. Let your thoughts be about eternity. — *Rev. T. L. Cuyler.*



AN HONEST HEARER.

And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirty fold, some sixty, and some a hundred. — *Mark 4:20.*

LORD, the preacher this day came home to my heart. A left-handed Gibeonite hit not the mark more surely than he my darling sins. I could find no fault with his sermon, save only that it had too much truth. But this I quarreled at, that he went far from his text to come close to me, and so was faulty himself in telling me of my faults; and yet I cannot deny that which he spoke, though nothing to that portion of Scripture which he had for his text was according to the proportion of Scripture. For is not thy word in general the text at large of any preacher? Yea, rather I should have concluded that if he went from his text, thy goodness sent him to me; for without thy guidance it had been impossible for him so truly to have traced the intricate turnings of my deceitful heart. — *Thomas Fuller.*

A TIMELY WARNING UNHEEDED.

And he said unto them, Take heed what ye hear. With what measure ye mete, it shall be measured to you; and unto you that hear, shall more be given. — *Mark 4: 24.*

THE Roman senators conspired against Julius Cæsar to kill him. That very next morning Artemidorus — Cæsar's friend — delivered him a paper (desiring him to peruse it) wherein the whole plot was discovered; but Cæsar complimented away his life, being so taken up to return the salutations of such people as met him in the way, that he pocketed the paper among other petitions, as unconcerned therein, and so going to the senate-house, was there slain. Thus the world, the flesh, and the devil have a design for the destruction of men; ministers, such as watch for their good, bring a letter of advice, God's word, wherein all the conspiracy is revealed; but who doth believe their report? Most men are so busy, and taken up with worldly delights, that they are not at leisure to listen to them, or read the letter, but thus, alas! run head-long to their own destruction.



CHRISTIAN CHARACTER A GROWTH.

For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. — *Mark 4: 28.*

IT matters not if you cannot tell just when you become a Christian. If we sow a handful of wheat in your garden, we could not tell, though we watched it ever so narrowly, the exact moment when it germinated. But when we see the waving grain in the autumn, we know it did germinate, and that is all we care for. The young disciple should not expect too much light at once. It will grow brighter with every Christian duty he performs. The Christian life is a sort of mountain path; and the higher one climbs the clearer the atmosphere, and the sooner he will see the morning sun. To the adventurous traveler who has ascended to the summit of Mont Blanc, the sun rises earlier and sets later, and the night

is therefore shorter, than to the peasant who lives down in the valley at its base. So it is in the Christian life. Clearness of vision, and firmness of foot, and beauty of prospect, come only to those who have struggled up to the heights—to the heavenly places in Christ Jesus. Conversion may be the work of a moment, but a saint is not made in an hour. Character, Christian character, is not an act, but a process; not a sudden creation, but a development. It grows and bears fruit like a tree; and, like a tree, it requires patient care and unwearied cultivation.

DR. GUTHRIE'S SECRET.

And with many such parables spake he the word unto them, as they were able to hear it. But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples. — *Mark* 4: 33, 34.

REV. MR. TAYLOR, of Liverpool, gives the following account of the manner in which Dr. Guthrie became such a master of the art of illustration:—

“I do not know that there is a minister, either in the old country or the new, who could so arrest at the beginning of his discourse, and hold it unbroken to the end, the attention of his hearers, as Dr. Thomas Guthrie of Edinburgh; but it was not always so with him. God cast his lot in a northern parish in Scotland, and he had there a Sabbath afternoon class. Part of the exercises of this class was for each to repeat as much of the sermon as he could remember. To the amazement of the preacher, and somewhat also to his regret, he discovered that those passages of his sermon which he, in his ignorance, thought the most telling, and the most likely to be remembered, were not brought up at all, but this and that illustration were brought up, and the truth connected with them. So, gathering wisdom from the discovery, he began to try to make all his sermons consist of such things as the members of his church remembered, until at length they came to remember the sermon from beginning to end. If Sunday school teachers were to proceed upon a plan like this, we should very soon engage the attention, and interest the hearts of children.”

MISFORTUNE CHANGED TO A BLESSING.

And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind; and they were afraid. — *Mark 5: 15.*

IN the year 1825, a rich young nobleman of Russia, Mr. W., was suspected of having taken part in a conspiracy against the life of the Emperor Nicholas. He was arrested and thrown into prison at St. Petersburg. Naturally of a quick and violent temper, the injustice done him aroused the deepest passions of his soul, and he spent that first long December night swearing and stamping on the ground, alternately cursing the sovereign of his country who had ordered his arrest, and the Sovereign of heaven who had permitted it. Exhausted at last, he threw himself on his bed of straw, and remained there for hours in mournful silence. Thus eight wretched days passed away.

On the evening of the ninth a venerable clergyman came to pray with and for him, and to entreat him to accept the invitation of the Saviour, who says, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." (Matt. 11: 28.) The only answer was a scornful laugh. On leaving, however, the old man gave him a Bible, begging him to read it. But as soon as the door was closed, Mr. W. kicked it into a corner, exclaiming, "I want nothing to do with the Word of God who permits injustice;" and there the sacred book was left for days unnoticed. But time hung heavily; hours seemed days, and days months. To relieve his utter weariness, he took up the Bible and opened it. The first verse that caught his eye impressed him deeply: "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." (Psa. 50: 15.) But he shut the book immediately, as if ashamed to have been affected by reading anything in the Bible. The next day he opened it again, and was soon surprised at the wisdom it evidently contained. He went through whole chapters, sometimes even learning them by heart, and at last became so much interested that he often waited impatiently for daylight, to read and study his Bible.

It was not long before he began to know something of the state of his own heart, and to see that, like every human heart, it was "desperately wicked." (Jer. 17 : 9.) He began to feel that in the sight of God he was a sinner, deserving eternal punishment. In his distress he fell upon his knees, crying out, "O Lord, save me, or I perish. O Lord, wash away my sins. Blot them out with the precious blood of Christ. For Jesus' sake, have mercy upon me, a miserable sinner." His prayer was answered; he felt that his sins were pardoned; and now, instead of complaining of the injustice of others, he was mourning over his own sinfulness, and thinking of the love of Jesus. He asked to see the old minister; and the joy of the good man may be imagined when, on entering the cell, he found the once enraged prisoner sitting with a quiet, happy countenance, rejoicing in the hope that Christ had now become his Saviour and Friend. "At first," said Mr. W., "I considered my imprisonment a great misfortune; but now I see why I was placed here, and I thank God for it. If I had continued in my prosperity, I should, perhaps, never have read this holy book, which, by the grace of God, has led me to Jesus."



A GREAT CHANGE IN A SHORT TIME.

Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. — *Mark* 5 : 19.

IN the fall of 1825, a prayer-meeting was established at Fern's Bridge, Ga., that was usually conducted by a young convert, who was engaged as a teacher some miles off; but Satan, who is ever ready to resist, stirred up the heart of a noted infidel, who publicly declared that "he meant to defeat the schoolmaster, and in order to do it he would attend the next meeting himself, and prove to the people that their praying people were all fools and liars." The day arrived, and the teacher having heard of his purpose was much cast down, as the traveling preacher on the circuit, and on whom he depended for aid, was sick, and could not be there to assist him. He was about to start, not knowing how he

should fare, when God, in his providence, sent to his rescue the Rev. James Osgood Andrew; and never, perhaps, were the services of that man of God more truly acceptable than upon that occasion.

Brother Andrew heard the circumstance, and though not within the bounds of his own circuit, with the utmost cheerfulness offered to go and lead the meeting, saying, as he did so, "that he could now see why God refused to let him pass by Providence circuit, for when he started, he designed to have gone another way."

The place was reached, and true to his threat, the infidel was there, seated, too, at the end of the only aisle in the room where he could command a full view of the speaker and the audience; the room was full, and at the proper moment brother A. took his place at the table and gave out the hymn, on page 401, "Shall I for fear of feeble man," &c.; and while singing, moved his chair toward the place where the infidel was seated, by whom he finally took his stand. At the close of the hymn he said, "Let us all pray, and I trust no man will stand in the house." The skeptic knelt with the rest, but was surprised and confounded when he felt himself struck kindly on the back, accompanied with a request, "Brother, pray with us." The poor man knew not what to do, but concluded he had better make a trial, and accordingly began, "Lord, thou knowest I never did pray; thou knowest I cannot pray." "That's right, brother, tell him the truth, and he will help you," rejoined brother A. Another stammering petition, and another response, was followed by a silence of a few moments, during which the suppliant found the barriers of infidelity giving way, and the heart softening in a most uncommon manner; and the next burst was a hearty cry for mercy: "Lord! O Lord! have mercy;" and now the sonorous voice of the preacher was heard above the sobs and cries (for the room was now filled with them), most fervently imploring mercy for the poor deluded infidel. This intercession with God in his behalf continued without ceasing, and in less than half an hour the cry for mercy was turned into songs of rejoicing; the man who had gone to scoff, had received a "new mind," and the pious worshipers returned, glorifying God for the

great things he had done for them. It is gratifying to add that the change proved as permanent as it was sudden and decisive; he has since proved as great a Boanerges for the Lord, as he then was for the devil.

PEACE PROCLAIMED—AN ILLUSTRATION.

And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel. — *Mark 5: 20.*

IN a sermon of Dr. Wayland, entitled "The Apostolic Ministry," he illustrates the duty of every man to take part in preaching the gospel, spreading the glad tidings, evangelizing the world.

"At the close of the last war with Great Britain, I was in the city of New York. The prospects of the nation were shrouded in gloom. We had been for two or three years at war with the mightiest nation on earth; and as she had now concluded a peace with the continent of Europe, we were obliged to cope with her single-handed. Our harbors were blockaded. Communication coastwise between our ports was cut off. Our ships were rotting in every creek and cove where they could find a place of security. Our immense annual products were molding in our warehouses. The sources of profitable labor were dried up. Our currency was reduced to irredeemable paper. The extreme portions of our country were becoming hostile to each other, and differences of political opinions were imbittering the peace of every household. The credit of the government was exhausted. No one could predict when the contest would terminate, or discover the means by which it could be much longer protracted.

"It happened that, on a Saturday afternoon in February, a ship was discovered in the offing, which was supposed to be a cartel, bringing home our commissioners at Ghent, from their unsuccessful mission. The sun had set gloomily before any intelligence from the vessel had reached the city. Expectation became painfully intense as the hours of darkness drew

on. At length the boat reached the wharf, announcing that a treaty of peace had been signed, and was waiting for nothing but the action of our government to become a law. The men on whose ears these words first fell, rushed in breathless haste into the city to repeat them to their friends, shouting, as they ran through the streets, 'Peace! Peace!' Every one who heard the sound repeated it. From house to house, from street to street, the news spread with electric rapidity. The whole city was in commotion. Men bearing lighted torches were flying to and fro, shouting like madmen, 'Peace! Peace! Peace!' When the rapture had partially subsided, one idea occupied every mind. But few men slept that night. In groups they were gathered in the streets and by the fireside, beguiling the hours of midnight by reminding each other that the agonies of war were over, and that a worn-out and distracted country was about to enter again upon its wonted career of prosperity. Thus, every one becoming a herald, the news soon reached every man, woman, and child in the city, and in this sense the city was evangelized. All this, you see, was reasonable and proper. But when Jehovah has offered to our world a treaty of peace; when men doomed to hell may be raised to seats at the right hand of God, why is not a similar zeal displayed in proclaiming the good news? Why are men perishing all round us, and no one has ever personally offered them salvation through a crucified Redeemer?"

ONLY BELIEVE.

As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. — *Mark 5: 36.*

SAYS a pious servant of Christ, "Several years ago, when I was going home one day from church, I encountered an old gentleman who looked very unhappy. I approached him, and said, —

"My dear friend, you seem not to be happy."

"O, no," he replied, "indeed I am not."

"Why?" I continued; "are you not sure of your salvation?"

“‘No,’ he answered, ‘I am not; and yet I have made it a subject of prayer for twenty years.’

“‘Prayed for it twenty years,’ I said, ‘and not yet saved! Then I will tell you a story. Some time ago I saw a respectable man who, being lame on one side, used to be carried about in a little carriage. At the corner of a street he saw a beggar, who was suffering in the same way, and was also blind, and who asked alms of him. The gentleman offered him a dollar, saying, as he held it out to him, “Here, my poor friend, is a gold dollar for you.” Now the poor man was not only lame and blind, but deaf also; and thus, while the gift was held out to him in all its richness and value, he continued to beg for two pennies, until the gentleman caused his carriage to be wheeled up close to him, and again he shouted into his ear, “Here is a dollar for you.” And then first he accepted the gift with great joy. Is it not the same with you,’ I said, ‘dear friend? God has given his own Son. He offers you forgiveness of sins in his blood. But you keep praying for that very thing.’

“‘What!’ answered he, ‘can I be saved in so simple a way?’

“‘Certainly,’ I replied. ‘The gift of God is eternal life through Jesus Christ our Lord. “Believe on the Lord Jesus Christ, and thou shalt be saved.” “Whosoever believeth in him hath everlasting life.”’

“‘O, now I see it!’ he exclaimed, full of joy; ‘I am called to salvation.’ And he went on his way rejoicing.”

Is there not many a burdened soul which has gone sorrowing and doubting for many years, and whose only need is to grasp the meaning of Christ’s precious words, “Only believe.”



THE MARVELOUSNESS OF UNBELIEF.

And he marveled because of their unbelief. — *Mark 6:6.*

UNBELIEF is represented as filling Jesus with surprise; and is it any wonder, especially our unbelief? Consider what

God hath done to remove doubt. He hath sent his character: "God is love." He hath made a proclamation: "Behold now is the accepted time; behold now is the day of salvation." He hath given an invitation: "Look unto me, and be ye saved." He hath employed entreaty: "As though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." He hath issued a command: "This is his commandment, that we should believe on the name of his Son Jesus Christ." He hath sworn an oath, "That by two immutable things in which it was impossible for God to lie, we might have strong consolation." He hath given his Son as a pledge to assure us that "whosoever believeth on him shall never perish, but have eternal life." He hath added the testimony of all his saints. Well, then, may he marvel at our unbelief. Never let us attempt to excuse it, but let us plead and pray against it, until we conquer it. Because the Lord has done so much to secure the confidence of men, and lead them to trust in him, that when they refuse and persist in unbelief, there is no hope for their recovery. Unbelief is, therefore, truly called "the damning sin;" for it is written, "He that believeth not shall be damned."



PREACH TO THEM AS SINNERS.

And they went out, and preached that men should repent. — *Mark 6: 12.*

AT a dinner-table in Princeton, N. J., several clergymen were discussing the difficulty of preaching to the college students. "Pshaw!" said the late Dr. Phillips, of New York, "there's no difficulty in the matter if you preach to them as sinners. They need regeneration, faith, repentance, the atonement, just as other sinners do. Why not treat them as you do other congregations?" We are reminded of this incident by the following: "A minister's wife asked Mr. P. how he felt when about to preach in St. Paul's church, Methodist, New York City. He said, when he saw the millionaires and other persons of note coming in, he felt very small; but when he saw a colored woman come in and kneel in one corner of her pew to pray, he felt he was all right."

DANCING THAT LED TO MURDER.

And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. — *Mark 6: 22.*

WHEN I hear of a dancing party, I feel an uneasy sensation about the throat, remembering that a far greater preacher had his head danced off in the days of our Lord. However pleasing the polkas of Herodias' daughter might be to Herod, they were dear to John the Baptist. The caperings and wantonings of the ball-room are death to the solemn influence of our ministry, and many an ill-ended life first received its bent for evil amid the flippancies of gay assemblies met to trip away the hours. Ever since Herodias danced off the head of the Lord's prophet, the curse of God seems to be on the dance. It is death to the moral influence of those who engage in it. It will bring spiritual and eternal death; for it inflames the passions, blunts the conscience, and leads on to greater vices. Parents cannot be too careful in restraining their children from this evil.

PRIVATE PRAYER.

And when he had sent them away, he departed into a mountain to pray. — *Mark 6: 46.*

IT is very helpful to spend a few moments in preparation before we engage in secret devotion. "You cannot," says Flavel, "come reeking hot out of the world into God's presence, but you will find a taste of it in your duties." How excellent was the plan of the mother of the Wesleys, whose habit was, when she went alone for prayer, to sit down and think of God for some minutes before she addressed him. Many a golden opportunity of fellowship with Christ is lost for want of this. Let us, when we enter into our closet, and shut the door, think, "I am now alone with God; no eye but his looks down upon me; no ear but his hearkens to my words. His presence surrounds me, and I kneel before him to implore his help. Let

me, with deep seriousness, and lively faith, address myself to the supreme God.

"I ought to pray before seeing any one. Often, when I sleep long, or meet with others early, and then have family prayer, and breakfast, and forenoon-callers, it is eleven or twelve o'clock before I begin secret prayer. This is a wretched system. It is unscriptural. Christ rose before day, and went into a solitary place. David says, 'Early will I seek thee; thou shalt early hear my voice.' Mary Magdalene came to 'the sepulcher' while 'it was yet dark.' Family prayer loses much of its power and sweetness, and I can do no good to those who come to seek it from me. The conscience feels guilty, the soul unfed, the lamp not trimmed. Then, when secret prayer comes, the soul is often out of tune. I feel it is far better to begin with God, to see his face first, to get my soul near him before it is near another. 'When I awake, I am still with thee.' " — *Robert M. McCheane.*



EMBARRASSING A PRIEST.

Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands? — *Mark 7: 5.*

DR. JESSUP, writing to the Evangelist from Beyrout, Syria, says, "I am almost amazed at the extent to which evangelical light pervades the nominally Christian communities here. The Greek church in Beyrout will go over *en masse* some day to Protestantism, if the light continue to spread in the future as it has in the past ten years. A prominent Greek said, a few days ago, 'You Protestants need not trouble yourselves about converting Syria. Our children are all going to be Protestants whether you will or not. The Bible is doing the work.' Another Greek was visited recently by a priest who came to receive the confession of the family previous to the Mass. The priest said, 'My son, I have come to hear you confess.' 'All right, your reverence. I have a big score to confess to-day.' 'Go on, my son.' 'I do not believe in the worship of pictures.' (This is a cardinal point in the Greek church.) 'No matter

about that, as long as you are orthodox Greek.' 'But I do not believe in the invocation of the Virgin and the saints.' 'Ah! you do not? Well, that is a small matter. Go on.' 'Nor do I believe in transubstantiation.' 'No matter about that; it is a question for the theologians.' 'Nor do I believe in priestly absolution.' 'Very well; between you and me, there is room for objection to that, so no matter as long as you confess.' 'But I do not believe in confession to a priest.' Here the priest became somewhat confused, but finally smoothed the matter over, and said, 'No matter about that.' The man then replied, 'What business have I, then, in the Greek church? Good morning, your reverence; I have done with the traditions of men.'"

NATURAL GOODNESS.

For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. — *Mark 7: 21, 22.*

YOU go home, some evening, and find your clock stopped. But it so happened that the hands just now are exactly right. Does that prove that the works inside are in order? But, having nothing to do, you sit down and slowly move the hands round with your finger, and so keep them right the whole evening; will that put the works in good condition? How many such operations would mend a broken main-spring, or clean the wheels? Now, a man who is all wrong at the main-spring, in the heart—a man who has none of the love to God, which is the foundation principle of a sound character—may often do generous acts in his life, outside, on his dial-plate, and be essentially the same man as before.

To be acceptable to God, we must be right at heart. Christianity provides for making the bad good, by taking away heart-sins, and regenerating the soul by the power of the Holy Ghost. As some external power might move the hands on the dial till they were occasionally right, but could not correct the internal defect, so some acts of outward morality may appear well, even when the heart is wrong.

DOME OF GOD'S PROVIDENCE.

He hath done all things well. — *Mark 7 : 37.*

IN the Baptistery of the cathedral at Pisa is a wonderful dome. Spacious, symmetrical ; composed of the choicest marble. It is a delight to stand beneath, and gaze upon its beauties. Thus I stood, one sunny April day, when suddenly the air became instinct with melody. The great dome seemed full of harmony. The waves of music vibrated to and fro, loudly beating against the walls, swelling into full chords like the roll of a grand organ, and then dying away into soft, long-drawn, far-receding echoes, melting in the distance into silence. It was only my guide, who, lingering behind me a moment, had softly murmured a triple chord. But beneath that magic roof every sound resolved into a symphony. No discord can reach the summit of that dome and live. Every noise made in the building, the slamming of seats, the tramping of feet, all the murmur and bustle of the crowd, are caught up, softened, harmonized, blended, and echoed back in music. So it seems to me that over our life hangs the great dome of God's providence. Standing as we do beneath it, no act in the divine administration toward us, no affliction, no grief, no loss which our heavenly Father sends, however hard to bear it may be, but will come back at last, softened, and blended into harmony, within the over-arching dome of his wisdom, mercy, and power, till to our corrected sense it shall be the sweetest music of heaven. — *Professor J. Dorman Steele.*



JESUS AND THE BLIND MAN.

And he took the blind man by the hand, and led him out of the town ; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught. — *Mark 8 : 23.*

CAN we read this narrative without being deeply touched by the ways of our lowly and loving Lord ? No hand but his own guided that poor blind man ; and as we contemplate him gently leading "the blind by a way they knew not,"



CHRIST GIVING SIGHT TO THE BLIND.



prophecy and promise stand out before us as finding their true fulfillment here, and the action of our Lord is seen to be significant of his wondrous way in all time with his Church as a whole, with his people as individual. Blind as this poor man was, surrounded by unbelievers like those in Bethsaida, Jesus finds us dark by nature and ignorant. Then he puts forth his guiding, his saying hand, and, leading us apart, away from the busy crowd of careless and indifferent men, he draws us in solitary thought to deal with him alone, till the blessed moment when he puts his hand forth again, and opens the blind eyes. It has been well said by Tholuck, "Faith is a new sense." This is true in the experience of those who have it; but in order that they may attain it, Jesus has led them by the hand "out of the town," and has dealt with them as he deals with those whom his Father has given him, out of the world.

But there is often a difference between our cases and that of this man. He was willing, thankful, happy to be led wherever Jesus pleased: how often are we faithless, reluctant, rebellious! "The meek will he guide in judgment—the meek will he teach his way." Let us pray that he give us meek hearts, willing to be guided ever by that gracious hand!



SHE PREFERRED CHRIST TO HOME.

Whosoever will come after me, let him deny himself, and take up his cross, and follow me. — *Mark 8:34.*

THE wise choice in the following incident is worthy of commendation:—

"A gentleman and his wife were present at a camp-meeting. Neither had ever made a profession of religion. Under one of the sermons the lady was deeply and sorely convicted of sin. She desired to go forward and kneel at the altar as a poor penitent. Her husband protested against it, and tried to lead her from the ground. Her conviction was so profound and intense that she insisted upon presenting herself at the altar. He used his authority, forbidding her to go. She pleaded with him, for her soul's sake, not to interfere with her con-

science. He threatened to desert her if she dared to go. 'Never return to my house if you go,' said he. Swept as by an irresistible current of anxiety and longing, she ran to the altar. Casting herself upon the ground, she pleaded for the divine mercy. Such earnest longing found a speedy response, and the 'peace of God' rested upon her spirit. 'O, where is my husband?' she exclaimed, as she tried to rise from her knees. 'Here I am,' sobbed the crushed and penitent man, who had followed her in her flight toward God, and had fallen by her side, himself crying for mercy. Peace soon came to his heart, and they went from the meeting rejoicing in God."

A HARD PROBLEM TO SOLVE.

For what shall it profit a man, if he shall gain the whole world, and lose his own soul? — *Mark 8:36.*

A YOUNG man who had graduated at one of the first colleges, and was celebrated for his literary attainments, particularly his knowledge of mathematics, settled in a village where a faithful minister of the gospel was stationed. It was not long before the clergyman met with him in one of his evening walks, and, after some conversation, as they were about to part, addressed him as follows:—

"I have heard you are celebrated for your mathematical skill; I have a problem which I wish you to solve."

"What is it?" eagerly inquired the young man.

The clergyman answered with a solemn tone of voice, "What shall it profit a man if he should gain the whole world, and lose his own soul?"

The youth returned home, and endeavored to shake off the impression fastened on him by the problem proposed to him, but in vain. In the giddy round of pleasure, in his studies, the question still forcibly returned to him, "What if I gain the whole world, and lose my own soul?" It resulted in his conversion, and his becoming an able advocate and preacher of the gospel he once rejected.

MONEY RECEIVED IN EXCHANGE FOR HIS SOUL.

Or what shall a man give in exchange for his soul? — *Mark 8 : 37.*

THE great London preacher, Mr. Spurgeon, tells the following story in one of his sermons:—

“There is a story told of a most eccentric minister, that walking out one morning he saw a man going to work, and said to him, ‘What a lovely morning! How grateful we ought to be to God for all his mercies!’ The man said he did not know much about it. ‘Why,’ said the minister, ‘I suppose you always pray to God for your wife and family—for your children—don’t you?’ ‘No,’ said he, ‘I do not know that I do.’ ‘What,’ said the minister, ‘do you never pray?’ ‘No.’ ‘Then I will give you half a crown, if you will promise me you never will, as long as ever you live.’ ‘O,’ said he, ‘I shall be very glad of half a crown to get me a drop of beer.’

“He took the half crown, and promised never to pray as long as he lived. He went to his work, and when he had been digging for a little while, he thought to himself, ‘That’s a queer thing—I’ve taken money, and promised never to pray as long as I live.’ He thought it over, and it made him feel wretched. He went home to his wife, and told her of it. ‘Well, John,’ said she, ‘you may depend upon it, it was the devil; you’ve sold yourself to the devil for half a crown.’ This so bowed the poor wretch down that he did not know what to do with himself. This was all his thought—that he had sold himself to the devil for money, and would soon be carried off to hell.

“He commenced attending places of worship, conscious that it was of no use, for he had sold himself to the devil; but he was really ill, bodily ill, through the fear and trembling which had come upon him. One night he recognized in the preacher the very man who had given him the half crown; and probably the preacher recognized him, for the text was, ‘What shall it profit a man if he shall gain the whole world, and lose his own soul?’ The preacher remarked that he knew a man who had sold his soul for half a crown. The poor man rushed forward, and said, ‘Take it back! Take it back!’ ‘You said you

never would pray,' said the minister, 'if I gave you half a crown; do you want to pray?' 'O, yes; I would give the world to be allowed to pray.' That man was a great fool to sell his soul for half a crown; but some of you are a great deal bigger fools, for you never had the half crown, and yet you do not pray, and I dare say never will; but will go down to hell, never having sought God."

TRANSFIGURATION OF CHRIST.

And there appeared unto them Elias with Moses: and they were talking with Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. — *Mark 9: 4, 5.*

CONCERNING the wonderful event known as the Transfiguration of Christ, Dr. Adam Clarke, in his Commentary on Matt. 17: 7, 9, says, "It is very likely that this transfiguration took place in the night, which was a more proper season to show forth its glory than the daytime, in which a part of the splendor must necessarily be lost by the presence of the solar light. That this transfiguration was intended to show forth the final abolition of the whole ceremonial law; which necessarily could not fail to irritate the Jewish rulers and people, and should therefore be kept secret till Jesus had accomplished vision and prophecy by his death and resurrection.

"The whole of this emblematic transaction appears to me to be intended to prove the reality of the world of spirits, and the immortality of the soul; the resurrection of the body, and the doctrine of future rewards and punishments; the abolition of the Mosaic institutions, and the fulfillment of the predictions of the prophets relative to the person, nature, sufferings, death, and resurrection of Christ, and the glory that should follow. The establishment of the mild, light-bringing, and life-giving gospel of the Son of God. That as the old Jewish covenant and mediatorship had ended, Jesus was now to be considered as the sole teacher, the only availing offering for sin, and the grand mediator between God and man."

CUPS OF COLD WATER.

For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. — *Mark 9 : 41.*

THERE is a pleasant story told of a man living on the borders of an African desert, who carried daily a pitcher of cold water to the dusty thoroughfare, and left it for any thirsty traveler who might pass that way. And our Saviour said, "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." But cups of cold water are not given in African deserts alone. A spiritual Sahara spreads over the whole earth, and to its fainting travelers many a ready hand holds forth the grateful "cup."

A lady, whose home looks out upon our beautiful Common, called to ask me if I would tell her of some poor and sick persons to whom she could be of service in furnishing good books. The names of two were given; and the Testament, in large type, which shortly found its way to the old man's abode, also the green tea and white sugar — rare luxuries — for the feeble woman in the cellar kitchen, and the dollar bill, slipped into her hand at parting, were they not "cups of cold water?"



FAR FROM GOD — A PUNISHMENT.

Where their worm dieth not, and the fire is not quenched. — *Mark 9 : 46.*

LET the fairest star be selected, like a beauteous island in the vast and shoreless sea of the azure heavens, as the future home of the criminals from the earth, and let them possess whatever they most love, and all that it is possible for God to bestow; let them be endowed with undying bodies, and with minds which shall for ever retain their intellectual powers; let no Saviour ever press his claims upon them, no God reveal himself to them, no Sabbath ever dawn upon them, no saint ever live among them, no prayer ever be heard within

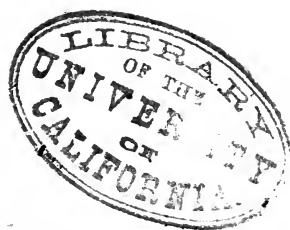
their borders ; but let society exist there for ever, smitten only by the leprosy of hatred to God, and with utter selfishness as its all-prevailing and eternal purpose ; then, as sure as the law of righteousness exists, on which rests the throne of God, and the government of the universe, a society so constituted must work out for itself a hell of solitary and bitter suffering, to which there is no limit, except the capacity of a finite nature ! Alas ! the spirit that is without love to its God or its neighbor, is already possessed by a power which must at last create for its own self-torment a worm that will never die, and a fire that can never more be quenched. — *Dr. Norman Macleod.*

COVENANT OF SALT.

Salt is good : but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another. — *Mark 9 : 50.*

IN order to give a pledge of the inviolability of their engagements, the Orientals have, from time immemorial, been in the habit of eating salt together. Some think that, as with all sacrifices salt was offered, a covenant of salt means one confirmed by solemn sacrifice. Others are of opinion that it contains an allusion to the fact that covenants were generally confirmed by the parties eating together, salt being a necessary appendage. This act of eating another's salt has always been regarded as a token of fidelity and friendship ; hence, during the British war in India, there were bitter complaints that those who had eaten English salt had rebelled against English authority. Tamerlane, speaking of a traitor who had gone over to the enemy, but who afterwards returned to loyalty and obedience, says, " My salt which he had eaten filled him with remorse, till at length he fled from his new master, and threw himself on my mercy." .

D'Herbetat mentions the following incident of Jacoub-ben-Laith, the founder of a dynasty of Persian princes, who is said to have broken into the palace of that country, and having collected a very large booty, which he was on the point of carrying off, he found his foot kicked something which made





him stumble. He imagined it might be something of value, and putting it to his mouth the better to distinguish what it was, soon found it was a lump of salt. Upon this he was so touched that he left all his booty, and retired without taking any part of it with him. Great was the surprise in the palace, and strict the inquiry made on the following morning, when it was found that Jacobus was the guilty man. On examination, he stated the whole of the circumstances to the prince, with such apparent sincerity, as to gain his favor. Having been engaged in many successful enterprises, he was raised by the prince to the highest position in the army, and on the death of his sovereign, became the absolute master of the province, from whence he afterward spread his conquests far and wide. His regard to salt, and the principles it symbolized, laid the foundation of his greatness.

CHILDHOOD RECOGNIZED IN CHRISTIANITY.

And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. — *Mark* 10 : 13, 14.

OF all the great religious systems, such as Pagan, Moham-
medan, and Christian, Christianity alone officially recog-
nizes childhood. By this recognition, it shows it is designed
for humanity, without regard to age or sex. Little children
are made partakers of its benefits, and sharers in the privileges
of its covenant blessings. It not only allows little children
attendance upon the public worship of God, but before they
can express a faith, or perform obedience, they are allowed
to enter covenant relations, and receive the seal of that cove-
nant in baptism. Jesus said, "Suffer the little children to
come unto me, and forbid them not, for of such is the king-
dom of God." The "come unto me," means as much when
predicated of children as of adults, though the "coming" may
require the parents' arms in bringing them. It is worthy of
remark that our Lord was never "much displeased," except
when his mistaken disciples rebuked those parents who brought
young children to him, that he might touch them.

He was betrayed by Judas, denied by Peter, mocked by Roman soldiers, spit upon, and beaten by his enemies, and delivered over by his couptrymen to be crucified; but in all this he was not "much displeased." But when his disciples, without authority, rebuked those parents as they brought their infant children to Jesus, then was he "much displeased." If allowed to pass unnoticed and unrebuked by our Lord, that unchristian act of the disciples might be taken as an indication that children under the gospel dispensation are disallowed covenant blessings. But with the sharp rebuke of our Lord to those disciples, and his words which follow, no Christian parent should hesitate to secure to his infant child Christianity's official recognition. That little children are officially recognized in the gospel is shown —

First. By the unrepealed constitution of the Jewish church, which allowed to infant children the relation of members with their parents, and the same seal of the covenant as their parents. That the Jewish church, founded in Abraham upon the basis of faith, is continued in its fundamental principle under the gospel dispensation, is shown by the apostle, who says, "Know ye, therefore, that they which are of faith, the same are children of Abraham." (Gal. 3 : 7.) And St. Paul calls him "the father of all them that believe." (Rom. 4 : 11.)

Second. By the declaration of Jesus: "Suffer the little children to come unto me, and forbid them not."

Third. By the renewal on the day of Pentecost, of the promise made by Joel the prophet: "For the promise is unto you and to your children." (Acts 2 : 39.)

Fourth. The baptism of households by the apostles. (Acts 16 : 15; 1 Cor. 1 : 16.) — *W. J.*



HEAVEN ENTERED WITH DIFFICULTY.

It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. — *Mark 10 : 25.*

ALL the important cities of the East, in ancient times, were surrounded by high and massive walls; and so they are, as the modern traveler informs us, at the present day. At

certain points these walls are perforated by large pass-ways for the exit and entrance of the inhabitants. These passage-ways in times of peace were open by day, but at night they were closed by massive gates, capable of resisting any common assault. Now, by these large entrances were very much smaller ones, used by foot passengers, and by those who had occasion to go forth or enter the city by night. They were called "the needle's eye," as Lord Nugent, an English traveler of modern times, when at Hebron, was directed to go out by the "needle's eye," that is, by the small side gate of the city. The camel can go through the needle's eye, but with difficulty, and hardly with a full load, nor without stooping.

I think this expresses the just idea of the passage, "It is easier for a camel to go through the needle's eye, than for a rich man to enter the gate of heaven." It is not impossible for a rich man to enter heaven, for we may believe there are many already in the paradise of God who consecrated their wealth to the service of their Redeemer, and trusted in him always for salvation. But just as the camel must be relieved of part of his load before he can pass through the "needle's eye," so the rich man must divest himself of large portions of his wealth in the walks of benevolence in order to enter the gates of glory. Our Saviour seems to have reference to the same idea when he says, "Strait is the gate." And as the camel was compelled to stoop in order to enter by the low and narrow gate of the city, so must the rich man learn humility if he would "see the Lord in the fullness of joy."



LEAVING ALL FOR CHRIST.

Then Peter began to say unto him, Lo, we have left all, and have followed thee. — *Mark* 10: 28.

THE late Rev. W. E. Miller, before he devoted himself to the Wesleyan ministry, was an eminent musician in Sheffield. He possessed a violin which, it is said, he estimated at the value of three hundred guineas; the probability is, that, with his well-known disregard of money, it was invaluable. The

tradition in current vogue used to be, that, when young Miller was in India, he heard that, in the court of Tippoo Saib, an exquisite instrument was in use by one of the sultan's band; and, having pushed his way to Seringapatam, he so enchanted the sovereign by his performances as to obtain possession of the prize. Whatever may have been the means by which he came to be possessed of it, he acquired it in India. That which is the means of acquiring happiness or glory, though in itself unimportant, becomes interesting to its possessor, and often the fond object of superstitious affection. The horse which carried Alexander through his wars was next to deified by the hero. Mr. Miller's violin had more than carried him to the height of his fame and popularity: it had been the companion of his wanderings in a foreign land; it had soothed his hours of weariness on board ship; and it had given life to, and made vocal, the deep, tender, enthusiastic, and melancholy emotions of his inmost soul. When, however, Mr. Miller was brought to feel the necessity of a perfect decision in religion, he found that this instrument stood in his way; it was the idol of his heart; he was perfectly wedded to it; and he felt it to be a great snare. "With almost unexampled firmness and resolution," adds his biographer, "he laid it aside,—though at the time he was esteemed the second, if not the first, performer in England,—with the purpose never to touch it more; and he kept his resolution to the day of his death."

THE LAST TIME.

And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me. — *Mark 10: 47.*

A CLERGYMAN of this city, while making some remarks on the case of blind Bartimeus, as recorded in *Mark 10: 46–51*, observed that our Saviour on that occasion was passing through Jericho for the last time; and that it was the last opportunity which the poor man could ever have enjoyed for obtaining that mercy which he sought. In applying this to the case of impenitent sinners, he observed that there is to each one a last time in which the offers of salvation are made. To impress

this truth more deeply, he mentioned a case which came under his own observation: He was called to visit a very aged man on his death-bed, so deaf that it was with great difficulty he could understand what was said to him. A young woman was present, to whom the clergyman observed that it was dangerous putting off preparation for death till a dying hour—that the present was the best time to attend to so important a concern—and that it might be the last time in which the offers of salvation would be made to her. She was soon after taken with a violent fever, which deprived her of her reason. The clergyman was sent for, but it was too late; she had heard the gospel for the last time, and neglected it, and death closed the scene.

WHY AM I NOT A CHRISTIAN?

And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. — *Mark* 10 : 49.

1. **I**S it because I am afraid of ridicule?
 “Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed.”
2. Is it because of the inconsistencies of professing Christians?
 “Every man shall give an account of himself to God.”
3. Am I not willing to give up all for Christ?
 “What shall it profit a man if he shall gain the whole world, and lose his own soul?”
4. Am I afraid that I shall not be accepted?
 “Him that cometh unto me I will in no wise cast out.”
5. Is it for fear I am too great a sinner?
 “The blood of Jesus Christ his Son cleanseth from all sin.”
6. Is it because I fear I shall not “hold out”?
 “He that hath begun a good work in you, will perform it unto the day of Christ Jesus.”
7. Am I thinking that I will do as well as I can, and that God ought to be satisfied with that?
 “Whosoever shall keep the whole law, and yet offend in one point, is he guilty of all.”

8. Is it because I am postponing the matter, without any definite reason?

“Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.”

Reader! think of these several questions, divinely answered.

NOTHING BUT LEAVES.

And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. — *Mark 11: 13.*

NOTHING but leaves! The Spirit grieves
Over a wasted life:
O'er sins committed while conscience slept;
Promises made but never kept;
Folly, and shame, and strife;
Nothing but leaves.

Nothing but leaves! No gathered sheaves
Of life's fair ripening grain;
We sow our seeds, lo! tares and weeds,
Words, idle words, for earnest deeds;
We reap with toil and pain,
Nothing but leaves.

Nothing but leaves! Sad memory weaves
No vail to hide the past;
And as we trace our weary way,
Counting each lost and misspent day,
Sadly we find at last
Nothing but leaves.

Ah! who shall thus the Master meet,
Bearing but withered leaves?
Ah! who shall at the Saviour's feet,
Before the awful judgment-seat,
Lay down for golden sheaves
Nothing but leaves?

“HAVE FAITH IN GOD.”

And Peter calling to remembrance, saith unto him, Master, behold, the fig tree which thou cursedst is withered away. And Jesus answering, saith unto them, Have faith in God. — *Mark 11: 21, 22.*

IT appears from the chapter in which these words are found, that Christ had said of the fruitless fig tree, “No man shall eat fruit of thee hereafter for ever.” “And his disciples heard it.” Subsequently, “as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance, saith unto him, Master, behold, the fig tree which thou cursedst is withered away.” The Saviour replied, “Have faith in God.” This, says Dr. Clark, is a mere Hebraism; *have the faith of God*; i. e., have strong faith, or the *strongest faith*.

The importance of having “the faith of God” cannot be too deeply felt by every Christian who would act understandingly and efficiently in the work assigned him. The apostle is clear and emphatic on this point, in the 11th chapter of Hebrews: “But without faith, it is impossible to please him; for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.”

While we consider the importance of faith, the inquiry naturally arises in the mind, “What is faith?” And this is an inquiry of momentous importance to every one who believes the doctrine of the moral agency of man, and that man’s salvation depends upon his having faith in “God manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”

Fortunately for us, a question of so much importance is not left without an answer—an answer so plain that “the way-faring men, though fools,” need “not err therein.” “Now faith is the substance (margin, ground, or confidence) of things hoped for, the evidence of things not seen.” Faith is the *subsistence* of things hoped for; the *demonstration* of things not seen. (Clarke.) This question, and the answer, should receive our most serious, candid, and prayerful consideration. No man ever became great in any sense, without laboring for it with all his strength; and especially is it true, that no one

ever became a distinguished Christian, without taking great pains. If we would obtain the crown, we must "run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."

FAITH THAT REMOVES MOUNTAINS.

For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. — *Mark 11: 23.*

IN one of the Swiss valleys there is a tremendous mountain of rock, which completely blocks up one end. Two travelers, journeying up this valley, caught sight of this mighty barrier, and one of them said, "Let us turn back; there is no way in this direction; it is quite impossible to climb that perpendicular rock." "Come on," said the other, "I am sure we shall get over." So on they went, and at length discovered a wonderful groove, cut in zigzags, on the face of this rock, by means of which they gradually ascended, and passed out of the valley. Now, you see the belief which the one traveler had, prevented that mountain appearing to his mind such an insurmountable thing as it seemed to the other. Jesus urges us to have a faith which will remove mountains; that is, such a belief as will prevent our thinking any spiritual difficulty insurmountable, or anything too hard for the Lord.

The faith which saves is not a faith in Christianity, but a faith in Christ. The question is, "How can we get from this valley of sin and death into the region of holiness and life?" Our guilt seems to be like an impassable barrier—that perpendicular rock; but as soon as we believe in Christ, the difficulty at once vanishes, for we see that Christ is the way. We believe in him, and then feel sure he will guide us home. Whenever you ride calmly through a railway tunnel, it is because you have faith, or confidence, in the engine driver; and all who have a holy calmness in the darkest part of the valley of death, get it by trusting entirely in the grace, merit, and mercy of the Lord Jesus. Thus they "go in peace;"

their faith saves them" from all vain fears. As a little child can take its spoonful of milk, and be sustained by it as surely as the man is sustained by his strong meat, so the little child with its hand of faith can take as firm a hold of Christ, and get life and salvation as surely as an aged Christian.

CRANMER'S FORGIVINGNESS.

But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses. — *Mark 11 : 26.*

AMONG the early enemies of this great and good man were Dr. Thornton, suffragan of Dover, and Dr. Barber, a civilian, who, though entertained in his family, intrusted with his secrets, and indebted to him for many favors, entered into a conspiracy against him. Their letters were discovered: Cranmer took them both into his study, telling them that he had been basely and falsely abused by some, in whom he had always reposed the greatest confidence, and desiring them to give him their advice as to the conduct to be pursued toward them. "Harry!" said Barber, "such villains and knaves deserve to be presently hanged, without further trial." "Hanging is too good for them," said Thornton; "and if there wan't an executioner, I would be hangman myself!" "O Lord, and most merciful God!" exclaimed Cranmer, solemnly looking up to heaven, "whom may a man trust in these days? How truly is it said, 'Cursed be he that trusteth in man and maketh flesh his arm.'" Then, taking out the letters from his pocket, he asked, "Know you these letters, my masters?" They fell on their knees, and humbly sued for forgiveness. "Well," replied the archbishop, with mingled tenderness and dignity, "God make you both good men; I never deserved this at your hands; but ask forgiveness of God, against whom you have highly offended."

“AND THE BOOK WAS NOT THERE.”

This was the Lord's doing, and it is marvelous in our eyes. — *Mark 12: 11.*

IN the year 1832, the Flat Heads and Nez Perces tribes of American Indians had determined, in solemn council, to send four of their number to “the Rising Sun,” for that “Book from Heaven.” They had learned, in some way, of the Bible and the Saviour, from the Iroquois. Four Indians, one of them a chief, made their way to St. Louis. The perils of this great journey of over one thousand miles were so many, that but one of them lived to return. They fell into the hands of General Clark, who, with Lewis, had traveled extensively in the regions of the Columbia River, in the north-western territory. He was a Romanist, and took them to his church, and, to entertain them, to the theatre. How utterly he failed to meet their wants is revealed in the sad words with which they departed: “I came to you,” — and the survivor repeated the words to Rev. Mr. Spaulding, years afterwards, — “I came to you with one eye partly opened; I go back with both eyes closed and both arms broken. My people sent me to obtain that Book from Heaven. You took me where your women dance as we do not allow ours to dance, and the Book was not there. You took me where I saw men worship God with candles, and the Book was not there. I am now to return without it, and my people will die in darkness.” And so they took their leave. But this sad lament was overheard. A young man wrote to his friends in Pittsburg. They showed the account to Catlin, of Indian portrait fame, who, ascertaining the facts, said, “Give the Bible to the world.” The Rev. Mr. Lee was soon sent out in search of these tribes, who, with certain others, established a Christian mission among them. They got the Book, and with it light from heaven. With the Book came the knowledge of Christ, then peace and joy in the Holy Ghost. There is no substitute for the Book of God — the Holy Bible. All grades of society, and classes of men, alike need it. That is a false religion that keeps “*the Book*” from the people.

PREACH FOR THE MASSES.

And the common people heard him gladly. — *Mark 12 : 37.*

IF the minister will lose sight of self, he will more effectually exhibit Christ. Our fine preachers embody too many ideas in their discourses, and mystify them with too many learned words. They attempt to meet the supposed demands of the cultured few in their congregations, instead of the simple-minded many. Consequently the few praise the preacher, while the many go away unfed. Nine tenths of the hearers of some preachers can give no intelligible synopsis of their sermons, and for the reason that they are over-crowded with thoughts expressed in language beyond the comprehension of the people. I often wonder, while listening to such discourses, what models do such preachers follow. Certainly not Christ and his apostles. Their discourses were simple talks, with few but clearly-defined ideas, expressed in the plainest language of the people, and accompanied with convincing power. Such, too, was the style of the early Methodist preachers; such must our fine preachers condescend to adopt if they would have the "common people hear them gladly." — *C. C. North.*

JEHOIADA'S IDEA OF GIVING.

And Jesus sat over against the treasury, and beheld how the people cast money into the treasury : and many that were rich cast in much. — *Mark 12 : 41.*

IN collecting money for the repairs of the temple, which Athaliah and her sons had dilapidated, the good priest did a thing worth noticing. He had a chest placed right alongside the brazen altar in front of the temple, and in the lid of the chest was a hole bored, and into the hole the priests, selected for the purpose, dropped the coins which the people brought, either as their half-shekel tax, or as the offerings for vows, or as the free-will offering to the temple of Jehovah. When I read this story, and then read from Paul's First Epistle to the Corinthians, "Upon the first day of the week (the Lord's day,

mind you !) let every one of you lay by him in store, as God hath prospered him," I cannot help thinking that giving is a part of worship. Close alongside the great altar where the type of the Lamb of God was offered up was the money-chest. How exalted giving to the Lord's cause is in this light ! And Paul calls it Sunday work, puts it with prayer, and praise, and Bible instruction, and all that is improving to the soul. I take it that if all Christians in our land would entertain the notion of Jehoiada and Paul about giving to the Lord (and it is not their notion but the Holy Ghost's), our spiritual temple would not be so dilapidated — thousands would flow forth from willing hearts, where now hundreds are squeezed out. Take the idea, my brother with the long purse, yes, and my brother with the short purse, too. Make your giving a part of your worship, and then thank Jehoiada and Paul, but above all the Lord, for making your Christian life the happier. — *Rev. Dr. Crosby.*



THE WIDOW'S MITE.

And there came a certain poor widow, and she threw in two mites, which make a farthing. — *Mark 12 : 42.*

IT is quite time that the value of the widow's mite should be determined. Her example is frequently quoted, and even the penurious use it as a sort of shield. A gentleman called upon a wealthy friend for a contribution. "Yes, I must give my mite," said the rich man. "You mean the widow's mite, I suppose?" replied the other. "To be sure I do." The gentleman continued, "I will be satisfied with half as much as she gave. How much are you worth?" "Seventy thousand dollars," he answered. "Give me, then, a check for thirty-five thousand, that will be just half as much as the widow gave; for she gave all she had." It was a new idea to the wealthy merchant.

The late missionary, Rev. Daniel Temple, once said at a meeting of the missionary board, "The poor widow's gift is not to be estimated so much by what she gave, as by what she had left."

OVER-SCRUPULOUSNESS.

But take heed to yourselves. — *Mark 13:9.*

THE Rev. Dr. McLeod (father of the late Norman McLeod) was proceeding from the manse of D—— to church, to open a new place of worship. As he passed slowly and gravely through the crowd gathered about the doors, an elderly man, with the peculiar kind of wig known in that district — bright, smooth, and of a redidsh brown, accosted him.

“Doctor, if you please, I wish to speak to you.”

“Well, Duncan,” says the venerable doctor, “can ye not wait till after worship?”

“No, doctor; I must speak to you now, for it is a matter upon my conscience.”

“O, since it is a matter of conscience, tell me what it is; but be brief, Duncan, for time presses.”

“The matter is this, doctor. Ye see the clock yonder on the face of the new church. Well, there is no clock really there — nothing but the face of the clock. There is no truth in it but only once in the twelve hours. Now, it is, in my mind, very wrong, and quite against my conscience, that there should be a lie on the face of the house of the Lord.”

“Duncan, I will consider the point. But I am glad to see you looking so well; you are not young now; I remember you for many years; and what a fine head of hair you have still!”

“Eh, doctor, you are joking now; it is long since I have had my hair.”

“O, Duncan, Duncan! are ye going into the house of the Lord with a lie upon your head?”

This settled the question, and the doctor heard no more of the lie on the face of the clock.

DANIEL CONFIRMED BY HISTORIC DISCOVERIES.

But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not (let him that readeth understand), then let them that be in Judea flee to the mountains. — *Mark* 13 : 14.

WE read in Daniel 5 : 30, that when Darius took Babylon, Belshazzar, the king of it, was in the city, and in "that night was Belshazzar, king of the Chaldeans, slain." Herodotus, the Greek historian, informs us that the king of Babylon, whose name was Labynetus, was absent when the city was taken; that he sought shelter in Barsippa; that Cyrus attacked him there, took him, stripped him of his regal dignity, but allowed him to retire, and to spend the rest of his life in ease in Caramansa. The two statements appear to be contradictory, and that the credit of historic veracity must be denied either to Daniel or to Herodotus. Thus stood the matter, when Sir Henry Rawlinson, the celebrated Oriental scholar, discovered in his Eastern researches one of those cylinders on which historic records used to be written in the cuneiform characters by the ancients. Having deciphered the writing on this relic of antiquity, it was discovered that at the capture of Babylon, referred to by Daniel and Herodotus, there were two kings presiding over the empire, a father and his son; and thus we can see that Herodotus speaks of the father, who escaped, while Daniel speaks of the son, who was slain. This unsuspected fact not only reconciles the prophet and the historian, but explains an otherwise inexplicable expression. in Daniel, where it was promised to the prophet by Belshazzar, that if he could explain the writing on the wall, he would make him the third ruler in the kingdom. (Daniel 5 : 17.) Now, why not the second ruler, as Joseph in similar circumstances had been made in Egypt? The cylinder answers the question: there were two kings in Babylon, and therefore the place next to the throne could be only the third ruler in the kingdom.

HOW THIS WORLD MAY END.

Heaven and earth shall pass away: but my words shall not pass away. — *Mark 13: 31.*

THE disappearance of stars from the planetary world is suited to awaken deep and solemn reflections in the human mind. They indicate that the period is coming when this earth also will disappear, and the heavens be rolled together as a scroll, and the grand catastrophe at the end of the world will come to pass.

During the last two or three centuries, upwards of thirteen fixed stars have disappeared. One of them, situated in the northern hemisphere, presented a peculiar brilliancy, and was so bright as to be seen by the naked eye at midday. It seemed to be on fire, appearing at first of dazzling white, then of a reddish yellow, and lastly of an ashy pale color. La Place supposed that it was burned up, as it has never been seen since. The conflagration was visible about sixteen months. How dreadful! a whole system on fire, the great central luminary and its planets, with their mountains, forests, villages, cities, and inhabitants, all in flames, consumed! And here we have a presumptive proof of the truth, and a solemn illustration of a singular passage in the Bible, "The heavens will pass away with a great noise, the elements shall melt with fervent heat, the world also, and the works therein, shall be burned up."



INTENTION IS REWARDED.

She hath done what she could: she is come aforehand to anoint my body to the burying. — *Mark 14: 8.*

NO higher praise could be bestowed upon a servant of Christ than this. All that our Saviour and Master does is not to exact of us this or that visible or positive result, and then for this, and this alone, reward us; he simply requires that, in whatsoever position, and under whatsoever circumstances, we do what we can to advance his cause. He will not ask what has he done, but what has he desired to do, and

tried his very best to do; not how many sheaves has he gathered, and does he bring from the great harvest-field, but how many has he sought to bring. I bless God for this comforting thought. I see little that we have done to encourage us to continue to labor and toil, to preach and pray; little that is calculated to sweeten the retrospections of my dying pillow; but, blessed thought! Jesus will consider only what I have desired and sought to do.

JUDAS, THE COVETOUS DISCIPLE.

And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. — *Mark 14: 10, 11.*

THE sin of covetousness has an awful record; for many crimes have sprung from it, as its prolific root.

Achan's covetous humor made him steal that wedge of gold which served to cleave his soul from God; it made Judas betray Christ; "what will ye give me and I will deliver him unto you." It made Absalom attempt to pluck the crown from his father's head. He that is a Demas, will soon prove a Judas. (2 Tim. 3: 2), "Men shall be covetous;" and it follows in the next verse, "traitors." When covetousness is in the premises, treason will be in the conclusion. Why did Ahab stone Naboth to death, but to possess the vineyard?

The covetous person bows down to the image of gold. His money is his god, for he puts his trust in it. Money is his creator; when he hath abundance of wealth, then he thinks he is made: it is his redeemer; if he be in any strait or trouble, he flies to his money, and that must redeem him: it is his comforter; when he is sad, he tells over his money, and with this golden harp he drives away the evil spirit. When you see a covetous man, you may say, there goes an idolater.

In the parable, the thorn choked the seed. This is the reason the word preached doth no more good; the seed often falls among thorns; thousands of sermons lie buried in earthly hearts. A covetous man hath a withered hand, he cannot reach it out to clothe or feed such as are in want.

TRANSUBSTANTIATION.

And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is my body. — *Mark 14: 22.*

WHEN Wolsey and Erasmus disputed on this point (an essential change in the elements), Wolsey said to Erasmus at parting, “Well, only believe that it is so, and it will be so.” Erasmus, on leaving England, borrowed Wolsey’s palfrey to take him to the ship; but, instead of returning it, carried the animal off with him to the continent, and sent Wolsey this answer on paper:—

“If wine and bread, mere human food,
Becomes the Saviour’s flesh and blood,
When I in faith receive it;
Then faith for you as much may do,
And your lost jade is safe with you,
If you will but believe it.”



ANECDOTE OF FATHER SEWALL.

And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. — *Mark 14: 23.*

THE inconsistency of refusing to commune with those who are manifestly good Christians, whose baptism has not been after a particular pattern, is well rebuked in the following anecdote:—

“The recent death of this good man reminds me of an incident I heard of him several years since, which is too good to be lost. He had been employed by a Baptist church in the State of Maine as a stated supply, during a season when they were unable to support a settled pastor. His fervent piety and faithful labors won their Christian confidence, and even veneration. At length, desiring to commemorate the Lord’s supper, they obtained a Baptist clergyman to come and administer the ordinance,—a measure in which Mr. Sewall very cheerfully concurred. When the season arrived, the brethren

were much embarrassed about Mr. Sewall. He was present, and would probably partake of the supper, unless forbidden. But how could they forbid such a man — their own preacher, under whose ministry they had sat with so much delight and profit? No wonder their best feelings revolted at the ungracious task. They, however, mustered courage to signify to him, that, according to the rules of the Baptist church, he could not be permitted to commune with them on that occasion. ‘What,’ said he, ‘is not this our Father’s table?’ ‘Of course it is,’ they replied. ‘Do you not, then, regard me as a child of God?’ ‘Certainly,’ they answered; ‘we have more confidence in your piety than in our own.’ ‘If, then, I am a child of God, why may I not come to my own Father’s table?’ More confused and embarrassed than ever, they could only reply, that it was contrary to the rules of their church. ‘Well, then,’ said the old gentleman, ‘if you will not let me come to my own Father’s table, *I will go and tell my Father.*’ He rose from his seat and moved toward the door, when the Baptist brethren, overcome by the obvious and irresistible force of so simple an argument, begged him not to ‘tell his Father,’ and they would receive him to the table.”



CHRIST’S HEART GIVEN FOR THE WORLD.

And saith unto them, My soul is exceeding sorrowful unto death : tarry ye here, and watch. — *Mark 14 : 34.*

“IT is one of the traditions of the age of chivalry,” says Rev. Dr. Williams, “that a Scottish king, when dying, bequeathed his heart to the most trusted and beloved of his nobles, to be carried to Palestine. Enclosing the precious deposit in a golden case, and suspending it from his neck, the knight went out with his companions. He found himself, when on his way to Syria, hard pressed by the Moors of Spain. To animate himself to supernatural efforts, that he might break through his thronging foes, he snatched the charge intrusted to him from his neck, and, flinging it into the midst of his enemies, exclaimed, ‘*Forth, Heart of Bruce!* as thou wast wont,

and Douglas will follow thee or die.' And so he perished, in the endeavor to reclaim it from the trampling feet of the infidels, and to force his way out." Your Master's heart has flung itself in advance of your steps. In the rushing crowds that withstand you in your work of the ministry, there is not one whom that heart has not cared for and pitied, however hostile and debased, unlovely and vile. It is your business to follow the leadings of his heart, and to pluck it from beneath the feet of those who, in ignorance and enmity, would tread it in the dust.



MODERN ISCARIOTS.

And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. — *Mark 14: 44.*

WE do great injustice to Iscariot in thinking him wicked above all wickedness. He was only a money-lover; did not understand Christ; could not make out the worth of him. He did not want him to be killed. He was horror-struck when he found that Christ would be killed; threw his money away instantly, and hanged himself. How many of our present money-seekers, think you, would have the grace to hang themselves whenever they killed? But Judas was a common, selfish, muddle-headed fellow, his hand always in the bag of the poor, but not caring for them. He didn't understand Christ, yet he believed in him much more than most of us do; had seen him do miracles, thought he was strong enough to shift for himself, and he might as well make his own by-perquisites out of the affair; Christ would come out of it well enough, and he have thirty pieces.

Now, that is the money-seeker's idea all over the world. He does not hate Christ, but he can't understand him; he does not care for him, sees no good in that benevolent business, but takes his own "little job" of it at all events, come what may. And thus, out of every class of men, you have a certain amount of bagmen—men whose main object is to make money, and they do make it in all sorts of unfair ways, chiefly by

weight and force of money itself, or what is called capital; that is to say, the power which money once obtained has over the labors of the poor, so that the capitalist can take all the produce to himself except the laborers' feed. That is the modern Judas' way of "carrying the bag," and bearing what is put therein. — *Ruskin*.

REPENTING OF APOSTASY.

And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept. — *Mark 14: 72*.

ARCHBISHOP CRANMER, under the pressure of the queen and court, was induced to subscribe to the errors of Rome. Of this he soon repented, and took his former decided position, which brought upon him the wrath of Bloody Mary. When the flames of martyrdom were kindled around him, he thrust the hand that subscribed to his shame into the flames, and held it until consumed, often exclaiming, "That unworthy hand."

LEARN TO BE SILENT.

And the chief priests accused him of many things; but he answered nothing. — *Mark 15: 3*.

IT is a great art in the Christian life to learn to be silent. Under oppositions, injuries, still be silent. It is better to say nothing, than to say it in an excited or an angry manner, even if the occasion should seem to justify a degree of anger. By remaining silent, the mind is enabled to collect itself, and to call upon God in secret aspirations of prayer. And thus you will speak to the honor of your holy profession, as well as the good of those who have injured, when you speak from God.

DOUBLE SUFFERINGS OF CHRIST.

And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? — *Mark 15 : 34.*

WE may paint the outward appearance of his sufferings, but not the inward bitterness or invisible causes of them. Men can paint the cursed tree, but not the curse of the law that made it so. Men can paint Christ bearing the cross to Calvary, but not Christ bearing the sins of many. We may describe the nails piercing his sacred flesh, but who can describe eternal justice piercing both flesh and spirit? We may describe the soldier's spear, but not the arrows of the Almighty; the cup of vinegar which he but tasted, but not the cup of wrath, which he drank out to the lowest dregs; the derision of the Jews, but not the desertion of the Almighty forsaking his Son, that he might never forsake us who were his enemies. — *J. Maclaurin.*



PRINCE OF EXCELLENCY.

And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God. — *Mark 15 : 39.*

IF you go to weigh Jesus, his sweetness, excellency, glory, and beauty, and lay opposite to him your ounces or drachms of suffering for him, you will be straitened in two ways: 1. It will be a pain to make the comparison, the disproportion being by no understanding imaginable; nay, if heaven's arithmetic and angels were set to work, they could never number the degrees of difference. 2. It would straiten you to find a scale for the balance to lay that high and lofty One, that ever-transcending Prince of Excellency. If your mind could fancy as many created heavens as time hath minutes, trees have had leaves, clouds have had rain in drops, since the first stone of the creation was laid, they would not make half a scale in which to weigh boundless excellency. — *Rutherford.*

CHANGE OF THE SABBATH.

And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun. — *Mark 16: 2.*

ANOTHER confirmation of the doctrine of the resurrection of Christ, is the establishment of the first day of the week as the Lord's day, in commemoration of this great event. The apostles, as instructed by their Lord, and taught by the Holy Spirit, enforced upon all Christians the obligation of observing the first day of the week as the day of holy rest and of religious worship. The seventh day had been appointed as the Sabbath in Eden, as a sign of the completion of creation, when God did rest the seventh day from all his works. But Jesus, as the Lord of the Sabbath, exercised his prerogative in changing the Sabbath from the seventh to the first day of the week, as a remembrance to the end of time that a greater work than that of creation had been achieved by the death of the Son of God, and by his resurrection from the dead, — the greater work of redemption for a lost world.

The New Testament records, the testimony of early Christian writers, and of contemporary writers who were not Christians, all go to show that it was an established ordinance among Christians, universally observed, to keep the first day of the week as the Lord's day, in commemoration of the resurrection. It is fitting that a work vastly more glorious than that of speaking into existence a world from nothing, — the wondrous work of redemption, — and the declaration of its completion and of the triumph of the Son of God over sin and death and hell by his resurrection from the dead, should be perpetually declared by the sacred observance of the holy day of the Lord, and that his people, blending into one the world's creation and man's redemption, should celebrate both on the Christian Sabbath. The religious observance of the Lord's day was, among primitive Christians, a badge of the Christian profession; hence, says Ignatius, "All who love the Lord love the Lord's day as the queen and chief of all days."

GO.

And he said unto them, Go ye into all the world, and preach the gospel to every creature. — *Mark 16: 15.*

IT is with Christian work just as with all other work, the chief desideratum is persistent application. Arago says, in his autobiography, that his greatest master in mathematics was a word or two of advice which he found in the binding of one of his text-books, the words of D'Alembert to a discouraged student: "Go on, sir, go on." Those two little words made Arago the greatest astronomical mathematician of his age. And those two words have made many a life a poem which shall sing for ever. Christ abbreviated them into one, and his almighty "Go" (spoken when he stood on the extreme verge of this world, only one step from his throne), drove Paul restlessly around Asia and Europe with the message of mercy, and has been sounding in the ear of the Church ever since as its unrepealed and unrepeatable marching order. — *Rev. C. D. Foss.*

THE SALVATION OF ONE SOUL.

He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. — *Mark 16: 16.*

JOHN ANGELL JAMES, in the preface of his admirable book, "An Earnest Ministry," makes this observation, which we transcribe to set, as a star, in sight of every reader. "There is a time coming in every man's history when the knowledge of having been the instrument to pluck a single brand from eternal burning, will yield more real satisfaction than the certainty of having accomplished the loftiest objects of literary ambition."

The remark is specially designed for the ministry, but it is pertinent to every member of human society. It has a truth in it that should dwell in every heart, and rouse to energy and zeal. The fact is, that no man lives without influence, and there is none so poor, so lowly, so obscure, as to be unable to

do something for the salvation of men. What is the honor of saving men compared to the joy of saving a soul from death ! "O," said an eloquent preacher, who loved the souls of men far more than their praise, though of this he had much, "God knows I do not want their applause — I want their salvation." "The time coming," to which Mr. James alludes, may be the hour of death, or of judgment, or away in eternity ; but it will come, and the truth of his remark will be felt for ever.



ESSENTIAL TO ACCEPTABLE PRAYER.

But the angel said unto him, Fear not, Zacharias : for thy prayer is heard. — *Luke 1 : 13.*

SEE here, my brother, do you remember how often it has occurred to you, when you warmed up in prayer, threw off your embarrassment, and had an easy, happy flow of language, that you were now doing very finely in your petitions, and that God was giving special audience to your unfettered utterance ? Now, just take a second thought, and remember that all one's easy, happy flow of language usually indicates but little, and that in itself it is nothing in the hearing of God. Remember that it is the honest heart, the upright and obedient life, that are essential to acceptable prayer. If your heart and life are right, your most stammering utterance shall prevail with God. If your heart and life are wrong in God's sight, your tongue of eloquence will be only babbling and mockery in the ears of the Almighty. Never, then, congratulate yourself upon liberty in prayer till you are convinced that that prayer went from a heart honest, sincere, and wholly given up to love and serve the Lord.



MY MASTER'S ERRAND.

And the angel answering, said unto him, I am Gabriel, that stand in the presence of God ; and am sent to speak unto thee, and to shew thee these glad tidings. — *Luke 1 : 19.*

A CHRISTIAN brother, in New York, on entering a car, felt it his duty to speak to a gentleman respecting his

soul. The gentleman seemed restive, and soon said, "Sir, will you cease speaking to me upon that subject?" "As soon," said the devoted brother, "as I have done my Master's errand;" and went on until the Holy Spirit assured him he had. Months after, a gentleman grasped his hand on the crowded street. He was surprised.

"Do you not recognize me—the man to whom you would do your 'Master's errand' on the cars?"

"O, yes; now I do."

"Well, that conversation was, by the blessing of God, the means of my soul's salvation," said he, with tears of joy; and together, in Mammon's thoroughfare, they gave praise to God.



WAITING TO BE RELEASED.

And it came to pass, that as soon as the days of his ministration were accomplished, he departed to his own house. — *Luke 1:23.*

PRESIDENT HITCHCOCK tells an incident which thrilled his soul with holy emotions, witnessed by him in one of the deep coal mines of Virginia, where he was more than a thousand feet below the surface of the earth.

He says, "While wandering through their dark, subterranean passages, the sound of music broke upon my ear. It ceased upon my approach, and I caught only the sweet refrain, 'I shall be in heaven in the morning.' On advancing with our lamps, we found the passage closed by a door, in order to give a different direction to a current of air for the purpose of ventilation. This door must be opened to allow the tram-rail cars to pass with their loads of coal to the shafts, and closed immediately. To do this work sat an aged, blind slave, whose eyes had been entirely destroyed by a blast of gunpowder, many years before, in that mine. There he sat, on a seat cut in the coal, from morn till evening—his only business being to open and shut this door. We requested him to sing again this hymn, which he did.

"I have heard gigantic intellects pour forth enchanting eloquence, but never did music or eloquence so overpower my

feelings as did this scene. Never before did I witness so grand an exhibition of sublimity. O, how insignificant did earth's mightiest warriors, statesmen, and philosophers, without piety, appear ! This poor, blind slave was performing his daily task—waiting 'for the morning.' He had a principle within him superior to princes or emperors, who live without Christ; and when that morning shall come—of which he daily sings—he will hail with joy the light of that eternal day, leaving behind, and forgetting for ever, his days of darkness and toil. That bright hope of a resurrection morning shall not deceive him; for that Saviour in whom he trusts will come and manifest himself—'The Mighty to Save'—even to one down deep beneath the mountain rocks."



"CALL HIS NAME JESUS."

And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. — *Luke 1: 31.*

"**W**HEN a person is dear, everything connected with him becomes dear for his sake. Thus, so precious is the person of the Lord Jesus in the estimation of all true believers, that everything about him they consider to be inestimable beyond all price. 'All thy garments smell of myrrh, and aloes, and cassia,' said David, as if the very vestments of the Saviour were so sweetened by his person that he could not but love them. Certain it is that there is not a spot where that hallowed foot hath trodden—there is not a word which those blessed lips have uttered—nor a thought which his loving Word has revealed, which is not to us precious beyond all price. And this is true of the names of Christ; they are all sweet in the believer's ear. Whether he be called the Husband of the Church, her Bridegroom, her Friend; whether he be styled the Lamb slain from the foundation of the world—the King, the Prophet, or the Priest—every title of our Master—Shiloh, Emmanuel, Wonderful, the Mighty Counsellor—every name is like the honey-comb dropping with honey, and luscious are the drops that distill from it. But if there be one name sweeter than another in the believer's ear, it is the name

of JESUS. Jesus! it is the name which moves the harps of heaven to melody. Jesus, the life of all our joys. If there be one name more charming, more precious than another, it is this name. It is woven into the very warp and woof of our psalmody. Many of our hymns begin with it, and scarce any, that are good for anything, end without it. It is the sum total of all delights. It is the music with which the bells of heaven ring; a song in a word; an ocean for comprehension, although a drop for brevity; a matchless oratorio in two syllables; a gathering up of the hallelujahs of eternity in five letters." — *Spurgeon*.

NAMED BY THE ANGEL "THE SON OF GOD."

And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. — *Luke 1: 35*.

THE most important biblical truth that should be early settled, and well fixed in the mind, is the divinity of Christ. The doctrine of our Lord's divine nature is well established in the Holy Scriptures, and by no passages more clearly than those which speak of his nature as "the Son of God." Son, implies similarity of nature; that is, having the same nature. Son of man, is man in nature, though he may be only an infant in days. Drop out the idea of time, which cannot make or unmake the nature of a being, and an infant child is a man, having human nature, as distinguished from the nature of some other creature. So concerning "the Son of God." The Scriptures frequently call our Saviour "The Son of God." "Declared to be the Son of God with power." (*Rom. 1: 4*.) "Of a truth thou art the Son of God." (*Matt. 14: 33*.) Sonship was understood among the Jews to imply similarity of nature; for, on one occasion, "the Jews sought to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God." (*John 5: 18*.) "Equal with God," in the estimation of the Jews, came of his being "the Son of God." And this term was not an unwarrantable assumption; for the angel Gabriel,

who appeared unto Mary before his birth, declared the child that should be born, should be called "The Son of God." Some person may say, If Son of God means equality with God in nature — does not that make two Gods — the Father and the Son? To which we answer, No; for, in the sense in which he was the Son of God, our Lord was not a God created as a separate and independent being, but as our Saviour said of himself, "I and my Father are one" (John 10:30); and as St. Paul said, "God was manifest in the flesh." (1 Tim. 3:16.) Hence Jesus was perfect humanity in his material nature, by the creative act of God, and in essence was God himself.

SALVATION, THE CENTRAL IDEA OF THE BIBLE.

And thou, child, shalt be called the Prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins. — *Luke 1:76, 77.*

THE idea pervading the Bible is, that a salvation from sin is provided for man. A plan of salvation for sinners is the thread running through the whole, from the record of the fall to the final words of the Apocalypse. They who have failed to discern it, have studied the book to but little purpose. The Bible is not a volume of history, poetry, philosophy, or ethics, but a volume disclosing God's moral government of the world, or, in other words, the development of his plan of saving sinners. It contains a history — a history of God in his relations to the world in the furtherance of this plan, and therefore, of necessity, some history of men in their submission to or rejection of it, involving more or less particulars of their relations to one another as individuals, families, or nations. Of poetry, there are specimens sweeter, grander than can be found elsewhere; but its loftiest and most admired strains are on the line of the great plan. The Hebrew mind was not philosophic like the Greek; it could not think so acutely, or discriminate so sharply; but the Bible contains a philosophy based upon facts, which the world in its highest wisdom may well heed. Its ethics, whatever be the age in which they were uttered, are perfect. Nothing can be added to them; nothing

taken away. But all these are only secondary to the leading idea: they are chariots of the king.

All religions of the world have recognized the necessity of some means of salvation for sinners. They proceed upon the assumption that men are sinners, that God is angry with the wicked, that sin is somehow to be expiated. The sacrifices offered to appease the divine wrath, whether by Jew, Greek, Brito, or American Indian, are in proof of it. It is claimed that this is a heathen notion, incorporated into the Christian system; but it is rather a notion that existed before heathen lived. It is as old as the sacrifice of Abel, which God accepted; as old as the day of the fall, when Adam presented his sin-offering on the altar. It is easy to see where heathen nations obtained the idea. But is it not strange that in all the perversions of truth delivered by tradition after the deluge, in all the forgetfulness of God and the inventions of polytheism, and in all the systems devised to meet the wants or fancies of men, this idea was never lost sight of, and that we find prominent everywhere the practice of sacrifice in expiation of sin? On the infidel theory, it is amazing and unaccountable. On the Christian theory, the easy solution is, that in the human soul lies the conviction that men are sinners. In deep moral corruption, like that of Pompeii, whose hideous secrets are brought to light in this century of moral purity as compared with the Sodomitish iniquity that reveled there, or like that of modern China and India, which insists that the first chapter of Romans was written as a description of themselves; in Asia, in Africa, in Europe, in America, in the isles of the sea; in the days of Moses, of Tacitus, and of ourselves, we find this universal conviction that men are sinners, that God is offended by sin, and that an atonement must be made.

WELL ANSWERED.

To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. — *Luke 1:79.*

THE following anecdote is from a sermon of the Rev. S. E. Dwight, entitled, "The Gospel its own Witness to the Conscience," recently published at Portland:—

“When the celebrated Tennent was traveling in Virginia, he lodged one night at the house of a planter, who informed him that one of his slaves, a man upwards of seventy, who could neither read nor write, was yet eminently distinguished for his piety, and for his knowledge of the Scriptures. Having some curiosity to learn what evidence such a man could have of their divine origin, he went out in the morning alone, and without making himself known as a clergyman, entered into conversation with him on the subject. After starting some of the common objections of infidels against the authenticity of the Scriptures, in a way calculated to confound an ignorant man, he said to him, ‘When you cannot even read the Bible, nor examine the evidence for or against its truth, how can you know that it is the word of God?’ After reflecting a moment, the negro replied, ‘You ask me, sir, how I know that the Bible is the word of God; I know it by its effect upon my own heart.’”

THE GLORY OF THE LORD.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. — *Luke 2:9.*

THE power of God is put side by side with the weakness of men, not that he, the perfect, may glory over his feeble children; not that he may say to them, “Look, how mighty I am, and go down on your knees and worship,” — for power alone was never yet worthy of prayer, — but that he may say thus: “Look, my children, you will never be strong but with my strength; I have no other to give you; and that you can only get by trusting in me. I cannot give it you in any other way. There is no other way. But can you not trust in me? Look, how strong I am; you wither like the grass. Do not fear. Let the grass wither. Lay hold of my word, that which I say to you out of my truth, and that will be life in you that the blowing of the wind that withers cannot reach. I am coming with my strong hand and my judging arm to do my work. And what is the work of my strong hand and ruling arm? To feed my flock like a shepherd, to gather the lambs with my arms, and carry them in my bosom, and gently lead

those that are with young. I have measured the waters in the hollow of my hand, and held the mountains in my scales, to give each his due weight, and all the nations, so strong and fearful in your eyes, are as nothing beside my strength and what I can do. Do not think of me as of an image that your hands can make, a thing you can choose to serve, and for which you can do things to win its favor. I am before and above the earth, and over your life, and your oppressors I will wither with my breath. I come to you with help; I need no worship from you. But I say, Love me, for love is life, and I love you. Look at the stars I have made; I know every one of them. Not one goes wrong, because I keep him right. Why sayest thou, O Jacob! and speakest, O Israel! my way is hid from the Lord, and my judgment is passed over from my God; I give power to the faint, and to them that have no might, plenty of strength." — *Rev. George McDonald.*

NOT SATISFIED WITH A PART.

A light to lighten the Gentiles, and the glory of thy people Israel. — *Luke 2:32.*

A ROMAN CATHOLIC priest in Ireland, deeply sympathizing with the moral condition of his parish, contrived what could be done, consistent with his own religious need, to overtake the population with some remedial measures; and it struck him it would be well to print and circulate the Epistles of St. Peter by themselves, in a separate tract. He did so; but somehow or other they did not sell. He then thought he had better add to the title, "The Epistles of St. Peter, Head of the Church." Still, however, nobody bought them. At last it suggested itself to his mind that if he placed between the title-page and the epistles themselves a representation of St. Peter's Cathedral at Rome, they would sell. He did so; and now the whole edition was soon bought up. One of the copies fell into the hands of a man, who, having read it, went to the priest, and having ascertained that he had put them in circulation, said, —

"I have not got all. Are there not the epistles of some other fellows?"

"What makes you think so?" said the priest.

"Because," replied the man, "I find it is written, As our beloved brother Paul hath said. Now where are the Epistles of St. Paul?"

"It is even so," said the priest.

The man never rested until he had procured a copy of the New Testament. Having read this, he came again to the priest.

"Ah! I have not got it all yet," said he.

"Why not?" said the priest.

"Because I read, As it is written in the book of Psalms; As it is written in the book of Hosea; As saith the prophet Jeremy; As saith the prophet Isaiah." And then, with all the characteristic ardor of an Irishman, he pointed out to the priest the numerous array of finger-posts and landmarks in the New Testament, pointing to the existence of the Old.

"Well," said the priest, "you are right now also; there is another book, much larger than that which you have."

"O, let me have it," said the man; and he never rested till he was possessed of a perfect copy of the Scriptures. Having then penetrated, as it were, both strata, both hemispheres, and absorbed the light of both, the man went to his own priest, and applied for absolution, which was refused him, among other reasons, because he was a Bible reader, and that, therefore, there was no absolution for him. However, he urged his suit with that irresistible Irish force to which there was no parallel in the universe, that the priest agreed to let him have absolution upon payment of a certain sum of money. The man then pulled from under his coat the Bible, and said to the priest, "I come to you for absolution; you say I must not have it, because I am a Bible reader; at last you agree to give me absolution if I pay you half a crown. I do not want your absolution;" and opening the Bible in the middle, as a person in his condition naturally would do, he read (and it was fit that such a blessed passage should be found in the center of the Bible), "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat, without money and without price." — *Richard Donkersley*.

JESUS IN HIS CHILDHOOD.

And Jesus increased in wisdom and stature; and in favor with God and man. — *Luke 2 : 52.*

WHEN we thus speak of the Son of the Most High God, of the Saviour and Redeemer of mankind, it is with impressions of the profoundest reverence. He certainly stood not in need of previous culture and discipline to fit him for glory. The rays of divinity shone around him from the hour of his birth with a native original lustre. What is therefore recorded of his life, is but to furnish to mankind an example and pattern for their imitation, to set before us the beauty of holiness, and invite us to pursue the same path, which he has gone before us, in the attainment of every imitable excellence.

Other creatures arrive at that perfection of stature which Providence allows them without exertion; but the whole of man's existence is a state of discipline and progression. Youth is his preparation for maturer years, and his whole life a preparation for the next. The soil is given to us, but the cultivation and improvement of it depends, under God, on our own labor. The neglected ground will be certainly overrun with weeds. Experience teaches, that where a foundation is not laid in the early part of life, little proficiency is to be expected both in the natural and the moral world; a plentiful harvest depends on a kindly spring. Autumn blossoms seldom ripen into fruit. If the soil is not softened and prepared at that critical season, if the fair buds and blossoms of true wisdom wither and decay, there is but feeble hope that they will afterward revive and flourish, and quicken into fruit.

If, therefore, we desire that our children should copy after the pattern of Jesus, who increased in wisdom and stature, and in favor with God and man, let parents, public teachers, and guardians of youth unite in training them up in the way they should go, and when old they will not depart from it; and their work and labor of love shall not be in vain in the Lord.

GREAT IS THE HOLY BIBLE.

The word of God came unto John the son of Zacharias in the wilderness. — *Luke 3: 2.*

O FRIENDS, if there is one great thing in this world, it is the Bible of God; great in origin, great in thought, great in promise, great in beauty, great in purpose, great in power, great in its results! It hangs as by a golden cord from the throne of the Highest, and all heaven's light, life, love, and sweetness come down into it for us. It hangs there like a celestial harp; the daughters of sorrow tune it, and awake a strain of consolation. The hand of joy strikes it, and feels a diviner note of gladness. The sinner comes to it, and it discourses to him of repentance and salvation. The saint bends an ear to it, and then it talks to him of an intercessor and immortal kingdom. The dying man lays his trembling hand on it, and there steals thence into his soul the promise, "Lo, I am with you alway, even unto the end of the world." "When thou passest through the waters, they shall not overflow thee, and through the fires, thou shalt not be burned." "Be of good cheer; I have overcome the world!" "The last enemy that shall be destroyed is death." "This mortal shall put on immortality, and this corruptible shall put on incorruption, and death shall be swallowed up in victory." Where is promise, where is philosophy, where is song like this? *Magnify* the Word of God!—*E. E. Adams.*



CHRIST OUR CITY OF REFUGE.

As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. — *Luke 3: 4.*

THE ancient city of refuge was a very beautiful type of Christ. Everything was done to render the city easy of access. It was not to be built in a valley, concealed among trees, but set on a hill, that it might be seen from afar. So "Christ is exalted to be a Prince and a Saviour," and "exalted

to show mercy." The roads leading to it were to be very wide and spacious. Once every year the magistrates sent workmen to clear them, and put them in complete repair. So the way to Christ is plain; and it is the work of ministers to keep it clear. God says to them, "Cast up the highway, take up the stumbling-block, gather out the stones, prepare the way of my people." Stones were set up on the road at every crossway, for fear the fugitive should go astray. The word *Refuge* was written on the stone in large letters, so that one might read as he ran. Thus do faithful preachers and teachers direct sinners to the Saviour, and cry, "Refuge! 'Flee from the wrath to come!'" The gates were never shut, day nor night; so that at any hour the manslayer could enter. Christ says, "Him that cometh to me I will in no wise cast out." The people of the city were to receive the fugitive, and provide him with food and lodging, and everything he needed. So does Christ feed and clothe those who flee to him. He that believeth shall never hunger nor thirst. There is no want to them that fear him. This city was for all strangers as well as for Jews. So Christ is offered alike to all of every kindred and people and nation and tongue.



SINS ARE LINKED TOGETHER.

But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison. — *Luke 3 : 19, 20.*

ONE sin draws after itself many more. Joseph's brethren envied him — that was a great sin; then they stripped him of his beautiful coat, and cast him into a pit — another sin; then they sold him to the Ishmaelites — still another; then, to hide these sins, they must add an act of falsehood and cruel deception: they dipped Joseph's coat in the blood of a kid, and carried it to their father, pretending that they had found it in the field. At the sight of it Jacob's heart died within him. "An evil beast," said he, "hath devoured him: Joseph is, without doubt, rent in pieces." Now they must try to comfort him, and in so doing they were obliged to play the hypocrite. Then they must persist in their falsehood and

deception during all the long years — at least twenty-two — that passed until Joseph made himself known to them in Egypt. What a chain of dreadful sins! Yes, what a *chain*; for all these wicked deeds were linked together. The first drew after it all the rest.

So Herod first did an unlawful deed in marrying Herodias, his brother Philip's wife; then, when John reproved him for this sin, he "added yet this above all, that he shut up John in prison." The first sin led to the second. But that was not the end. This same Herodias, whom he had unlawfully married, what did she do? When her daughter Salome danced before Herod and his lords, he was greatly delighted, and promised, with an oath, to give her whatsoever she should ask. This was both foolish and wicked. And now see how these two sins, that of marrying Herodias, and that of making this oath to Salome her daughter, united in producing another dreadful deed. At the mother's suggestion, who hated John for his faithfulness in reproofing Herod, the daughter asked for the head of John the Baptist, and, for "the oath's sake," Herod sent and beheaded John in prison.

Take a case from modern history. General Arnold first indulged in an expensive and showy style of living, by which means he ran himself into debt. Then, to free himself from this, he practiced extortion, and embezzled the public funds. For this Washington reproved him; then he attempted to sell his country to the British; when this scheme failed, he must join their side, and fight against his own country.

Thus has it ever been, and thus it will always be. One sin leads to another, and that to another still, and so on without end. He who cheats is driven into lying, and he who tells one lie, must tell another to hide the first. Sabbath-breaking, disobedience to parents, and keeping company with the wicked, are all sins, and they lead to a great many more sins. You are never safe except when you keep all God's commands. When you take one wrong step, you know not whither it will carry you.

THE INESTIMABLE BOOK.

And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. — *Luke 4 : 20.*

THE Bible is a book of inestimable value, containing the great charter of grace, by which the Lord God has granted, under his hand and seal, by his covenant and oath, a full discharge from sin and misery, and a perfect title to life and glory everlasting. These blessings he has given in his Son, and he applies them by his Spirit; therefore the record of God concerning his Son is the subject of the whole book — What he was in his person, Emmanuel, and what he actually was, God manifest in the flesh; what he was to do, and has done; what he was to suffer, and has suffered; his resurrection; his complete redemption, his prevailing intercession; and what he will do for his people in glory. These points are treated of at large. And because we are dead to these truths, we cannot understand nor believe them, nor make the proper use of them by any power of our own; therefore God the Spirit, who inspired the book, still accompanies the hearing of it, and renders it the effectual means of quickening the dead, of working the saving knowledge of Jesus, and, through faith in him, of manifesting the love of the Father. Would you grow in this knowledge, in this faith, in this love? Here is the ordinance of God. His almighty power still accompanies his own Word; still he works in it and by it as truly as when he spake, and the world was made; when he commanded, and all things subsisted. Hear, read, study, meditate, mix faith with it, pray over it, and you will find it able to make you wise unto salvation, and that is as wise as you need to be. — *Romaine.*

PREACHING ACCOMPANIED WITH DIVINE POWER.

And they were astonished at his doctrine: for his word was with power. — *Luke 4 : 32.*

JAMES SHERMAN often preached with great effect. A brief extract from his biography will confirm this statement. We quote his own words: —

“Occasionally God blessed and distinguished the preaching of his word by remarkable manifestations of his saving power. In the early part of the year 1837, I preached one Sabbath evening from Mark 6:36, ‘And there were also with him other little ships.’ The text was striking, and caught the attention of the congregation. The subject was the earnestness with which men must seek for Christ, and the risks they must be willing to run to find him. As I proceeded in the illustration and enforcement of the principle stated, there came from heaven a celestial breeze, and one little ship after another seemed to start in search after Christ, until they became a fleet. The feeling upon my own mind was, that I was ready to risk all to go with Christ, so glorious a Saviour, so exalted a Captain did he appear. And this feeling was apparently communicated to the congregation. They were melted into penitence and tears. Never shall I forget the impression made, when, at the close of the sermon, I gave out the hymn,—

‘Jesus, at thy command,
I launch into the deep.’

“Had it been possible and decorous then and there to have put the question, and to have asked every one willing to embark for the celestial country to hold up the hand, I verily believe almost every one, and most of them with tears, would have uttered, ‘Here am I—take me.’ When I descended from the pulpit, both vestries and the school-room were filled with persons anxious to converse with me. I began to talk with them one at a time, and asked a few elderly persons in the church to distribute themselves among those in the school-room. In the midst of my converse, and after he had waited for more than an hour, a gentleman of some position knocked at my vestry door, and said, ‘Sir, here are enough to fill twenty boats; what will you do with us?’ Exhausted beyond measure, I kneeled down and prayed with them. The place was literally a Bochim.

“After pronouncing the benediction, I begged of them to retire, and to come and see me on the morrow or Tuesday. The greater number did so; but some were afraid, dear souls, that the impression would wear away, and others were so cir-

cumstanced that that was the only time they had, and they begged as for their life that I would converse with them for a few minutes. I remained among them until eleven o'clock, listening to their respective vows and anxious expressions of faith in Christ. The excitement sustained me for the time, and a night's rest recruited me. But, O ! it was worth dying for to witness such a scene. After suitable examination, many were admitted to the church, eighty-four of whom attributed their conversion to Christ to that sermon. How many joined other churches is known only to God alone. The larger number remained for years ; many of them remain to this day, among the most active and devoted members of the church."



AUTHORITY OF THE BIBLE.

And they were all amazed, and spake among themselves, saying, What a word is this ! for with authority and power he commandeth the unclean spirits, and they come out. — *Luke 4 : 36.*

THE Rev. Adolphe Monod gives the following illustration of the benefits arising from the reading of the Bible : " The mother of a family was married to an infidel, who made a jest of religion in the presence of his own children ; yet she succeeded in bringing them all up in the fear of the Lord. I one day asked her how she preserved them from the influence of a father whose sentiments were so openly opposed to her own. This was her reply : ' Because to the authority of a father I did not oppose the authority of a mother, but that of God. From their earliest years my children have always seen the Bible upon my table. This holy book has constituted the whole of their religious instruction. I was silent that I might allow it to speak. Did they propose a question, did they commit any fault, did they perform any good action, I opened the Bible, and the Bible answered, reprovèd, or encouraged them. The constant reading of the Scriptures has alone wrought the prodigy which surprises you.' "

A TRUSTING FAITH THE BEST.

Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. — *Luke 5 : 4.*

LOOK how it is with two watermen: the one hauls his boat about the shore, and cannot get off, but tugs and pulls hard, yet never puts her forth to the tide; the other, having more skill, puts off presently, sets up his sail, and then sits still, committing himself to wind and tide, which easily carry him whither he is to go. Just thus it is with a faithful soul, and an unbeliever; all the care of the one is to put himself upon the stream of God's providence, to set up the sail of hope, to take the gale of God's mercy, and so he goes on cheerfully. And why? but because he is not moved by any external principle. It is faith in Christ Jesus that puts him on; it is by faith that he has got a skill and a kind of flight to put over all cares to another; and though he take up the cross, yet he hurls all the care upon Christ, and then it is an easy matter to lie under the burden when another bears the weight. But the unfaithful, unbelieving soul, thinking by his own wit and power to bring things about, tugs and pulls hard, yet finds neither ease nor success, but sinks under the pressure of every carnal, worldly current that betides him.



POWER OF THE LORD TO SAVE.

And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was present to heal them. — *Luke 5 : 17.*

THE Rev. Mr. Guthrie, an eminent minister in Scotland of the olden time, was one evening traveling home very late. Having lost his way on a moor, he laid the reins on the neck of his horse, and committed himself to the direction of Providence. After long traveling over ditches and fields, the horse brought him to a farmer's house, into which he went, and requested permission to sit by the fire till morning, which was granted. A Popish priest was administering extreme unction

to the mistress of the house, who was dying. Mr. Guthrie said nothing till the priest had retired. Then he went forward to the dying woman, and asked her if she enjoyed peace in the prospect of death, in consequence of what the priest had said and done to her. She answered that she did not; on which he spoke to her of salvation through the atoning blood of the Redeemer. The Lord taught her to understand, and enabled her to believe the message of mercy, and she died triumphing in Jesus Christ as her Saviour. After witnessing this astonishing scene, Mr. Guthrie mounted his horse and rode home. On his arrival, he told Mrs. Guthrie he had seen a great wonder during the night. "I came," said he, "to a farm-house, where I found a woman in a state of *nature*; I saw her in a state of *grace*; and I left her in a state of *glory*."

CONTINUED ALL NIGHT IN PRAYER.

And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. — *Luke 6:12.*

A MINISTER'S wife, in the public congregation, requested twelve leading men of the place to meet her at the parsonage on a certain evening. Her husband had no faith that they would come; but at the time appointed he saw them coming to his house. He and his boy of a dozen years were in the cook-room, where they knelt in prayer, while she received them in the parlor. After a short interview they returned to their homes. The husband looked into the parlor and saw his wife on her knees, and at the proper time retired for the night. He came down at midnight, and found her still praying; and again at four in the morning, and she was still wrestling in prayer. She then spoke to her husband, and asked him to bring a light, as she wished to see on what passage in the Bible her finger was placed. They read, "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God, and with men, and hast prevailed." She had continued all night in prayer for these men. Within three weeks nine of the twelve were converted. "Call unto me, and I will answer thee."

“I WILL GIVE NOTHING.”

Give to every man that asketh of thee; and of him that taketh away thy goods, ask them not again. — *Luke 6 : 30.*

A MINISTER, soliciting aid toward his chapel, waited upon an individual distinguished for his wealth and benevolence. Approving the case, he presented to the minister a handsome donation, and turning to his three sons, who had witnessed the transaction, he advised them to imitate his example. “My dear boys,” said he, “you have heard the case; now what will you give?” One said, “I will give all that my pockets will furnish;” another observed, “I will give half that I have in my purse;” the third sternly remarked, “I will give nothing.” Some years after the minister had occasion to visit the same place, and, recollecting the family that he had called upon, he inquired into the actual position of the parties. He was informed that the generous father was dead; the youth who had cheerfully given all his store, was living in affluence; the son who had divided his pocket-money, was in comfortable circumstances; but the third, who had indignantly refused to assist, and haughtily declared he would give “nothing,” was so reduced as to be supported by the two brothers.

The above anecdote is a striking illustration of the words of Solomon. Men of property should contribute largely; they should recollect that they are responsible to God for the use they make of their fortune, and that he will hereafter call for the account.



BE MERCIFUL TO THE POOR.

Be ye therefore merciful, as your Father also is merciful. — *Luke 6 : 36.*

A PIOUS German woman, herself an invalid, heard that her neighbor in the yard below was yet more feeble. The bottle of wine, provided for her at the doctor's suggestion, would surely do that neighbor good. And so nimble little feet are soon at the widow's door, a bright face looks in, and with

a "Mother sent you this," the little flask stands upon the table. Wine to the sick woman it may be, but the divine chemistry, which years ago changed water into wine, can show this also to be a "cup of cold water."

Late one Saturday evening, a pious widow, in humble circumstances, who had not walked, save from one chamber to another, for years, sent me a loaf of bread, with the message, "The Lord sent it to me for some poor woman." The lateness of the hour, and our Lord's saying, that it was lawful to do good on the Sabbath day, determined me to leave it until the morning, when I took it where I thought it would be welcome. "The Lord has sent you a loaf of bread, Mrs. S.," I remarked, as I went in. Lifting up her hands toward heaven, her eyes filling with tears, she exclaimed, "The Lord be praised!" Then, pointing to the neatly-spread table, with its scanty breakfast, she said, "There is all we had for to-day." Was it strange that the ringing of the church bells made glad music in my ear that morning? And may we not believe notes of joy were heard above, as the heavenly chronicler noted down, in that wondrous book, another "cup of cold water in the name of a disciple?"

And so streams of refreshing flow through the parched desert. So to fainting lips is pressed, by loving hands, the overflowing "cup." — *Life of Susan M. Underwood.*



HOW COULD YOU SAY THE LORD'S PRAYER?

Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven. — *Luke 6:37.*

A SIMILAR question was put to an eminent clergyman by one of his own children, after being punished for an act of disobedience. It happened one day that little Frank was sent into the garden to play with the other children, and, in a short time, fixed his longing eyes upon a favorite cherry tree of his papa's, the fruit of which all the little ones had been forbidden to touch; but the temptation was too strong for poor Frank. He looked again, then tasted, after which he returned to his companions; and in a few minutes after, his

father entered the garden. Seeing what had been done, he called the children around him, and inquired what had become of the missing cherries? For a moment all was silent, when little Frank looked up and said, "Papa, I cannot tell a lie; *I* did it." "How many have you taken?" was the next question asked by his father. "Three," replied Frank. "Then," said Mr. C., "for the next three days, sir, you will live on bread and water, as a punishment for your disobedience." For two days the plate of dry bread and cup of cold water waited for poor Frank at meal times, instead of his usual fare; and on the morning of the third day, while standing at the breakfast table, his father asked him how he liked his fare? The child answered, "I can eat it very well, papa, but I don't much like it;" and, after standing in silence for a few minutes, looked up and said, "Can't you forgive me, papa?" "No, sir, I cannot; my word has passed, and you must take your three days, as I told you." The question was again asked, "But can't you really forgive me, papa?" "No," was the answer, "I cannot break my word." Frank instantly said, "Then, papa, how could *you* say the Lord's Prayer this morning?" Mr. C. was much struck with the child's reproof, ordered the bread and water to be removed, and turning to his little one, said, with evident pleasure, "My boy, you have preached me a better sermon than ever *I* preached in my life."

NATHANIEL R. COBB'S COVENANT AGAINST RICHES.

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. — *Luke 6:38.*

MR. NATHANIEL R. COBB, of Boston, a beneficent Christian gentleman, was one of the few who recognized God as the Giver of wealth, and who believed in the duty of using that wealth for the glory of God. Having seen the evils that come of setting the heart on property, and making a god of this world, Mr. Cobb, in early business life, drew up a covenant to bind himself to a proper distribution of his gains, before large

fortunes should blind his eyes, or corrupt his principles. In the year 1821 he executed the following document, which was faithfully adhered to:—

“By the grace of God, I will never be worth more than fifty thousand dollars.

“By the grace of God, I will give one fourth of the net profits of my business to charitable and religious uses.

“If I am ever worth twenty thousand dollars, I will give one half of my net profits, and if ever I am worth thirty thousand, I will give three fourths; and the whole profits after fifty thousand, so help me God, or give to a more faithful steward, and set me aside.

(Signed)

“N. R. COBB.”

NOVEMBER, 1821.

Thus, at the age of twenty-three, this Christian man, and worthy member of the Baptist church, guarded his soul against the corrupting influences of wealth, and set an example that was not lost on others. At one time, finding his property had increased beyond fifty thousand dollars, he at once devoted the surplus of seven thousand five hundred as a foundation for a professorship in the Newton Institute, for the education of Christian ministers, to which he gave, on other occasions, at least twice that amount. Though he died at the early age of thirty-six years, by the blessing of God, on his systematized plan of beneficence, he had given to the cause of God over forty thousand (\$40,000) dollars, besides having acquired the utmost limit of wealth which his resolutions allowed him to possess. The blessedness he found in giving was only surpassed by the glorious presence of God when near to death. His dying words were worthy of the man who would not be rich. On his death-bed he said, “Within the last few days I have had some glorious views of heaven. It is, indeed, a glorious thing to die. Nothing can equal my enjoyment in the near prospect of heaven. My hope in Christ is worth infinitely more than all other things. The blood of Christ. The blood of Christ; none but Christ.”—*Arvine's Cyclopædia*.

HARMONY OF VOICE AND LIFE.

And blessed is he, whosoever shall not be offended in me. — *Luke 7 : 23.*

A GERMAN, whose sense of sound was exceedingly acute, was passing by a church a day or two after he had landed in this country, and the sound of music attracted him to enter, though he had no knowledge of our language. The music proved to be a piece of nasal psalmody, sung in the most discordant fashion, and the sensitive German would fain have covered his ears. As this was scarcely civil, and might appear like insanity, his next impulse was to rush into the open air, and leave the hated sounds behind him. "But this, too, I feared to do," said he, "lest offense might be given; so I resolved to endure the torment with the best fortitude I could assume; when, lo! I distinguished amid the din the soft, clear voice of a woman singing in perfect tune. She made no effort to drown the voices of her companions, neither was she disturbed by their noisy discord, but patiently and sweetly she sang in full, rich tones; one after another yielded to the gentle influence, and before the tune was finished all were in perfect harmony."

It is in this way a quiet and pure life brings other lives under its gentle sway. It uses no words of protest against prevailing discord, but sings on its own sweet song of obedience, and faith, and joy, until others feel and thrill with its power. It is better, by far, to be charmed by the good, than be offended by the evil. Forget the discords in life, by listening to the harmony.

HOW AN IGNORANT COBBLER KNEW CHRIST TO BE GOD.

And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? — *Luke 7 : 48, 49.*

A POOR man, unable to read, who obtained his livelihood by mending old shoes, was asked by an Arian minister, how he knew that Jesus Christ was the Son of God? "Sir," he

replied, "I am sorry you have put such a question to me before my children, although I think I can give you a satisfactory answer. You know, sir, when I first became concerned about my soul, and unhappy on account of my sins, I called upon you to ask for your advice, and you told me to get into company, and spend my time as merrily as I could, but not to go to hear the Methodists." "I did so," answered the ungodly minister. "I followed your advice," continued the illiterate cobbler, "for some time; but the more I trifled, the more my misery increased; and at last I was persuaded to hear one of those Methodist ministers who came into our neighborhood and preached Jesus Christ as the Saviour. In the greatest agony of mind, I prayed to him to save me, and to forgive my sins; and now I feel that he has freely forgiven them! and by this I know that he is the Son of God."

HEARING AND RETAINING.

But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. — *Luke 8 : 15.*

GOTTHOLD had, for some purpose, taken from a cupboard a vial of rose-water, and after using it, had inconsiderately left it unstopped. Observing it some time after, he found that all the strength and sweetness of the perfume had evaporated. This, thought he with himself, is a striking emblem of a heart fond of the world, and open to the impressions of outward objects. How vain it is to take such a heart to the house of God, and fill it with the precious essence of the roses of Paradise, which are the truths of Scripture, or raise in it a glow of devotion, if we afterward neglect to close the outlet that is to keep the word in an honest and good heart! (*Luke 8 : 15.*) How vain to hear much, but to retain little, and practice less! How vain to excite in our heart sacred and holy emotions unless we are afterward careful to close the outlet by diligent reflection and prayer, and so preserve it unspotted from the world. Neglect this, and the strength and spirit of devotion evaporates, and leaves only a lifeless froth behind.

Lord Jesus, enable me to keep thy word like a lively cordial in my heart. Quicken it there by thy Spirit and grace. See it also in my soul, that it may preserve for ever its freshness and power. — *Illustrative Gatherings.*

HUGH LATIMER'S CONVERSION.

And he went his way, and published throughout the whole city how great things Jesus had done unto him. — *Luke 8 : 39.*

HUGH LATIMER, the great and eloquent preacher, and Bishop of Worcester in the reign of Henry VIII., became a champion of the Reformation in a most singular manner. We extract from the "History of the Great Reformation" the following:—

"Latimer was a zealous Romanist, and preached, on receiving his degree in the university, a stirring sermon against the doctrines of Luther. Thomas Bilney, a fellow-student who had embraced the doctrines, heard it, and thought if so eloquent a man could be won to the truth, the amount of good he might perform would be incalculable. How could it be done? A difficult task, but he would try.

"He went to Latimer's study, and told him he wished to confess. And there, in the privacy of that solitary chamber, he poured upon his heart the burning story of his own conversion. He told him of the load which he had once felt upon his soul. He told him of the struggles which he had made to remove it. He told him how carefully he had observed the precepts of the church, and how vain it had been to him. And when he came to describe how he looked to Jesus, and believed, trusted in him, relied upon him, and loved him, there was something in his voice which went to the very depths of Latimer's heart. The same Jesus who had said, 'Lo, I am with you alway!' was helping him. But when he came to describe the joy which he felt, and the witness which he had received that God had taken away his sins, the heart of Latimer burned with new sensations, and there the Holy Spirit imparted to him the same peace, the same joy, the same witness which Bilney had described. From that hour the course

of his life was changed, and his talents, his piety, his eloquence were consecrated to the cause of the Reformation.

“He lived to be about eighty-five years of age, and died at the stake in the reign of Queen Mary. As the flames rose around him, the aged saint rubbed his hands in them and put them on his face. Before he expired he made that memorable remark to a fellow-sufferer: ‘Be of good comfort, Master Ridley, and play the man. We shall this day light such a candle, by God’s grace, in England, as I trust shall never be put out.’”



BRILLIANT BUT NOT SUCCESSFUL.

And they departed, and went through the towns, preaching the gospel, and healing everywhere. — *Luke 9 : 6.*

LORD, save ministers of the gospel from believing there is honor or praise in a ministry that does not have “its fruits unto holiness,” in saving souls from hell. Not the skill of the operator, but the result of the operation, is the thing to be kept in mind. Sir Ashley Cooper, on visiting Paris, was asked by the surgeon-in-chief of the empire how many times he had performed a certain wonderful feat of surgery. He replied he had performed the operation thirteen times. “Ah, but, monsieur, I have done him one hundred and sixty times.—How many times did you save life?” continued the Frenchman, after he had looked into the blank amazement of Sir Ashley’s face. “I,” said the Englishman, “saved eleven of the thirteen.—How many,” said the English surgeon, “did you save out of your one hundred and sixty?” “Ah, monsieur, I lose them all; but the operation was very brilliant.” Of too many popular ministers might this same verdict be given. Souls are not saved, but the preaching is very brilliant. Thousands are attracted and operated on by the rhetorician’s art, but what if he be compelled to say, as the French surgeon did, “I lose them all,” but the sermons were very brilliant? What is preaching good for if it does not wake up the sinner, and start him off in the way to heaven? Results! O, man of God, not the admiration of the hearer, is what you are most deeply concerned in. Preach for results that will show well in eternity. — *W. J.*

MARTIUS, THE YOUNG MARTYR.

For whosoever will save his life shall lose it : but whosoever will lose his life for my sake, the same shall save it. — *Luke 9 : 24.*

LONG years ago, in the early times of the Christian Church, a Christian soldier, named Martius, served in the Roman army. This was no uncommon circumstance then, for it was not a time of violent persecution ; and as the faithful servants of Jesus were doubtless found also the most faithful to an earthly master, the old laws against them were not much regarded.

Martius was young, of a good and wealthy family, and much respected in his profession. The office of centurion becoming vacant, he was chosen as a suitable person to hold it. But another soldier, of a jealous and ambitious disposition, came forward, and declared that Martius, being a Christian, was legally unfit for the post ; and that he himself, being next in rank, ought to be preferred.

Martius, being questioned, at once confessed his religion ; but the governor, knowing the terrible consequences which must follow if the point were to be seriously taken up, said he might have three hours for consideration, after which the question would be repeated.

Theotechnes, Bishop of Cesarea, heard what was going on. He came to the tribunal, and taking the arm of Martius, led him into the nearest church. Then, taking a soldier's sword, he laid it down beside a New Testament. " And now," he said, " choose, my son, between these two."

Martius did not hesitate ; he laid hold at once of the Word of God.

" You have done well, my son," said the faithful pastor. " Hold fast by him whom you have chosen, and you shall soon enjoy him for ever. He will strengthen you for all that remains, and you shall depart in peace."

The remaining time was spent, we may believe, in earnest exhortation and solemn prayer. When the three hours were past, he was again summoned to the bar. He boldly confessed his faith in Christ, was condemned, and beheaded. His name will ever be remembered with honor as one of " the noble army of martyrs " who sealed their testimony with their blood.

WHAT IT COST HIM.

For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? — *Luke 9 : 25.*

“WHAT is the value of this estate?” said a gentleman to another, with whom he was riding, as they passed a fine mansion, surrounded by fair and fertile fields.

“I don’t know what it is valued at; I know what it cost its late possessor.”

“How much?”

“His soul!”

A solemn pause followed this brief answer, for the inquirer had not sought first the kingdom of God and his righteousness.

The person referred to was the son of a pious laboring man. Early in life he professed faith in Christ, and he soon obtained a subordinate position in a mercantile establishment in the city. He continued to maintain a reputable religious profession till he became a partner in the firm. Labor then increased. He gave less attention to religion, and more and more to his business, and the cares of the world choked the word. Ere he became old, he was exceedingly rich in money, but so poor and miserly in soul, that none who knew him would have suspected that he had ever borne the sacred name of Him, who said, “It is more blessed to give than to receive.”

At length he purchased the large landed estate referred to, built him a costly mansion, sickened, and died. Just before he died, he remarked, “My prosperity has been my ruin.”

O, what a price for which to barter away immortal joy and everlasting life! yet how many do it. “When I have finished this house,” said one man, “then I will seek the Lord.” “Years afterward,” said the narrator, “I passed that way; the house was not finished, but the man was dead!”

“What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?” (Mark 8 : 36, 37.)

HONOR TO CHRIST NOT TO BE DIVIDED.

And there came a voice out of the cloud, saying, This is my beloved Son : hear him. — *Luke 9 : 35.*

ONE says, "I have religion, and there is a Christ in it ; for I worship Nature, and he is the God of Nature." This kind of worship is too much mixed ; there should be no Nature in it. Another says, "I have religion ; I bow before great and good men," and places Jesus beside Aristotle and Confucius. That will not do ; Jesus must be alone. No glorified being can stand beside him. Peter was ambitious for the Master's comfort on the mount of transfiguration ; he said, "Let us make three tabernacles ; one for thee, one for Moses, and one for Elias." But hear the rebuke from the clouds : "This is my beloved Son, in whom I am well pleased. Hear ye him." Nothing said about Moses and Elias. Hear my Son ; attend to Jesus ; he is all in all. Ask the man of this world what he thinks of Christ, and he will answer the question according to his age in sin ; varying all the way from veneration to blasphemy. Ask the humblest saint a similar question, and he begins to meditate. He can hardly give an answer ; there is so much implied in the inquiry that his best chosen words were a puerile means of conveying his thoughts. He may weep, and think of the time when

"Darkly the pall of sin was cast
Around me, faint with terror ;
In that dread hour how did my groans
Ascend for deeds of error !"

Rev. Wilson Gray.

 VALUE OF A SINGLE TRACT.

And they were all amazed at the mighty power of God. — *Luke 9 : 43.*

IN attempting to cross a river in America, Dr. Coke missed the ford, and got into deep water ; but by catching hold of a bough, reached dry land in safety. After drying his clothes in the sun, he met a man who directed him to the nearest village, telling him to inquire for a good lady's house, where he

received all the kindness and attention she could show him. The next morning the doctor took leave of his kind hostess, and proceeded on his journey. After a lapse of five years, he happened to be in America again. As he was on his way to one of the provincial conferences, in company with about thirty other persons, a young man requested the favor of being allowed to converse with him; and on asking him if he recollected being in such a part of America about five years ago, he replied in the affirmative. "And do you recollect, sir, in attempting to cross the river, being nearly drowned?" "I remember it quite well." "And do you recollect going to the house of a widow lady at such a village?" "I remember it well," said the doctor; "and never shall I forget the kindness which she showed me." "And do you remember, when you left, leaving a tract at that lady's house?" "I do not recollect that," said the doctor; "but it is very possible I might do so." "Yes, sir," said the young man, "you did leave there a tract, which that lady read, and the Lord blessed the reading of it to the conversion of her soul; it was also the means of the conversion of several of her children and neighbors, and there is now in that village a little flourishing society."

The tears of the good doctor showed something of the feelings of his heart. The young man resumed: "I have not, sir, quite told you all. I am one of that lady's children, and owe my conversion to God to the gracious influence with which he accompanied the reading of that tract to my mind, and I am now, Dr. Coke, on my way to conference as a traveling preacher."



HUMILITY AND TRUTH.

In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. — *Luke 10: 21.*

"**T**HERE are some truths," says Dr. Tayler Lewis, "which only a very low position will enable us to see at all. Among these is the very sublimity of the declaration that most

emphatically announces it to man: 'I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight.' All boasting here, all proud talk of 'high views,' and 'wide views,' and 'lofty culture,'—all that babbling of 'sweetness and light' we hear from men whose style and language show that they have never known anything of a humbling Christian experience, are more blinding than the densest physical or mental darkness. To this region of contemplation belongs the true knowledge of the human soul in its relation to a divine law; the awful conclusions that inevitably follow from the bare thought that the infinite God is not indifferent to human moral action; the immeasurable difference between a moral and religious theism and one that is merely theoretical; all, in short, that pertains to sin and holiness—those two words of dread significance so utterly unknown to any systems of science or philosophy. To the student in this department of truth, the first and indispensable step is humility. We only follow the highest authority in saying that here the first duty of man is to look down, to look to the deep world within, if he can bear 'to cast his dizzy eyes so low,'—'to turn away his eyes from beholding vanities,' and, as Christ commands him, become as a little child, that he may 'enter into the kingdom of heaven.'

"There is now prevalent, even in the church, a style of literature and literary oratory full of ideas the very reverse of this. Its talk is of 'high views,' and 'wide views,' and 'enlarged conceptions,' and 'lofty aspirations.' Our leading periodicals are full of it. Especially at our collegiate anniversaries is this language heard: 'Aim high,' 'strike out,' 'keep in advance of this rapidly advancing age.' Many of the addresses to our young men on such occasions are but endless repetitions of these cant phrases, with variations and modulations into every conceivable key. But should we not have aims and lofty aspirations? Is it not right to tell our young men to 'Orient themselves,' as some of our Eastern sages are fond of saying? There may be truth in such language—there is truth in it—but turned to the direst falsehood by its sad mistiming. There may be a time to say, 'Look up,' 'aim high,'

‘make your mark,’ ‘strike out loftily;’ but our social and political experience, to say nothing of anything religious, should be sufficient to convince us that some other instruction, and of a very different style, is first needed.”

INFIDELITY DOES NOT KNOW.

All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. — *Luke 10: 22.*

WALKING one day in the village where I was laboring, I met a man who I knew openly avowed himself an infidel. After the usual salutations, I said to him, —

“Well, Mr. B., what is the condition of your soul this morning?”

His answer was, —

“O! I am an infidel.”

“I know that, Mr. B.; but as a man of reflection, who understands what infidelity is, you will not pretend to me that you know the Bible is not the Word of God.”

After a few moments’ reflection, he replied, —

“I acknowledge that I do not know that it is not, but I do not believe it is.”

“Well, Mr. B., if the Bible should not be the Word of God, can you be sure that there will not be just such a state of retribution beyond the grave as the Bible describes?”

“No, I am sure of nothing beyond the grave, but I do not believe there will be any retribution.”

“Then, Mr. B., your reason compels you to admit that you cannot know; but, living and dying as you are, you will go to hell, and be as miserable there to all eternity, as the Saviour represented the rich man to be.”

“It is true, I can be certain of nothing beyond the grave, whether I shall exist at all there, or if I do, what will be my condition is a mere matter of conjecture.”

“Keep this in mind, Mr. B., when you lie down and when you rise up, that you do not know but you shall go to hell when you die; and if you can rest with the possibility of such

a dreadful end, your mind is differently constituted from mine."

We parted, and he went about his business; but, as I afterward learned, never enjoyed any peace until he indulged a hope in Christ.

In a few weeks he united with the Baptist church.

Infidels do not reflect how baseless their scheme is. It keeps them from the consolations of a hope of a blessed immortality, and gives them nothing in return. Surely their rock is not our rock, our enemies themselves being judges. — *Wisner's "Incidents."*

DO-NOTHING RELIGION.

And he said unto him, Thou hast answered right: this do, and thou shalt live. — *Luke 10: 28.*

IN these latter days of ease from persecution, a profession of religion may be made, and a decent outside may be preserved, without much cost. There is one class of professors, and that by no means a small one, made up of those who have received a religious education, have been trained up to an outward conformity to the precepts of the gospel, who abstain from the open follies and corruptions of the world, but remain quite satisfied with a *negative religion*.

They do not profane the Sabbath.

They do not neglect the ordinances of God's house.

They do not live without a form of prayer.

They do not take the holy name of God in vain.

They do not defraud their neighbor.

They do not neglect the poor and needy.

They do not run a round of gayety and folly.

They are not seen on the race-ground.

They do not frequent the theatre.

They do not take their place at the card-table.

They do not appear in scenes of riot and dissipation.

They are not drunkards.

They are not swearers.

They do not bring up their children without some regard to religion.

They do not cast off the fear of God.

But they do not love him.

They do not experience his love shed abroad in the heart.

They do not enjoy vital, heartfelt religion.

They do not give God their hearts.

They do not delight themselves in him.

They do not esteem his Word more than their necessary food.

They do not love his habitation, and the place where his honor dwelleth, though they attend it.

They do not enjoy the peace of God which passeth all understanding.

They are not the temples of the Holy Ghost.

They are not habitations of God through the Spirit.

They have not passed from death unto life.

They are not new creatures in Christ Jesus.

They have not been translated from the kingdom of darkness.

They are not born again; consequently cannot enter into the kingdom of God.

O, that such would now stop and examine their hearts and their hopes; and let them seek the Lord while he may be found, and call upon him while he is near.



NEW TESTAMENT PARABLES.

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. — *Luke 10: 30.*

A LATE traveler, Mr. Stanley, draws attention to one important consideration commonly overlooked in the study of the gospel history; that, whereas the first three Gospels turn almost exclusively upon the ministry of our Lord in Galilee, that of St. John turns almost entirely upon his ministrations in Judea. The consideration is important, not only as explaining some of the divergences between the two sets of narratives; as, for instance, the omission in what we may call the "Galilean" Gospels of the miracle of the raising of Lazarus,

which took place in Judea, and on the other side, the omission in the "Judean" gospel of St. John of the histories of the demoniacs, whose peculiar habitat was around the shores of the Lake of Galilee; but also as illustrating many of the circumstances, and even somewhat of the character, of the teaching recorded in each. And this is peculiarly observable in the two classes into which the parables of the gospel are distinctly divisible. Some parables, it is true, contain no distinctive allusions proper to any locality; but certain of them are plainly Judean; certain others are as clearly referable to Galilee. Thus, to take the beautiful parable of the Good Samaritan, which appears to have been spoken on the way to Bethany, we are forcibly reminded of its appropriateness by the still traceable characteristics of the locality. We still see the "long descent of three thousand feet by which the traveler went down from Jerusalem, on its high table-land, to Jericho in the Jordan valley." From this valley we might even still expect to see issuing the Bedouin "robbers," who to this day make it impossible for the pilgrim to pass without a Turkish guard, and who still, as in the days of the parable, fall upon the traveler, strip him naked, beat him severely, and leave him to die. To this day it is only "by chance" that, on that unfrequented road, the aid of a passing traveler could be hoped for; and of the three "passers by" of the parable, two at least were just those whose presence would be most natural in that locality — the priest and the Levite going or returning between the two sacerdotal cities of Jericho and Jerusalem, — while the solitary Samaritan might also be expected, if at all within the Jewish border, upon the great thoroughfare between two such stations. The "inn" of the gospel might still be almost identified in a rude hospice which stands on the mountain side, about half way between Jerusalem and Jericho.

GO YE AND DO LIKEWISE.

Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise. — *Luke 10: 36, 37.*

WE commend the following to those wives and sisters who are anxious to do work for the Master. None can do such work so well as they.

“A lady of good social position in Cleveland, Ohio, while on her way to a meeting of the Young Men’s Christian Association, saw, as she passed a beer saloon, a young man about to raise a glass of liquor to his lips. Following instantly the motion of the Spirit — would that Christians always did this! — she left her companion at the entrance, and stepping in, said to the youth, —

“O, my friend, stop; don’t touch it!”

“Startled by the appearance of a well-dressed lady in such a place, he turned, and asked, —

“‘What brings you here?’

“‘To save you from ruin,’ she replied.

“‘What do you want of me?’ he again asked, confused by the unexpectedness of the scene.

“‘I want you to let me take your arm, and go with you to the Young Men’s Christian Association meeting,’ she answered.

“‘But you will be ashamed to walk with me,’ he said.

“‘Not in the least; I would be rejoiced to go there with you,’ she replied.

“Unable to resist her persuasive manner and heartfelt interest in his welfare, the young man left the untouched glass, and went to the meeting. Here prayer was specially made for him, and her act of immediate obedience resulted in his conversion. He became not only a Christian, but one of the most active workers for the gospel in Cleveland.”

THE ONE THING NEEDFUL.

But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her. — *Luke 10: 42.*

I REMEMBER," says the Rev. George Burder, "a woman whose house was on fire. She was very active in removing her goods, but forgot her child who was sleeping in the cradle. At length she remembered the babe, and ran with earnest desire to save it. But, alas! it was too late, the suffocating smoke and roaring flames forced her back; and in agony, which none but a bereaved mother knows, she exclaimed, 'O, my child, my child! I have saved my goods, but I have lost my child!'"

So it will be with many a one at the last, who, "careful and troubled about many things," has forgotten his soul.

I got a good trade, will one say, but lost my soul; I got office, will another say, but lost my soul; I got friends, but God is mine enemy; I got pleasure, but now I am in pain; I got the world, but, alas! I am now in hell, too poor, too helpless to obtain a drop of water to cool my parched tongue!

The loss of the soul is a loss irreparable. Other losses may be repaired, but there is no second soul for him who has lost one. Reader, take care of thy soul first, other matters afterward; for though the body dies, the soul lives. And now, if ever, it must be saved. "Now," emphatically, "is the accepted time," and "now is the day of salvation."



ST. CHRYSOSTOM'S VIEW OF PRAYER.

And it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. — *Luke 11: 1.*

PRAYER is an all-efficient panoply; a treasure undiminished; a mine which never is exhausted; a sky unobscured by clouds; a haven unruffled by the storm; it is the root, the fountain, and the mother of a thousand blessings. I speak not of the prayer which is cold and feeble, and devoid

of energy ; I speak of that which is the child of a contrite spirit, the offspring of a soul converted, born in a blaze of unutterable inspiration, and winged, like lightning, for the skies.

The potency of prayer hath subdued the strength of fire ; it hath bridled the rage of lions ; hushed anarchy to rest ; extinguished wars ; appeased the elements ; expelled demons ; burst the chains of death ; expanded the gates of heaven ; assuaged diseases ; repelled frauds ; rescued cities from destruction ; it hath stayed the sun in its course, and arrested the progress of the thunderbolt ; in a word, it hath destroyed whatever is an enemy to man. I again repeat, that I speak not of the prayer engendered by the lips ; but of that which ascends from the recesses of the heart. Assuredly, there is nothing more potent than it ; yea, there is nothing comparable to it. A monarch vested in gorgeous habiliments is far less illustrious than a kneeling suppliant ennobled and adorned by communion with his God. Consider how august a privilege it is, when angels are present, and archangels throng around ; when cherubim and seraphim encircle with their blaze the throne ; that a mortal may approach with unrestrained confidence, and converse with heaven's dread Sovereign ! O, what honor was ever conferred like this ! When a Christian stretches forth his hands and invokes his God, in that moment he leaves behind him all terrestrial pursuits, and traverses on the wings of intellect the realms of life ! he contemplates celestial objects only, and knows not of the present state of things during the period of his prayer ; provided that prayer be breathed with fervency. Could we but pray with fervency ; could we pray with a soul resuscitated, a mind awakened, an understanding quickened, then were Satan to appear, he would instantaneously fly ; were the gates of hell to yawn upon us, they would close again.

Prayer at once secures the continuance of our blessings, and dissipates the cloud of our calamities. O, prayer ! O, blessed prayer ! Thou art the unwearied conqueror of human woes ; the firm foundation of human happiness ; the source of ever-during joy ; the mother of philosophy ! The man who can pray truly, though languishing in extremest indigence, is

richer than all beside ; while the wretch who never bowed the knee, though proudly seated as monarch of the nations, is of all men most destitute.

Let us, then, direct our thoughts to Him that was poor, yet rich ; rich because he was poor. Let us overlook the enjoyments of the present, and desire the blessing of the future ; for so shall we obtain the blessings of the present and the future. O ! may we all obtain them through the grace and beneficence of Christ our Lord ; to whom, with the Father and the Holy Spirit, be ascribed all glory, now and for evermore ! Amen.



“DELIVER US FROM EVIL.”

And forgive us our sins ; for we also forgive every one that is indebted to us. And lead us not into temptation ; but deliver us from evil. — *Luke 11 : 4.*

SOME years ago, a good missionary in the Island of Jamaica, went a long journey to visit a sick friend, and staid so late that it was nearly dark when he set out on his way home. He knew that the road was very dangerous, with frightful precipices at the side. How could he escape falling over them in the dark ? His friend offered him a pony, but he thought he had better go on foot. And how do you think God protected and delivered him ? He did not send an angel, as we often read of in the Bible, but a *little insect*, which he made answer the purpose as well. A beautiful fly in that country, called the Candle Fly, shines at night almost as brightly as a lamp. One of these small creatures kept hovering close to the missionary during all the bad part of the road, and gave him light till he had got past the danger. And often afterward, he says, he has taken hope and courage in other times of trouble, by recollecting how God protected him by the candle fly.

Keep us in thy holy keeping,
Day by day our goings guide ;
Guard in school, at home, or sleeping,
Let no evil e'er betide.
Friend of children !
Still in Thee we will confide.

IMPORTUNITY IN PRAYER.

I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. — *Luke 11:8.*

CAPTAIN L., in one of his journeys across the Isthmus from the Gulf of Nicoyo in the Pacific to the Atlantic, took up his lodging for a night in a *venta*, or country house on a mountain, midway between the two seas. The house had a good door to it, which is not very usual in that part of the country, and which after dark was closed and barred. About midnight a severe knocking was heard, and the landlord demanded a reason from the intruder, who requested to be accommodated with a lodging and food for himself and cattle. He was stoutly refused, and as stoutly did he persist in knocking; but was again told that it could not be afforded.

Captain L., a very consistent Christian, lying in his bed and listening to what was going on, secretly wished that the party outside would continue their knocking; and sure enough, it was not only continued, but with increased earnestness, and a strong appeal in behalf of the exhausted state of himself and his cattle, declaring that they must die if they could get no nourishment before morning. The landlord declared he could not open to him, for that he and his family were all in bed. Now the traveler became more boldly importunate in his knocking and appeals, when the landlord rose, and said, "For you and your cattle I do not care; yet if I do not let you in, I shall get no rest, nor will my family." Thus the exhausted travelers were accommodated and nourished; the whole circumstance affording an admirable comment on the parable in which our Lord teaches the advantage to be obtained by a holy importunate prayer.

PIGALLE'S ALMS-GIVING.

But rather give alms of such things as ye have; and, behold, all things are clean unto you. — *Luke 11:41.*

PIGALLE, the celebrated artist, was a man of great humanity. Intending, on a particular occasion, to make a

journey, he laid by twelve pounds to defray his expenses. But a little before the time proposed for his setting out, he observed a man walking with strong marks of deep-felt sorrow in his countenance and deportment. Pigalle, impelled by the feelings of a benevolent heart, accosted him, and inquired, with much tenderness, whether it was in his power to afford him any relief. The stranger, impressed with the manner of this friendly address, did not hesitate to lay open his distressed situation.

“For want of ten pounds,” said he, “I must be dragged this evening to a prison, and be separated from a tender wife and a numerous family.”

“Do you want no more?” exclaimed the humane artist. “Come along with me; I have twelve pounds in my trunk, and they are all at your service.”

The next day a friend of Pigalle’s met him, and inquired whether it was true that he had, as publicly reported, very opportunely relieved a poor man and his family from the greatest distress.

“Ah, my friend!” said Pigallé, “what a delicious supper did I make last night, upon bread and cheese, with a family whose tears of gratitude marked the goodness of their hearts, and who blessed me at every mouthful they ate!”



FEAR THE SEXTON.

And I say unto you, my friends, Be not afraid of them that kill the body, and after that, have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him. — *Luke 12: 4, 5.*

NOT many years ago, a clergyman on a journey stopped to spend a Sabbath in a small village, where there was no church edifice, but where he soon found that the Universalists had been preaching in the school-house for some time past. Two or three preachers of that persuasion were still in the village, some public meeting connected with their cause having called them there.

The traveling clergyman succeeded in obtaining the use

of the house for a part of the day, and gave out word that he would preach. The people came together, not knowing what they should hear, but most of them being inclined to Universalism.

He took his text, Luke 12: 4, 5:—

“And I say unto you, my friends, Be not afraid of them that kill the body, and after that, have no more that they can do; but I will forewarn you whom ye shall fear: Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.”

He then went on to say that there were two opinions as to the meaning of the word “hell” in this passage. One opinion is, that it means a place of torment into which the wicked will be cast after the death of the body. But the other opinion is, that the word means the grave. On this latter opinion it is very evident, he said, whom we are warned in these words to fear: “Be not afraid of them that kill the body, and have no more that they can do. But I forewarn you whom you shall fear: Fear him, which, after he hath killed, hath power to cast into the grave; yea, I say unto you, fear him!” Fear not the assassin, who comes armed with a deadly weapon; he can only kill the body; but, O, my friends, I warn you whom to fear: fear him who has power to cast your murdered body into the grave; yea, I say unto you, fear the Sexton!

He then proceeded with a very simple but pointed discourse in defense of the gospel, and in opposition to the doctrines of the false teachers that were misleading the people, and showed them that the Bible must be full of just such nonsense as he had made of this passage, if there were any truth in Universalism.

A plain man, one of his hearers, remarked on coming out, that this unknown preacher by a single stroke had demolished all that the Universalists had done in all their previous labors in that vicinity. — *Abednego.*

A BEAUTIFUL INCIDENT.

But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. — *Luke 12: 7.*

LET the world imagine to itself a magnificent deity, whose government is only general. We adhere to the Lord God of Elijah, and rejoice in his providential superintendence of the smallest affairs.

And this God still liveth, a living Saviour, who is always to be found of them that seek him, and is nigh unto them that call upon him. Mighty hosts are encamped about his servants, and when he saith, "Come," they come, or "Go," they go. And there has been no end to his wonderful providence, even to the present day. Who else was it but the Lord God of Elijah, who, but a short time since, in our very midst, so kindly delivered a poor man out of his distress, not, indeed, by a raven, but a poor little fugitive singing bird? You are all well acquainted with the circumstance. The poor man was sitting at his front door early in the morning, his eyes red with weeping, and his heart crying to heaven; for he was expecting an officer, that very day, to come and sell his property for a small debt which he could not pay. While sitting thus, with a heavy heart, a little bird flew through the street, fluttering up and down as if in distress, until at length, quick as an arrow, it flew over the good man's head into his cottage, and perched itself upon an empty cupboard. The good man, little imagining who had sent him the bird, closed the door, caught the bird and put it in a cage, where it immediately began to sing very sweetly, and it seemed to him as if it were singing the tune of a favorite hymn, namely, "Fear thou not when darkness reigns;" and as he listened to it, he found himself much soothed and comforted by its melody.

Suddenly a knock is heard at the door. "Ah, it is the officer," thought the poor man, and arose to open it with fear and trembling. But no, it was the servant of a respectable lady. He said that the neighbors had seen a bird fly into his house, and he wished to know if he had caught it.

"O, yes," answered the poor man, "and here it is."

In a few minutes the servant returned, and said, "You have

done my mistress a great service, for she sets a high value upon this bird. She is much obliged to you, and requests you to accept this trifle with her thanks."

The poor man received it thankfully, and it proved to be neither more nor less than the very sum for which he was sued.

Soon after the officer came; the poor man handed him the money, saying, "Here is your money, God has sent it; now leave me in peace." — *Dr. F. W. Krummacher.*



THE SIN OF COVETOUSNESS.

And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. — *Luke 12: 15.*

COVETOUSNESS was the first sin of the Jewish church in Canaan, and the first sin of the Christian church also. The heinousness of the sin may be inferred from the quick and awful penalty visited upon the offenders, Achan in the one case, and Ananias and Sapphira in the other. At the bidding of Mammon the temple was profaned, so that Christ had to drive out the buyers and sellers from its sacred precincts; and the same imperious master impelled Judas to sell his and all men's only rightful Master for thirty pieces of silver. All along the ages the love of money has been enervating and corrupting the church. "Each one," says Cyprian, as early as the middle of the third century, "each one studies to increase his patrimony; and forgetting what the faithful did in apostolic times, or what they ought always to do, their great passion is an insatiable desire of enlarging their fortunes." For money the Romish church gave dispensations from sins committed, and indulgences for sins intended; and even resorted to the shrewd expedient of creating an imaginary purgatory, from which the jingle of sufficient gold dropped into her strong box can release the souls of the departed. For money the "livings" in the Church of England are recklessly bartered, and "the cure of souls" turned into a farce. And everywhere the church is hampered in its beneficent work by the spirit of Mammon. — *Rev. C. D. Foss.*

THE MISER.

But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?—*Luke 12: 20.*

TH**ERE** are but few examples of ruined and lost men worse than that of the miser. He is lost to personal happiness and noble enjoyment. He is lost to usefulness in the world where he has accumulated his riches; for, whether much or little, he holds them with the grasp of a dying man. He is lost for the world to come, for, like that New Testament miser, called by the Lord "Thou fool," he is "not rich toward God." Having made a god of this world, he will appear at the judgment day an idolater of the basest sort. He is an offender against God and the highest law of the universe—the law of love. A worldly avariciousness leads on to covetousness, and covetousness produces such a morbid condition of the soul, that miserliness comes on as an advanced stage of the disease of selfishness; a moral disease, self-induced. The miser cannot shield himself, in the day of final account, by claiming that he was honest in getting his riches; for the law which says, "Thou shalt not steal," says also, in a later enactment, "Give, and it shall be given unto you." (St. Luke 6: 38.) This later command for acts of beneficence is as binding as that earlier prohibitive command of the decalogue. The brotherhood of mankind disallows any one to live only for self. Talk of a miser being honest, when the poor and needy about him suffer for food and shelter! 'Tis false; he only is honest, who obeys the law of God in distributing as well as in accumulating. The personal wretchedness of the miser is part punishment for the wickedness of a life wholly given up to getting and keeping. Rowland Hill, that faithful servant of God, once said in a sermon, "Had I my way I would hang all misers, but the reverse of the common mode. I would hang them up by the heels, that their money might run out of their pockets, and make a famous scramble for you to pick up and put in the plates."

There was a certain nobleman who kept a fool, or merryman, to whom he one day gave a staff, with a charge to keep

it till he should meet with one who was a greater fool than himself. Not many years after the nobleman fell sick, even unto death, when the fool came to see him. The sick lord said to him, "I must shortly leave you."

"And whither are you going?" said the fool.

"Into another world," replied his lordship.

"And when will you come again? Within a month?"

"No."

"Within a year?"

"No."

"When then?"

"Never."

"Never!" said the fool; "and what provision hast thou made for thy entertainment whither thou goest?"

"None at all."

"No!" said the fool, "none at all? Here, then, take my staff; for, with all my folly, I am not guilty of such folly as this." — *Bishop Hall*.



DEATH-BED TESTIMONY AGAINST AVARICIOUSNESS.

So is he that layeth up treasure for himself, and is not rich toward God. — *Luke 12: 21.*

THE New York Daily Star says that the following occurred in New York recently:—

"A gentleman died last week, at his residence in one of our up-town fashionable streets, leaving eleven million dollars. He was a member of the Presbyterian church, in excellent standing, a good husband and father, and a thrifty citizen. On his death-bed, lingering long, he suffered great agony of mind, and gave continued expression to his remorse for what his conscience told him had been an ill-spent life. 'O!' he exclaimed, and his weeping friends and relations gathered about his bed — 'O! if I could only live my years over again. O! if I could only be spared for a few years, I would give all the wealth I have amassed in a lifetime. It is a life devoted to money-getting that I regret. It is this which weighs me down, and makes me despair of the life hereafter!' His clergyman

endeavored to soothe him, but he turned his face to the wall. 'You have never reprov'd my avaricious spirit,' he said to the minister. 'You have called it a wise economy and forethought, but I now know that riches have been only a snare for my poor soul! I would give all I possess to have hope for my poor soul!' In this sad state of mind, refusing to be consoled, this poor rich man bewailed a life devoted to the mere acquisition of riches. Many came away from the bedside impressed with the uselessness of such an existence as the wealthy man had spent, adding house to house, and dollar to dollar, until he became a millionaire. He would have given all his wealth for a single hope of heaven."

A smaller sum may prove the ruin of others.



TRUSTING IN GOD'S PROVIDENCE.

Consider the ravens: for they neither sow nor reap: which neither have store-house, nor barn; and God feedeth them. How much more are ye better than the fowls? — *Luke 12: 24.*

MR. JOHN NOSWORTHY, M. A., a Non-conformist minister, ejected from Ippleden, in Devonshire, was several times reduced to great straits; but he encouraged himself in the Lord his God, and exhorted his wife to do the same. Nor was it in vain. Once, when he and his family had breakfasted, and had nothing left for another meal, his wife lamented their condition, and said, "What shall I do with my poor children?" He persuaded her to walk abroad with them; and, seeing a little bird, said to her, "Take notice how that bird sits and chirps, though we cannot tell whether it has been at breakfast; and if it has, it certainly knows not whither to go for a dinner. Therefore, be of good cheer, and do not distrust the providence of God; for, are we not better than many sparrows?" Before dinner-time they had plenty of provision brought them.

UNCLE JOHNSON BOUND FOR CANAAN.

Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding: that, when he cometh and knocketh, they may open unto him immediately. — *Luke 12: 35, 36.*

UNCLE JOHNSON was a pious old slave of the family of President Harrison, who was made free at the age of one hundred years. A friend of his for many years gives the following account: "One day, while at work in his garden, singing and shouting, I said, 'You seem happy to-day.' 'Yes, massa; I'se jus' thinking'—and then his emotions prevented further utterance—'I'se jus' thinking dat if de crumbs dat fell from de Master's table in dis world am so good, what will de great loaf in glory be? I tells ye, massa, dar will be 'nuff an' to spare dere.' At another time, when he seemed very happy, and I heard him shout, 'Lord Jesus, will dere be one for me?' I said, 'You are having a good time to-day?' He answered, 'O massa! I was meditating 'bout Jesus bein' de carpenter; an' so he can make mansions for his people in glory.' And then, with uplifted face, and with tears, he cried out, 'O Jesus! will dere be one for me?' Once, after he had been ill for a few days, I said, 'Uncle Johnson, I thought your appointed time had about come.' 'O, yes, massa! one day I t'ought I could see de dust ob de chariot comin' ober de mountains; and den 'something said, "Hold on, Johnson, a little longer; I'll come around directly." Yes; an' I will hold on another hundred years, for I'm bound for Canaan.' One day Rev. Dr. H. called on him. At parting, the doctor said, 'Well, Uncle Johnson, I must go;' and then, taking him by the hand, said, 'Good by: I shall probably hear soon that you have gone over Jordan, but we will follow on.' The old man replied, 'Yes, massa; a great many years ago, young men like you tell me dat; an' den, after a bit, I'd hear dey ha' gone, an' I'm a pilgrim yet; but I always manages to send word.' 'Well, if I should die first, what word would you send?' said Dr. H. 'O, massa! if you get home to glory afore I do' (weeping), '*tell 'em to keep de table standin'*'; for Johnson is holding on his way.'" A true faith and a rich experience.

MAKING MOCK OF DIVINE THINGS.

I tell you, Nay: but, except ye repent, ye shall all likewise perish. — Luke 13: 3.

IN the days of Whitefield, Thorpe, one of his most violent opponents, and three others, laid a wager who could best imitate and ridicule Whitefield's preaching. Each was to open the Bible at random, and preach an extempore sermon from the first verse that presented itself. Thorpe's three competitors each went through the game with impious buffoonery. Then, stepping upon the table, Thorpe exclaimed, "I shall beat you all." They gave him the Bible, and by God's inscrutable providence his eye fell first upon this verse, "*Except ye repent, ye shall all likewise perish.*" He read the words, but the sword of the Spirit went through his soul in a moment, and he preached as one who scarce knew what he said. The hand of God laid hold upon him, and intending to mock, he could only fear and tremble. When he descended from the table, a profound silence reigned in the company, and not one word was said concerning the wager. Thorpe instantly withdrew, and after a season of the deepest distress, passed into the full light of the gospel, and became a most successful preacher of its grace. — *Illustrative Gatherings.*

 CHRIST'S TEACHING ON UNIVERSALISM.

Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. — Luke 13: 23, 24.

ON one occasion during our Saviour's ministry, the question was put to him, "Lord, are there few that be saved?" If Christ had been preaching the final salvation of all men, it is strange that such a question should have been proposed to him. Yet he manifested no surprise at it. He did not reprove or correct the inquirer for having dishonored the goodness of God by the supposition that any would be finally lost. He did not refer him to his past teachings to learn that

all would be saved. Nor did Christ then advance the doctrine of universal salvation. Never had he a better opportunity. The question was directly to that point, Are there few that be saved? What did he answer? Did he say, *all* men shall be saved? Did he even say, *many* — the great majority of mankind — shall be saved? Did he say, a just and benevolent God will never punish any after this life? His answer was, “Strive to enter in at the strait gate,” — that is, agonize to enter heaven by an incessant warfare with sin, — “for many, I say unto you, will seek to enter in, and shall not be able.” Whoever may preach universal salvation, and upon whatever authority, certain it is that Christ preached no such doctrine.

THOMAS PAINE SILENCED.

And they could not answer him again to these things. — *Luke 14:6.*

ONE very warm evening, about twenty years ago, passing the house where Thomas boarded, the lower window was open, and seeing him sitting close by, and being on speakable terms, I stepped in for a half hour's chat; seven or eight of his friends were also present, whose doubts, and his own, he was laboring to remove by a long talk about the story of Joshua commanding the sun and moon to stand still, &c., and concluded by denouncing the Bible as the worst of books, and that it had occasioned more mischief and bloodshed than any book ever printed, and was believed only by fools and designing knaves, &c. Here he paused, and while he was replenishing the tumbler with his favorite brandy and water, a person, who I afterwards found was an intruder like myself, asked Mr. Paine if he ever was in Scotland? The answer was, yes. So have I been, continues the speaker; and the Scotch are the greatest bigots with the Bible I ever met; it is their school-book; their houses and churches are furnished with Bibles, and if they travel but a few miles from home, their Bible is always their companion; yet, continued the speaker, in no country where I have traveled have I seen the people so comfortable and happy; their poor are not in such abject poverty as I have seen in other countries; by their bigoted

custom of going to church on Sundays, they save the wages which they earn through the week, which in other countries that I have visited is generally spent by mechanics and other young men in taverns and frolics on Sundays; and of all the foreigners who land on our shores, none are so much sought after for servants, and to fill places where trust is reposed, as the Scotch; you rarely find them in taverns, the watch-house, almshouse, bridewell, or state prison. Now, says he, if the Bible is so bad a book, those who use it most would be the worst of people; but the reverse is the case. This was a sort of argument Paine was not prepared to answer, and an historical fact which could not be denied, so, without saying a word, he lifted a candle from the table, and walked up stairs; his disciples slipped out one by one, and left the speaker and T. to enjoy the scene.

COME NOW.

And sent his servant at supper-time, to say to them that were bidden, Come, for all things are now ready. — *Luke 14: 17.*

“**C**OME now, and let us reason together, saith the Lord.” Come *now*; you have sinned long enough; why should you harden your hearts by longer delay? Come *now*; no season can be better. If ye tarry till you are better, ye will never come at all. Come *now*; you may never have another warning; the heart may never be so tender as it is to-day. Come *now*; no other eyes may ever weep over you; no other heart may ever agonize for your salvation. Come *now, now, now*, for to-morrow you may never know in this world. Death may have sealed your fate, and the once filthy may be made filthy still. Come *now*; for to-morrow thy heart may become harder than stone, and God may give thee up. Come *now*; it is God’s time; to-morrow is the devil’s time. “To-day, if ye will hear his voice, harden not your hearts, as in the provocation, when your fathers tempted me and proved me in the wilderness, and saw my works.” Come *now*. Why delay to be happy? Would you put off your wedding-day? Will you postpone the hour when you are pardoned and delivered?

Come *now* ; the bowels of Jehovah yearn for you. The eye of your Father sees you afar off, and he runs to meet you. Come *now* ; the church is praying for you ; these are revival times ; ministers are more in earnest. Come *now*. Is heaven a trifle, that thou must needs lose it ? What ! is the wrath of God which abideth on thee no reason why thou shouldst labor to escape ? What ! is not a perfect pardon worth the having ? Is the precious blood of Christ worthless ? Is it nothing to thee that the Saviour should die ? Man, art thou a fool ? Art thou mad ? If thou must needs play the fool, go and sport with thy gold and silver, but not with thy soul. Dress thyself like a madman, wear a mask, paint thy cheeks, walk through the street in shame, and make a mockery of thyself, if thou must needs play the fool ; but why cast thy soul into hell for a joke ? Why lose thy eternal interests for a little ease ? Be wise, man.



CONVERTED LATE IN LIFE.

And the servant said, Lord, it is done as thou hast commanded, and yet there is room. — *Luke 14 : 22.*

MR. FLAVEL, on one occasion, preached from the following passage : “ If any man love not the Lord Jesus Christ, let him be anathema maranatha.” The discourse was unusually solemn, particularly the explanation of the words *anathema maranatha* — “ cursed with a curse, cursed of God with a bitter and grievous curse.” At the conclusion of the service, when Mr. Flavel arose to pronounce the benediction, he paused, and said, “ How shall I bless this whole assembly, when every person in it who loveth not the Lord Jesus Christ is anathema maranatha ? ”

The solemnity of this address affected the audience, and one gentleman, a person of rank, was so overcome by his feelings, that he fell senseless to the floor. In the congregation was a lad named Luke Short, then about fifteen years old, and a native of Dartmouth, England. Soon after he went to America, where he passed the rest of his life, first at Marblehead, and afterwards at Middleboro', Mass.

Mr. Short's life was lengthened much beyond the usual time. When a hundred years old, he had sufficient strength to work on his farm, and his mental faculties were very little impaired. Hitherto he had lived in carelessness and sin; he was "now a sinner, an hundred years old," and apparently ready to "die accursed." But one day, as he sat in the field, he busied himself in reflecting on his past life. Recurring to the events of his youth, his memory fixed upon Mr. Flavel's discourse above alluded to, a considerable part of which he was able to recollect. The affectionate earnestness of the preacher's manner, the important truth he delivered, and the effects produced on the congregation, were brought fresh to his mind. The blessing of God accompanied his meditation; he felt that he had not "loved the Lord Jesus Christ;" he feared the dreadful "anathema;" conviction was followed by repentance, and at length this aged sinner obtained peace through the blood of atonement, and was "found in the way of righteousness." He joined the Congregational church in Middleboro', and to the day of his death, which took place in his one hundred and sixteenth year, gave pleasing evidences of piety.

AN INCIDENT WITH A LESSON.

And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. — *Luke 14: 23.*

A YOUNG man, with a warm heart, a few weeks since went to the weekly prayer meeting in one of our large cities. He saw but a few present — the deacon and his wife, and here and there another, and it looked cold and forbidding, and he thought to himself, "This is too bad," and said to a young brother, "Let us go out and find somebody to come in." It was a little early — and they went into the street, and saw two young men standing near, and they went directly to them, and saluted them in a kind and gentlemanly manner, saying to them, "We have a prayer meeting right here in the church; will you not go in?" They began to excuse themselves. "But have you other engagements?" it was asked. They

said no, but further objected. Finally they went in, and after the meeting closed, the young men asked them if they had enjoyed the meeting. They had, "one of them in particular." "But are you a Christian?" "No; but I ought to be." Some kind advice was given to him, and they parted; and our young Christian brother had nearly forgotten it, when one day a young man came to him, and asked him for his picture. Surprised, he inquired, "Why do you want my picture?" "Don't you remember," said the other, "you invited two young men at such a time to the prayer meeting?" He did remember it. "Well," said the other, "I was one of them; and I went home and thought of it, and it weighed upon me, and I thought over it, and hope I have found peace in believing." And now that young man is himself doing the very work which brought him in, going into the streets and asking others to come to the prayer meeting; and who can tell the results of that one endeavor to fill up the prayer meeting?

Now, the lesson is first to Christians. How seldom do they try to induce others to go to the prayer meeting! They complain of the few there; they feel disheartened at it; but do they try to remedy it? Should they make the effort, that of itself, if done sincerely and prayerfully, will kindle their own hearts, would fill their minds with thought, would prompt them to prayer, and would bring them into sympathy with the Holy Spirit.

LOVE TO CHRIST STRONGER THAN FILIAL RELATIONS.

If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple. — *Luke 14: 26.*

IT was a true Christian-like speech of St. Jerome, "If my father should stand before me, my mother should hang upon me, my brethren should press about me, I would break through my brethren, throw down my mother, tread under feet my father, that I might the faster cleave unto Christ my Saviour. O, the surpassing love to Christ that is in a true

disciple of Christ ! Let money perish, and friends fail, the world frown, yea, life itself vanish, Christ is better than them all. If Christ should say to him, Take thy fill of sinful delights, eat, drink, and be merry, solace thyself in the midst of all thy abundance, thou shalt not perish, only thou shalt not be with me. Not with thee, Lord Jesus ? Where then ? Then farewell delights, farewell pomp and plenty, farewell all : I will follow thee whithersoever thou goest, for it will certainly be hell where thou art not." — *Daniel Featly's Sermons.*



THE VALUE OF CHURCHES.

Salt is good : but if the salt have lost his savor, wherewith shall it be seasoned? — *Luke 14 : 34.*

THE value of a church is not determined by the number of its membership, nor the wealth or fashionableness of its worshipers, but by what it does for Christ in saving souls. God is every day estimating churches. He puts a great church into the scales. He puts the minister, and the choir, and the grand structure that cost hundreds of thousands of dollars on the same side. On the other side of the scales he puts the idea of spiritual life that the church ought to possess, or brotherly love, or faith, or sympathy for the poor. Up goes the grand meeting-house, with its minister and choir. God says that a church is of much worth only as it saves souls ; and if, with all your magnificent machinery, you save but a handful of men when you might save a multitude, he will spew you out of his mouth. Weighed and found wanting !



HE RECEIVETH SINNERS.

And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. — *Luke 15 : 2.*

YES, this intercourse with the Lord Jesus requires us continually to recur to the gospel terms, on which alone we can acquaint ourselves with God, and be at peace ; or our

spirit, especially when tried and harassed, will faint and shrink back from the divine glory of this society. "This man receiveth sinners." *Sinners* — no other recommendation needed. He came into the world to call and to save sinners — weary, woful, weeping sinners; these are the invited ones. *Received* — everything is contained in that; if received, then chosen, called, pardoned, robed, renewed, smiled upon, welcomed, embraced, admitted to fellowship. By a *Man*, "the man Christ Jesus;" that secures fellow-feeling, power of sympathy, acquaintance with human wants and woes. By *this Man*; "the Word was made flesh." Here is the sum of consolation, received by Emmanuel, the Mighty God, the Everlasting Father, the Prince of Peace, the Good Physician, the Saviour of the lost. Search and look if in the whole compass of human distress you can find one grief this fellowship will not assuage. "This man receiveth sinners." O, muse on this; ruminate on this for hours, for you will find exhaustless nourishment herein.



JOY IN HEAVEN.

Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. — *Luke 15: 10.*

YOU remember the occasion when the Lord met with thee. O, little didst thou think what a commotion was in heaven. If the queen had ordered out all her soldiers, the angels of heaven would not have stopped to notice them. If all the princes of earth had marched through the streets, with all their jewelry, and robes, and crowns, and all their regalia, their chariots, and their horsemen; if the pomp of ancient monarchs had risen from the tomb; if all the mighty of Babylon, and Tyre, and Greece had been concentrated in one great parade; yet not an angel would have stopped in his course to smile at these poor, tawdry things; but over you, the vilest of the vile, the poorest of the poor, over you angelic wings were hovering, and concerning you it was said on earth and sung in heaven, Hallelujah, for a child is born to God to-day! — *Spurgeon.*

REASONS FOR SERVING THE LORD.

And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! — *Luke 15: 17.*

A YOUNG lady, a lover of pleasure, was aroused to think of her eternal interests. She knew that the life she had led was unworthy an heir of immortality; but the pleasures of the world were alluring, and the path marked out for the Christian seemed to her indeed narrow and unattractive. Thinking of these things one night in the solitude of her chamber, she said to herself, "I will decide this matter. Why should I longer halt between two opinions." Taking from her desk a sheet of paper, she wrote on one side, "Reasons why I should serve the world;" on the other, "Reasons why I should serve the Lord;" trying to give a fair statement in both cases: When all was done, she made comparison, and so paltry seemed the reasons for continuing in the service of the world, and so momentous the reasons why she should give God her heart, that, flinging the paper impatiently from her, she threw herself upon her knees, and in earnest supplication entreated God to accept the heart so long withheld from him. She had fed upon husks until her soul loathed them. Now she pleaded for the bread of life for her famishing soul. That night she broke away from the bondage in which she had so long been held a willing captive, and was made free in Christ.

Reader, have you ever, like this young lady, sat down seriously to count the cost of serving this world? "What shall it profit a man if he shall gain the whole world, and lose his own soul?"



"PUT A RING ON HIS HAND."

But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet. — *Luke 15: 22.*

THIS may seem a small thing for Jesus to mention in so thrilling a description of the welcome home of the wayward

but penitent son. And if it were to be estimated merely as it is used for ornament, by its costly jewels and cunning workmanship, it would be trifling with a solemn occasion. But the ring, from time immemorial, has been employed as a signal or token of precious things. Did you ever have a wife or sister die, and, as she passed away, take a ring from her finger, and give it to you, saying, "Wear that for me"? If so, you have some appreciation of its value. "Put a ring on his finger," says Jesus. Let him know that he is not only forgiven, but loved. So with the forgiven sinner; all that has ever been symbolized is given to him. It is the emblem of an inviolable covenant of love. So God declares, "I have made an everlasting covenant with you. I have loved you with an everlasting love." If the poor, self-condemned sinner ever doubts the love of God, let him think of the ring on his hand. It is also an emblem of delegated power. When Joseph interpreted the dreams of the Egyptian king, and was appointed his deputy, Pharaoh drew a ring from his finger, and placed it on Joseph's finger; then whoever touched Joseph touched Pharaoh. So with Ahasuerus and Mordecai. So with Jesus: "Whosoever receiveth you receiveth me, and whoso rejecteth you rejecteth me." The ring of divine protection is on the finger.



MODERN DANCING AND THE BIBLE.

Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. — *Luke 15: 25.*

HAVING carefully examined every text in the Old and New Testaments, says Rev. Dr. Patton, in which the word *dancing* occurs, we are led to the following conclusions:—

1. That dancing was a religious act among idolaters as well as worshipers of the true God.
2. That it was practiced as the demonstration of joy for victories and other mercies.
3. That the dances were in the daytime.
4. That the women danced by themselves; that the dancing was mostly done by them.

5. No instance is recorded in which promiscuous dancing by the two sexes took place.

6. That when the dance was perverted from a religious service to mere amusement, it was regarded disreputable, and was performed by the "vain fellows."

7. The only instances of dancing for amusement mentioned are of the worldly families described by Job—the daughter of Herodias, and the "vain fellows." Neither of these had any tendency to promote piety.

8. That the Bible furnishes not the slightest sanction for promiscuous dancing as an amusement, as practiced at the present time. The dancing professor of religion must not deceive himself with the impression that he is justified by the Word of God. If he still holds on to the practice, let him find his justification from other sources, and say frankly, I love the dance, and am determined to practice it, Bible or no Bible.



CAN YOU SETTLE YOUR ACCOUNT?

And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. — *Luke 16: 2.*

A STARTLING question! The bankrupt looks at his accounts—"What have I," he says, "wherewith to meet my liabilities?" Sometimes the investigation makes him turn pale. The prison looms up before him; or at least a ruined business reputation. But what is this compared with his indebtedness to God?

Reader, look into the account which has been running on with God ever since you drew the breath of life. He giving—you receiving: he claiming recognition, gratitude, the proper use of his gifts—you never recognizing his hand, showing no gratitude, abusing his gifts to purposes of sinful indulgence. O, what a debt! But more. God has put a price into your hand to "buy the truth"—to obtain "the pearl of great price;" but you have flung it away, or trampled it under your feet. Heavy is the debt thus rolled up year after year against you. How can you meet it? All the

wealth of the Astors could not buy you off. You must face this account with God; and what then will you have to say?

But there is one, and *only* one, who, in your behalf, can pay this tremendous debt. And he does it, "not with silver and gold," but with his own precious blood. Weighed down with your soul's burden, go to him, and say, "Jesus, thou Son of David, have mercy on me!" There is no other security — no other hope. — *J. B. W.*

HOW MUCH DO YOU OWE THE LORD?

So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? — *Luke 16: 5.*

"IN reading the biography of the most eminently pious and useful in different ages," says a London paper, "we have often been struck with the fact, that almost all of them devoted a regular proportion of their income to pious and charitable uses. We will mention a few whose names are familiar, whose writings are venerated, and whose memory is precious. Among those who made a tenth the fixed proportion of their almsgiving was Lord Chief Justice Hale, the Rev. Dr. Hammond, and the Rev. Dr. Annesley. Baxter informs us, that he long adhered to this, until, for himself, he found it too little, and observes, 'I think, however, that it is as likely a proportion as can be prescribed; and that devoting a tenth part ordinarily to God, is a matter that we have more than human direction for.' Doddridge was another instance of this kind: 'I make a solemn dedication of one tenth of my estate, salary, and income, to charitable uses; and I also devote to such uses an eighth of everything I receive by gift or present.' A fifth part was the fixed proportion of Archbishop Tillotson and Dr. Watts. A fourth part was the proportion constantly given by Mrs. Bury, the wife of the eminently pious and useful Rev. Mr. Bury. Her husband, in his account of her life, says, 'She thought it was reasonable that such as had no children should appropriate a fourth part of their net profits to charitable purposes.' Mrs. Elizabeth Rowe gave even more than this. 'I consecrate,' says that excellent female, 'half of my yearly income to

charitable uses; yea, all that I have beyond the bare conveniences and necessities of life shall surely be the Lord's.' Such, too, was the constant practice of the Hon. Robert Boyle, of the Rev. Mr. Brand, and of the Rev. Thomas Gouge. Of the latter, Archbishop Tillotson says, in his funeral sermon, 'All things considered, there have not been, since the primitive times of Christianity, many among the sons of men to whom that glorious character of the Son of God might be better applied, that he went about doing good.'"

WISE FOR THE WORLD TO COME.

And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. — *Luke 16: 8.*

IF two men, one civilized, the other savage, were cast upon an island in the midst of the ocean, the savage might for the time appear the better man. He can out-swim, out-hunt, and out-fish his companion. Where the civilized man would starve, or be torn in pieces by wild beasts, the savage would live in plenty and sleep secure. The man of culture would be despised for his ignorance, and forced to toil as a slave.

But let them cross the sea together, and come upon the shores of a civilized country — into the society of the refined and cultivated. The despised one would now be at home, and at once appreciate the society in which he is placed. The other, whose skill is only brute force, appears in his true character — a mere savage. Such are saints and sinners in this world, in their relation to the world to come. Here the man of this world boasts his superior knowledge in the arts and tricks, in the practices and usages, the ways and works, of ungodly men. He can get more fame, more money, more honor, and more praise out of this world than his more conscientious companion.

But let them both step over "the stream, the narrow stream of death." They now appear in their true character. The child of God, once despised and abused, now rises to companionship with that holy company, in preparation for which

he had been spending his life here. The crosses he bore, the self-denial he practiced, the faith he exercised, the labor he performed for the Master, now tell to his credit as he rises honored, blessed, happy, and glorified for ever. But what of that fellow-companion who only lived for the base pleasures of this life? In yonder world he will find no place to practice the arts and schemes that made him great in this world. By a low standard he was considered high; now by a high standard he is seen to be low, too low, too base, for a place among the blessed. He lived a moral savage, and such he must remain for ever. Estimate human worth by the standard that shall judge us at the last day. Be wise for another world.

WHAT I HAVE SEEN.

No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon. — *Luke 16: 13.*

I HAVE seen a woman, professing to love Christ more than the world, clad in a silk dress costing seventy-five dollars; making up and trimmings of same, forty dollars; bonnet (or apology for one), thirty-five dollars; velvet mantle, one hundred and fifty dollars; diamond ring, five hundred dollars; watch, chain, pin, and trappings, three hundred dollars; total, one thousand one hundred dollars; all hung upon one frail, dying worm. I have seen her at a meeting in behalf of homeless wanderers in New York wipe her eyes upon an expensive embroidered handkerchief at the story of their sufferings, and, when the contribution-box came round, take from a well-filled portemonnaie of costly workmanship twenty-five cents to aid the society formed to promote their welfare. "Ah," thought I, "dollars for ribbons, and pennies for Christ."

I have seen a man who had long been a member of the visible church rush to his business after a hastily-swallowed breakfast, without a prayer in his family for God's blessing through the day, spend hours in the eager pursuit of that which perishes with the using, speaking not a word save of stocks, of bonds, and mortgages, and, when business hours

were over, return to his home exhausted and petulant, to turn away from a sad story of want and suffering with, "I am tired, and cannot hear it!" I have seen him sleep away his evening without a pleasant word for wife or children, and retire to rest with no more apparent thought of God, his Maker, than if his meeting him at the last great day were an idle tale. "Ah," thought I, "days and years for Mammon, but not a moment for Christ."

FINAL DESTINATION OF THE COVETOUS.

And the Pharisees also, who were covetous, heard all these things: and they derided him. — *Luke 16: 14.*

"IN a popular sense, the covetous man may have been moral, and occasionally generous; but he had 'made gold his hope, and had said to the fine gold, Thou art my confidence.' His wealth had been his strong tower, but that tower shall attract the bolt of heaven. His very armor shall draw the lightning down. The exposure of his trust shall excite the scorn and derision of the universe. He shall be an object of wonder and aversion to all the righteous. 'Men shall clap their hands at him, and shall hiss him out of his place.' That he should have thought to extract happiness from a clod of earth; that he should have reckoned a little gold an equivalent for God; that a rational and immortal being should have been guilty of such an enormity, will suspend all pity in the minds of the righteous. The unhappy being will behold every finger pointed at him in scorn; will hear himself mocked at as a prodigy of folly; will be scoffed and chased beyond the limits of God's happy dominions. 'He shall not inherit the kingdom of God.' In the classifications of this world, the Christian mammonist may stand among the excellent of the earth; but in the final arrangements of the judgment day he will have a new place assigned to him. As soon as his character becomes known, the righteous will no longer be burdened and disgraced with his presence; they will give their amen to his being cast forth as an alien from their community. And the very same act which removes him from their community shall

transfer him 'to his own place,' — to the congenial society of the drunkard, the unbeliever, the idolater, and of all who, like himself, made not God their trust. The final destination of the covetous is hell."

A STRAIGHT ROAD TO HEAVEN.

And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom : the rich man also died, and was buried. — *Luke 16 : 22.*

PRESIDENT NOTT once preached a discourse near Schenectady, in which he set forth the intense and eternal torments of the finally impenitent. One of our modern restorationists heard the discourse ; and, having "an itching palm" to show his knowledge of futurity and divine dispositions, he followed the president to the house where he took tea after the exercises of the day were closed, and introduced himself by saying to Mr. Nott, "Well, sir, I have been to hear you preach, and have come here to request you to prove your doctrine." "I thought I had proved it ; for I took the Bible for testimony," was the reply. "Well, I do not find anything in *my* Bible to prove that the sinner is *eternally damned*, and I do not believe any such thing." "What do you believe ?" "Why, I believe that mankind will be judged according to the deeds done in the body, and those that deserve punishment will be sent to hell, and remain there until the debt is paid," &c. Says Mr. Nott, "I have but a word to say to you ; and first, for what did Christ die ? And lastly, there is a straight road to heaven ; but if you are determined to go round through hell to get there, I cannot help it." The man took his leave, but his mind was "ill at ease." *There is a straight road to heaven*, still rang in his ears : he went home, read his Bible attentively, and was soon convinced of, and acknowledged his error, and after a suitable time united with the followers of the Lamb.

FORGIVENESS AMONG NEIGHBORS.

Take heed to yourselves : If thy brother trespass against thee, rebuke him ; and if he repent, forgive him. — *Luke 17 : 3.*

IN a small country town in Massachusetts there lived two wealthy farmers, whose lands joined each other. On some account or other they became involved in a lawsuit, which both lessened their money and promoted a spirit of rancor toward each other. After a time, one of these men was convinced of the sinfulness of his past conduct, when, yielding to the influences of the gospel, he became desirous of reconciliation and friendship with his neighbor. With a trembling heart, he rapped at the door of the man he had offended, which he had not before entered for six years. Not suspecting who it was, his neighbor invited him in. He went in, took his seat, acknowledged that he had in the affair been much to blame, and entreated forgiveness. The other was much astonished, but maintained his high ground. "I always knew you were to blame, and I never shall forgive you," with much more to the same purpose, was the reply given to him. He again confessed his wrong, asked the pardon of his neighbor, expressed a hope that the Divine Being would forgive him ; and added, "We have been actuated by a wrong spirit ; and we shall be afraid to meet each other at the bar of God, where we must soon appear." The other became a little softened, and they parted.

The family, when left to themselves, were filled with astonishment. But the mystery was solved when they learned that their neighbor had become a follower of Christ. "What !" said the farmer, "has S. become a Christian ? Why should he come and ask my forgiveness ? If religion will humble such a man, it is surely a great thing. He said, 'We shall be afraid to meet each other at the bar of God.'" Such reflections as these, with a consciousness of his own ill-conduct, occasioned him great distress for several days. At length he could smother his feelings no longer ; he took his hat, and went to see his once hated neighbor. As he entered the door, he received a cordial welcome ; they took each other by the hand,

and burst into tears. He said, "You came to ask my forgiveness the other day, but I find I have been a thousand times worse than you." They retired and prayed together. They became members of the same church, and lived many years in uninterrupted harmony. Such are the triumphs of Christianity, compared with which

"The laurels that a Cæsar reaps are weeds."

"GOD AND TWO CENTS ARE EVERYTHING."

And the apostles said unto the Lord, Increase our faith. — *Luke 17 : 5.*

PRESIDENT EDWARDS taught that love is the choice of the good of all sentient being, and that it chooses the blessedness of God supremely, because there is more being in God than in all the universe besides. From this doctrine of religious philosophy, that God is the majority of the universe, has come the saying, now repeated as a commonplace by all unpopular reformers, that "God and one man constitute a majority." The Roman Catholic, St. Theresa, uttered a parallel thought, full of heroic faith and truth, when commencing the erection of a great temple with but two coppers in her purse. She exclaimed, "Two cents and Theresa are nothing; but two cents and God are everything." It would be hard to find a sentiment more true or beautiful anywhere. We are nothing, our money is nothing, without God, but with him we are all things.

THE LEPERS OF JERUSALEM.

And as he entered into a certain village, there met him ten men that were lepers, which stood afar off. — *Luke 17 : 12.*

JUST within Zion's gate, and close to the wall of the city, we saw a row of wretched hovels, called "houses of the miserable ones," because occupied by a colony of men, women, and children suffering from the terrible malady of leprosy. Though, as in ancient times, they are compelled to "dwell alone," they are not confined to their houses, but are permit-

ted to sit "at the entering in of the gate," to ask alms. (Lev. 13:45, 46; 2 Kings 7:3; Luke 17:12, 13.)

Never can we forget a company of miserable lepers sitting in a row by the wayside as we entered the Jaffa gate. More disgusting objects in human flesh can hardly be imagined. The hair and eyebrows had fallen off; the faces were livid, bloated, and covered with festering ulcers; and the eyes bloodshot or blind. The nose of one was half eaten off, the upper lip of another entirely gone. The hands of one were fingerless, the arms of another handleless. As we passed them, they extended their diseased hands toward us, and in a dry, husky, gasping voice, cried, "Howadji, Allah, backsheesh;" that is, Traveler, in the name of God, money. O, how vividly did those pitiable objects bring to mind the expression, "the leprosy of sin;" and what an illustration were they of the power of that Jesus who could say to a leper, "I will; be thou clean!"

This malady is beyond the reach of medical skill. Some years ago a French physician, supposing he had found a cure, went to Jerusalem to try the value of his discovery; but instead of helping the lepers, he became a victim of the dreadful disease, and died within three months. It is not, however, generally considered contagious, but is transmitted from parent to child. It is common to see a frightfully diseased mother with a bright healthy child in her arms; but the little one inherits the curse, and in a few years is sure to be a leper. Strange that marriages among them are not prohibited. — *S. W. Brown.*

NOAH DID NOT CLOSE THE DOOR.

And as it was in the days of Noc, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. — *Luke 17:26, 27.*

IN the Life of the late Hugh Miller we find the following passage from Stewart, of Cromarty, whom Miller considered one of the very best and ablest of Scotland's ministers, of the generation which has just passed away:—

“Noah did not close the door. There are works that God keeps for himself. The burden is too heavy for the back of man. To shut the door on a world about to perish would have been too great a responsibility for a son of Adam; the stress of it would have borne too heavily on a human heart. Another moment, and another, and another, might have been granted by the patriarch, and the door might never have been shut. And would he have done the work conclusively, even if he had in the first instance closed the door? Who knows but that, when the waters rose, and he heard the wailing around, and friends whom he loved held towards him their little ones, and shrieked to be taken in, he might have relented, and opened, and a rush might have been made, and the ship that carried the life of the world might have been swamped? He dared not open a door which God had shut; perhaps he could not open it. We never hear that he opened the door even when the earth was drying. God told him when to go out. And so it is in the ark of salvation. It is not the church, it is not the minister, that shuts or opens the door. These do God’s bidding; they preach righteousness, they offer salvation, they gather in; it is God that shuts and opens the door. And what a sound was that when, in the listening, ominous hush of earth’s last evening, God shut the door! There have been sounds as well as sights to make the boldest heart quail, and the flintiest heart melt; the cry has gone up from cities given over to fire and sword, the shuddering throe of earthquakes which hurries myriads to death; but, except the cry on Calvary, which corresponded to it, no more solemn and melancholy sound has been heard by human ears than that which passed into the evening stillness when the broad green earth was left to be the grave of mankind and God shut the door of the ark. Once again will God shut the door. Man will not do it. Angels will not do it. But O, what a sigh and shudder will pass through the listening universe when God will shut the door of the heavenly ark upon the lost!”

PERSISTENT PRAYING ILLUSTRATED.

And he spake a parable unto them to this end, that men ought always to pray, and not to faint. — *Luke 18 : 1.*

DR. GUTHRIE, in his Discourses on the Parables, gives an illustration from Eastern life, which throws a flood of light on the success of the woman pleading with the unjust judge. He says of her importunity, —

“This art is carried to the highest perfection in the East. A traveler in Persia tells how he was besieged by one who solicited a gift more costly than he was prepared to give. The hoary, and, as the people esteemed him, holy mendicant, sat himself down before his gate, throwing up a rude tent to shelter himself from the noonday sun. There he remained like a sentinel, nor left his post but to follow the traveler out of doors, and return with him. Taking snatches of sleep during the day, when the other rested in the house, he kept up a hideous howling and clamorous demands all the hours of the night — an annoyance which, persisted in for successive days and nights, and even weeks, seldom fails, as you can suppose, to gain its object. Such were the means by which the widow gained hers.”

PRAYER ANSWERED, THOUGH LONG DELAYED.

And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? — *Luke 18 : 7.*

MR. BRIGGS was born March 28, 1772, in Rochester, Mass. His parents were exemplary members of the Congregational church in that place. His early education was strictly religious. At the age of sixteen he went to sea, and for fourteen years was engaged in the whaling and merchant service. During the French revolution he spent some time in France, imbibed infidel sentiments, and became an admirer of Paine's writings. At the age of thirty, having previously married an amiable and pious lady, he removed to New York State. During a severe sickness, some fourteen years since, he was much shaken in his infidel sentiments, but did not renounce

them. About nine years since he came to reside in S. For the last four years, the writer has known the exercises of his mind. Never has he spoken to me disrespectfully of religion. About four months since, he sent for me with a view to religious conversation, and from that time till the day of his death he seemed as one putting on the nature of the lamb. He died in peace; and we will hope that the old sailor has found rest at last.

But how comes this to pass? In answer to prayer. Of this man's long life not a day has passed without special prayer in his behalf. For about fifty years he has enjoyed the fervent and believing prayers of a praying wife. Often has she said to me, "Mr. —, I have confidence to believe that my husband will yet be brought in. I can't give it up."

Christian wives, though your husbands be unbelievers, amid the perils of the ocean, have faith in God, and keep on praying.

BEAUTIFUL PRAYERS.

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. — *Luke 18 : 13.*

THE prayers are beautiful that reach the ear of God. The fervent prayer of the righteous man availeth much, and is beautiful. The prayer of the widow and fatherless, who have no helper save he who heareth the orphan's cry, is beautiful. The prayer of the infant, who takes God's promise in his "most implicit grasp," as he does his mother's hand, is beautiful. The prayer of the lowly saint, unlettered and ungrammatical, is beautiful. The prayer of the poor man, when "God heard him and delivered him out of his troubles," was beautiful. The prayer of the publican, who smote upon his breast, and said, "God be merciful to me a sinner," was beautiful. The prayer of Stephen, when amid the storm of stones he cried, just before he "fell asleep," "Lay not this sin to their charge," was beautiful.

There is a grammar and rhetoric of heaven, but it is foreign to the culture of this world. The courtiers there wear "wed-

ding garments," and they speak the celestial language; but sometimes they seem ragged and ignorant to the eyes that are blinded with the clay and dust of our earthly roadsides.

We cannot always discern the fashions of heaven. There is a flippery that sometimes claims to be the garb divine, but it is mere tinsel. There is an "excellency of speech" which is jargon and mockery in the ear of God. There is "sounding brass and tinkling cymbal" — mere clatter, and not celestial music at all. There are "beautiful prayers" that are unlovely and abominable before the Searcher of hearts.



DANGER OF RICHES.

And when he heard this, he was very sorrowful: for he was very rich. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! — *Luke 18: 23, 24.*

THERE was in the king's (of Denmark) court one that played on the harp so exceedingly well, that it was said he could put men into what passion he listed, though it were into fury and madness. One desirous to make the trial would needs hear him, but so that divers gentlemen standing aloof off out of the hearing, should be ready to come in and stay the music, if they saw him in any distemper. Things thus ordered, the musician began to play, and first he struck so deep and sweet a note, that he put the man into the dumps, so that he stood like one forlorn, his hat in his eyes, his arms across, sighing and lamenting. Then the musician began a new note, and played nothing but mirth, and devices, that the man began to lose his dumps, and fell a dancing. But in the third place the harper so varied his notes, and by degrees so wrought upon the man according as he saw him incline, that from dancing he brought him to shouting, until he grew frantic, and slew four of his friends that came to stay him. And thus it is with riches, if not used wisely, they will play such feats as the harper did; first in the beginning, when a man is gathering of them together, they fill him with care and restlessness, that nothing is more miserable than a man carking after the world. Then, in the second place, when he hath

tasted the sweetness of them, and is gotten through his travel, when he comes to be master, then he falls a dancing, shows the vanity of his mind, speaks high, looks big, and his apparel is excessive, and usually in this fit his wife fetches a frisk or two with him. But when his merry fit is over, the third passion is frenzy, killing and slaying all that come in his way; he becomes a rapacious, griping usurper, grinds the face of the poor, breaks the backs, and cuts the throat of many a man, and is so strong and boisterous, that no man can tell how to get within him, and come off with safety. — *John White's Sermon at St. Paul's, 1616.*

LIBERAL CHRISTIANS AND BROAD CHURCHISM.

But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. — *Luke 19 : 14.*

IT is a common thing for persons of a certain class to speak in high terms of liberal Christianity, just as though there was a Christianity that was not liberal. The gospel of the Lord Jesus is a liberal plan of salvation, for the sinner can be saved by no other. It abounds in mercy. It is long in forbearing, and ready in forgiving.

But, by this representation of Christianity, we do not mean that mongrel compound of skepticism, Unitarianism, and Universalism, with a tincture of Rationalism, which seeks admittance to Christian society under the cognomen of "Liberal Christianity." Such principles are indeed liberal to sin, but prove destructive to the sinner, by holding out the false hope of heaven without a preparation for it. "The Broad Church" may be an attractive title to the man who does not wish to part with his sins; but scan it closely, and its "broadness" may be its chief objection. It is too broad for its depth, for it does not go down into the heart-work of a sinner. It is too broad for its length, for it stops short of meeting the needs of the soul. It is too broad for its height, for it does not reach up to the higher graces of the Spirit; and it is too broad for "the narrow way and strait gate," which lead to life. Our Lord's liberal Christianity goes through the strait gate of pardon, regeneration, and sanctification of the Spirit.

HE PLEADS GUILTY.

And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. — *Luke 19: 22.*

A CLERGYMAN was once preaching in a town much infested with the heresy of the Universalists, who profess to believe that all men, whatever may be their character, shall ultimately be saved. A preacher of this doctrine, who was present with a view to "withstand the truth," became greatly enraged in the progress of the discourse. It was no sooner closed than he began to challenge the preacher to a defense of his doctrines. As it was rather late, the clergyman who was preaching declined a formal debate, but proposed that each should ask the other three questions, to which a direct answer should be returned. This was agreed to. The Universalist began. He put his questions, which were promptly answered. It then came the clergyman's turn. His first question was, —

"Do you pray in your family?"

Thunderstruck, and dismayed, the preacher of smooth things knew not what to say. At length he asked, "Why, what has that to do with my doctrines?"

"Much," was the reply. "By their fruits ye shall know them."

At length he frankly confessed that he did not. Then for the second question, —

"When you get somewhat displeased, do you not sometimes make use of profane language?"

This was carrying the war into the inner temple of his infidel ambitions. There was no door of escape. Answer he must. It was of no use to deny it; he confessed that he was profane.

"I will go no further," said the pious clergyman, "I am satisfied;" and, turning to the congregation, added, "I presume you are also. You dare not trust your immortal welfare to a prayerless and profane guide." — *Anecdotes for the Family.*

THE ETERNAL ROCK.

Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. — *Luke 20: 18.*

WHAT a commentary upon the word, "Whosoever falls on this stone shall be broken," is the whole history of the heresies of the church and the assaults of unbelief! Man after man, rich in gifts, endowed often with far larger and nobler faculties than the people who oppose him with indomitable perseverance, a martyr to his error, sets himself up against the truth that is sphered in Jesus Christ; and the great Divine message simply goes on its way, and all the babblement and noise is like so many bats flying against a light, or the wild sea-birds that come sweeping up in the tempest and the night, against the hospitable Pharos that is upon the rock, and smite themselves dead against it. Skeptics well known in their generation, who made people's hearts tremble for the ark of God, what has become of them? Their books lie dusty and undisturbed on the top shelf of libraries; whilst there the Bible stands, with all the scribblings wiped off the page, as though they had never been. Opponents fire their small shot against the great Rock of Ages, and the little pellets fall flattened, and only scale off a bit of the moss that has gathered there! My brother, let the history of the past, with other deeper thoughts, teach you and me a very calm and triumphant confidence about all that people say nowadays; for all the modern opposition to the gospel will go as the past has done, and the newest systems which cut and carve at Christianity will go to the tomb where all the rest have gone, and dead old infidelities will rise up from their thrones, and say to the bran new ones of this generation, when their day is worked out, "Ah, are ye also become like one of us?" "Whosoever shall fall on this stone shall be broken;" personally, he will be harmed; and his opinions, and his books, and his talk, and all his argumentation, will come to nothing, like the waves that break into impotent foam against the rocky cliffs. — *Alex. McLaren.*

RECOGNITION OF FRIENDS IN HEAVEN.

But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage : neither can they die any more : for they are equal unto the angels ; and are the children of God, being the children of the resurrection. — *Luke 20 : 35, 36.*

“**S**HALL we know each other there?” is a question often asked, as if by some irrepressible impulse of the soul. From all the light we have on the subject of recognition in heaven, it is certain beyond a doubt that we shall know our friends there, for “we shall be as the angels of God.” But shall our knowledge of that happy throng be limited to our friends only ? They will be few as compared with that great “company which no man can number.” Recognition implies previous knowledge, for *cognition* means to know ; *recognition* means to know again. Will not intuition almost infinitely surpass recognition, as a soul attribute in the heavenly world ? Shall we not know *all the saints*, as well as recognize such a number of them as we chanced to know here on the earth ? When Peter and John, on the mount of transfiguration, knew Moses and Elias, that was not recognition, but intuition ; for those apostles had never known those Old Testament apostles. So we think it will be in heaven. Our knowing the glorified ones, saved, as we then shall be from all the infirmities of the flesh, and exalted through Christ, the second Adam, to a condition higher than that of the first Adam in Eden, we shall know, by intuition, our fellow-saints with whom we are to spend a happy eternity. But, along with this subject of recognition and intuition, many persons have thoughtlessly attached in their minds the idea of natural affection, supposing that this element, which belongs to our earthly relations, will continue in heaven. Such persons do not heed what our Lord said about those “which shall be accounted worthy to obtain that world and the resurrection from the dead,” that they “neither marry nor are given in marriage, neither can they die any more, for they are equal unto the angels.” Natural affection belongs to natural life, and will end with it. It is necessary to the relations we sustain to each other here ; but with these relations ended, natural affection will have served its

purpose, and expire. Love in heaven there will be, incomparably higher and purer than parental or filial love here, but it will not be affection growing out of the relations we sustain to each other in this life; but then, as we shall be "children of God, being the children of the resurrection," our love will be to God, and the whole family of the saved, world without end. An argument is sometimes framed against the Bible doctrine of everlasting punishment, on the basis of natural affection. Appeals are made to family feelings, and the claim set up that a parent saved in heaven would be rendered miserable by the knowledge that a sinful son or daughter was lost in hell. Such an argument is utterly worthless, because it sets out with a false premise,—that "flesh and blood," with the instincts and affections belonging thereto, will be transferred to heaven, which is positively contradicted by our Lord. No soul saved in heaven will mourn over any administrative act of God, but will rather say, "Great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou King of Saints."

FOOLISH QUESTIONS WISELY ANSWERED.

And after that they durst not ask him any question at all. — *Luke 20 : 40.*

A CERTAIN man went to a dervis, and proposed three questions.

First. "Why do they say that God is omnipresent? I do not see him in any place; show me where he is.

Second. "Why is man punished for his crimes, since whatever he does proceeds from God? Man has no free will, for he can not do anything contrary to the will of God; and if he had power, he would do everything for his own good.

Third. "How can God punish Satan in hell fire, since he is formed of that element? and what impression can fire make on itself?"

The dervis took up a large clod of earth, and struck him on the head with it. The man went to the cadî, and said, "I proposed three questions to a dervis, who flung such a clod of earth at me as has made my head ache." The cadî, having

sent for the dervis, asked, "Why did you throw a clod of earth at his head, instead of answering his questions?" The dervis replied, "The clod of earth was an answer to his speech. He says he has a pain in his head; let him show me the pain, and I will make God visible to him. And why does he exhibit a complaint to you against me? Whatever I did was the act of God. I did not strike him without the will of God, and what power do I possess? And, as he is compounded of earth, how can he suffer pain from that element?" The man was confounded, and the *cadi* highly pleased with the dervis's answer. — *J. H. Vincent.*

HE MISTOOK THE LIGHT.

And he said, Take heed that ye be not deceived. — *Luke 21 : 8.*

AND what was the consequence? Why, one of the largest steamships in the world, with a rich cargo, and a company of three hundred souls on board, was wrecked, in a dark and stormy night, on the most dangerous part of the coast of Ireland. The noble ship, which cost upward of a million of dollars, left her port that very afternoon, in fine trim, and with every prospect of a safe and speedy voyage; and at nine o'clock she was thumping upon the rocks, the seas breaking over her with terrific violence, and threatening to send people, ship, and cargo to instant destruction.

But how could they mistake the light? Were the captain and his officers on the lookout? Yes. Was the chart closely examined? Yes. And were the common precautions taken to keep the ship on her proper course? Yes; all this was done.

How, then, could she have met such a sad disaster? Why, because a light appeared which was not noted on the chart; and the captain was deceived by it. He mistook it for another light that was on the chart; and so, when he supposed he was running out to sea, he was really running in upon the breakers. How great a mistake! and how terrible the consequences!

Every reader of these lines is sailing on a more hazardous voyage than "The Great Britain" attempted, and has the

command of a nobler vessel and a richer freight than hers; yes, richer than all the treasures of the world. Thousands of plans are laid to mislead and divert him from his course. False lights are purposely held out to betray him; and tides and currents, of almost resistless power, set against him from every point of the compass. Will he steer clear of them all?

It will depend on two things: 1. Whether he has the true chart — the Holy Scriptures. 2. Whether he commits himself, and the whole direction of the voyage, to Him whose footsteps are on the sea, and who rides upon the wings of the wind.



DO NOT FRET.

In your patience possess ye your souls. — *Luke 21:19.*

CALMNESS and equanimity ought to be part of every one's religion, even as it is a part of the Quaker's. "I dare no more fret," said John Wesley, "than to curse and swear." One who knew him so well said that he never saw him low-spirited or fretful in his life. He could not endure the society of people who were of this habit. He says of them, "To have persons at my ears murmuring and fretting at everything, is like tearing the flesh from my bones. By the grace of God I am discontented at nothing. I see God sitting on the throne, and ruling all things."

If every one was of John Wesley's spirit, it would revolutionize the world. Christians lose all their wayside comforts, and dishonor the Master by their fretfulness over little troubles. Some who can bear the great sorrows of life with a martyr's faith and patience are utterly overthrown by the breaking of a vase. We have seen men in fever of impatience, even anger over the loss of a shirt-button, the mislaying of a cane, or fifteen minutes' delay of dinner, who have stood by the graves of dear ones gone and made no sign.

Men and women have come to think, somehow, that Christian calmness finds its test hour only when some great affliction crushes down. There never was a more sad mistake. Christian calmness has meet opportunity for exercise daily

and hourly. It is the little trials that test it most. In every family circle much is happening that demands its perpetual presence and influence. Necessarily a cultivated virtue, in nearly all cases, let us see that it is more thoroughly cultivated. So shall our homes be more beautiful, our happiness more perfect, our Christianity more generous and loving, we had almost said more saving.

THE MOUNTAINS OF SCRIPTURE.

Then let them which are in Judea flee to the mountains. — *Luke 21 : 21.*

MOUNT ARARAT, whereon, says Moses, the ark rested, consists of two peaks separated by a valley. The Great Ararat rises to a height of seventeen thousand two hundred and ten feet from the level of the sea, and the lesser, or Little Ararat, to thirteen thousand. The Great Ararat was ascended, after great toil, by Professor Parrot, in 1829 ; probably then pressed by the foot of man for the first time since Noah.

CARMEL, the scene of the trial between Elijah and the worshippers of Baal, as to whether Jehovah or Baal was God, is the general name of a range of hills extending north-west from the plain of Esdraelon, and ending in a bold promontory on the shore of the Mediterranean, forming the bay of Acre. The extent of the range is six miles, and the greatest height fifteen hundred feet.

MOUNTS EBAL and GERIZIM, in Samaria, rise about eight hundred feet, having a valley about two hundred and fifty paces wide between. On these hills was performed the grand ceremony, on the Israelites gaining possession of the land of promise, for which Moses had left directions. Six tribes were placed upon Mount Gerizim to bless the people, and six upon Mount Ebal to curse. In later times, the Samaritans built a temple on Mount Gerizim, and the Samaritans still regard it as holy ground.

MOUNT HOR, on the summit of which Aaron died, is situated in Arabia Petrea, on the confines of Idumea, and rises to the elevation of three thousand feet.

LEBANON, whose renowned "cedars" are many times alluded to, is the name applied in Scripture to both the Libanus and





Eng. by G. F. Pennington. N.Y.

THE VOLCANO OF PARICUTI, MICHUACAN, MEXICO.

Anti-Libanus mountains, two parallel ranges, running from north-east to south-west, on the northern shores of Palestine. The average height of the range is about ten thousand feet.

MOUNT MORIAH, one of the hills upon which Jerusalem was built of old, and the site of Solomon's Temple, and the present Mosque of Omer, is about two thousand feet above the level of the Mediterranean, and separated from the Mount of Olives by the narrow valley of Jehoshaphat.

THE MOUNT OF OLIVES, sacred as the frequent resort of the Saviour for meditation and prayer, derived its name from the number and beauty of its olive trees. It rises about five hundred feet above its opposite neighbor Moriah, and is the place of burial of the Jews.

MOUNT SINAI, where "the Lord descended in fire," and gave the commandments to Moses, is a wild, desolate region of granite peaks and precipices, deep ravines and watercourses. Its height is seven thousand feet, and the length of the whole range three miles.

MOUNT TABOR is a beautiful mountain, standing alone on the north-east border of the plain of Esdraelon, south from Nazareth. To this hill tradition points as the spot hallowed by the transfiguration of our Lord; and this event is still yearly celebrated there by the Latin and Greek churches.

MOUNT ZION, many times alluded to in Scripture as the "holy hill," "beautiful for situation," &c., was one of the four hills upon which ancient Jerusalem was built.

REPRODUCING THE NEW TESTAMENT.

Heaven and earth shall pass away; but my words shall not pass away. —
Luke 21: 33.

IN the Memoirs of Haldane we are told of a literary party, gathered at a Scotch dinner, and greatly interested in this "question which puzzled the whole company:" Supposing all the New Testaments in the world had been destroyed at the end of the third century, could their contents have been recovered from the writings of the first three centuries? No one hazarded a guess in reply.

Two months later, Dr. Buchanan breakfasted with Lord Hailes, — Sir David Dalrymple, — each having been thinking seriously upon the inquiry proposed at the dinner. The talk soon ran upon it.

"Well," said Lord Hailes, "that question quite accorded with the tune or taste of my antiquarian mind. On returning home, as I knew I had all the writers of those centuries, I began immediately to collect them, that I might set to work on the arduous task as soon as possible." Then pointing to the mass of papers on his desk, he added, "There have I been busy these two months, searching for chapters, half chapters, and sentences of the New Testament, and have marked down what I found and where I found it, so that any person may examine and see for himself. I have actually discovered the whole New Testament, except seven or eleven verses, I forget which, and this satisfies me that I could discover them also. . . . Now, here was a way in which God concealed, or hid, the treasures of his word, that Julian, the apostate emperor, and other enemies of Christ, who wished to extirpate the gospel from the world, never would have thought of; and though they had, they never could have effected its destruction."

Were such a test applied to the writings, the sermons, the theological treatises of our age, would there be the same result?



HIS BLOOD SHED FOR US.

Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. — *Luke 22:20.*

I ONCE heard a very earnest and evangelical minister say that he had been accosted by a man who had heard him preach with this criticism, "I don't like your theology. It is too bloody. It savors of the shambles. It is all blood, *blood, blood.* I like a pleasanter gospel." He replied, "Well, my theology is bloody: it recognizes as its foundation a very sanguinary scene — the death of Christ, with bleeding hands and feet and side. And I am quite content it should be bloody; for God hath said, that 'without shedding of blood is no remission' of sins." — *C. D. Foss.*

BE ALIVE FOR CHRIST.

But I have prayed for thee, that thy faith fail not : and when thou art converted, strengthen thy brethren. — *Luke 22 : 32.*

TOO many churches are mere hospitals. Every church ought to be an arsenal and an armory — a place of equipment for the holy war — and a conquering legion. Too many disciples are mere valetudinarians, forever feeling of their own pulses, looking at their own tongues, studying their own symptoms. Their presence is like the chill of a November fog. They are always just about to die ; yet, somehow, they never do die and make way for others who might be of use to somebody. They are for ever groaning out —

“ ’Tis a thing I long to know, —
Oft it gives me anxious thought, —
Do I love the Lord, or no?
Am I his, or am I not? ”

The well-meaning, severe, gloomy old “father” in “Stepping Heavenward,” might sit for the portrait of thousands.

In respect to physical health, this state of things admits of partial excuse. There are conditions of body, far short of death, which inevitably depress the mind. In such cases no medication is likely to do much good, unless it be coupled with a salutary forgetfulness of self, and with strenuous exertions to benefit others. But for that spiritual invalidism which proclaims and pets and nurses its own ailments, there is no palliation, because there is “balm in Gilead.” The great Physician offers gratis to every patient in this great world-hospital a quick cure. “And when thou art converted” (feel thy pulse, and gloam over thy remaining infirmities, and laboriously care for thyself alone? No, no, no! but) “strengthen thy brethren.” — *Dr. C. D. Foss.*

CHRIST'S AGONY IN THE GARDEN.

And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. — *Luke 22: 41-43.*

GETHSEMANE and Calvary are places of thrilling interest to every saint and convicted sinner. On Calvary the fountains of the great deep of the love of God were broken up to deluge the moral world; there the rock was smitten from which issued the streams in which a guilty world may wash away its crimes, no matter how numerous or how aggravated; but at Gethsemane the larger part of the atonement was wrought.

We have read many comments and heard many sermons on the agony endured by Jesus in the garden, but were never satisfied with the views expressed. The general idea is, that Jesus prayed against the death of the cross when he asked, "If it be possible let this cup pass, nevertheless, not my will, but thine, be done;" that this prayer was not heard or answered, and that he did not expect that his petition would be granted, but that he prayed as an example for us, and to show his perfect resignation and submission to the will of his Father. And it was not till we had thought much, and searched the Scriptures carefully, that we obtained a satisfactory solution of the difficulty under which our mind labored; but now we do not hesitate to say the prayer was answered, and the cup did pass. We arrived at this conclusion by observing that Jesus, on separating from his disciples for the purpose of prayer, said, "My soul is exceeding sorrowful even unto death." He then uttered his prayer and returned to his disciples, and found them sleeping. Again going apart, he twice urged his petition with increasing earnestness. When he returned to his disciples, and calmly spoke of his betrayal into the hands of sinners, to us it is clear the cup had passed, for another evangelist tells us there appeared an angel strengthening him; and St. Paul, in Hebrews, says, "Who in the days of his flesh poured out supplications and prayers, with strong crying and tears, unto Him that was able to save

him from death, and was heard in that which he feared." The cup, then, was the fear that the intense suffering he endured would destroy the life of the body in the garden, and so prevent the accomplishment of the work of redemption by his death on the cross. Well might he say, "I have a baptism to be baptized with, and how am I straitened till it be accomplished." And surely this view ought to increase our love to Jesus. "He trod the wine-press alone, and of the people there were none with him." That the power of his Godhead was inoperative at that time is clear, or he needed not the ministry of that angel. He created the angel, and sustained him in existence, and could, if he pleased, have blotted him out of existence; but as a man, he needed the ministry of the angel. The man, therefore, wrought the atonement, the God being there only to give vitality and efficacy to the great work being performed; and surely this view is most comfortable to poor sinners like us. If Jesus magnified the law of God and made it honorable, as man, we see how we can work out our own salvation with fear and trembling, looking unto Jesus, the author and finisher of our faith; but if he only magnified the law of God, and made it honorable because he was God, what hope would there be for us?

This view is much more honorable to the Saviour than to suppose that he sought to avoid the death of the cross. So far from this, his earnest cries and tears were for strength to accomplish and perfect the great work he had undertaken, namely, to redeem the world.

"'Twas great to speak a world from naught,

"'Twas greater to redeem."



REBUKED FOR FALSE PRETENSES.

And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? — *Luke 22: 47, 48.*

A YOUNG lady of wealth and position decided to give a large party. As she had many acquaintances among

those who do not deem it essential to the completeness of an entertainment that "reel, and jig, and waltz" be introduced, the stylish invitations were prefaced with the announcement, "No dancing." At the same time, the young lady personally assured her friends that the arrangement would be perfectly understood by all the company, and their scruples would not be infringed upon.

Judge of their surprise when, at an early hour in the evening, "a set" was hastily formed in the back parlor, and a young girl who had but lately made a profession of religion was coolly invited to play for them. Words failed to express the surprise and regret at this twofold indignity, especially when the young convert, apparently acceding to the request, accepted the arm of an escort to the piano.

Pausing a moment, however, she begged a friend to accompany her — one whom all recognized as an efficient member of the church. As the two stepped across the floor, a few words passed between them; the older lady taking up a volume of bound music, quietly turned the leaves, while the younger, awaiting her movements, gave the listeners a spirited prelude, which, presently, softly and tenderly died away as the clear voices of the two ladies in "harmonious accord," rendered with thrilling power, —

"I would not live away, I ask not to stay."

A few steps were taken by the waiting dancers; then a silence as of death fell on them, as a young lady, one of the gayest of the gay, exclaimed, in shuddering dismay, —

"That's not the right tune to dance by!"

But the song went on, gathering in richness and power, as here and there, from different corners, deep, manly voices, and woman's tender tones, at length joined in with electrifying power.

At its close, the player arose, and courteously bidding her hostess good evening, retired, followed by all who had been "lured in by false pretenses."



WHY JEWESES ARE BEAUTIFUL.

But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. — *Luke 23 : 28.*

CHATEAUBRIAND gives a fanciful but an agreeable reason for the fact that Jewish women are so much handsomer than the men of their nation. He says Jewesses have escaped the curse which alighted upon their fathers, husbands, and sons. Not a Jewess was to be found among the crowd of priests and rabble who insulted the Son of God, scourged him, crowned him with thorns, and subjected him to the infamy and the agony of the cross. The women of Judea believed in the Saviour, and assisted, and soothed him under affliction. A woman of Bethany poured on his head precious ointment, which she kept in a vase of alabaster. The sinner anointed his feet with perfumed oil, and wiped them with her hair. Christ on his part extended mercy to the Jewesses. He raised from the dead the son of the widow of Nain, and Martha's brother Lazarus. He cured Simon's mother-in-law, and the woman who touched the hem of his garment. To the Samaritan woman he was a spring of living water. The daughters of Jerusalem wept over him; the holy women accompanied him to Calvary, brought him balm and spices, and weeping, sought him in the sepulcher. "Woman, why weep-est thou?" His first appearance after the resurrection was to Mary Magdalene. He said to her, "Mary." At the sound of his voice, Mary Magdalene's eyes were opened, and she answered, "Master." The reflection of some beautiful ray must have rested on the brow of the Jewesses.



"O, HE IS A GREAT FORGIVER!"

And Jesus said unto him, Verily, I say unto thee, To-day shalt thou be with me in paradise. — *Luke 23 : 43.*

MR. FLEMING, in his "Fulfilling of the Scriptures," relates the case of a most hardened sinner, who was put to death in the town of Ayr. It pleased the Lord to bring him to re-

pentance when in prison, and so full was his assurance of pardoning mercy, that when he came to the place of execution, he could not help crying out to the people, under the sense of pardon, "O, he is a great forgiver! *He is a great forgiver!*" And he added, "'Now hath perfect love cast out fear.' (1 John 4:18.) I know God hath nothing to say against me (Rom. 8:1), for Jesus Christ hath paid all; and those are free whom the Son makes free." (John 8:36.)

FEMALE INFLUENCE.

And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. — *Luke 23:55.*

UNDER God, I owe my early education, nay, all that I have been or am, to the counsel and tutelage of a pious mother. It was,—peace to her sainted spirit,—it was her monitory voice that first taught my young heart to feel that there was danger in the intoxicating cup, and that safety lay in abstinence.

And, as no one is more indebted than myself to the kind of influence in question, so no one more fully realizes how decisively it bears upon the destinies of others.

Full well I know that by woman came the apostasy of Adam, and by woman the recovery through Jesus. It was woman that imbued the mind, and formed the character of Moses, Israel's deliverer. It was a woman that led the choir, and gave back the response of that triumphal procession, which went forth to celebrate, with timbrels, on the banks of the Red Sea, the overthrow of Pharaoh. It was a woman that put Sisera to flight, and composed the song of Deborah, and Barak, the son of Abinoam, and judged in righteousness, for years, the tribes of Israel. It was a woman that defeated the wicked counsels of Haman, delivered righteous Mordecai, and saved a whole people from their utter desolation.

And now, not to speak of Semiramis of Babylon, of Catharine of Russia, or of those queens of England whose joyous reigns constitute the brightest periods of British history, or her, the young and lovely, the patron of learning and morals, who now adorns the throne of the sea-girt isles; not now to

speak of these, there are others of more sacred character, of whom it were admissible even now to speak.

The scepter of empire is not the scepter that best befits the hand of woman; nor is the field of carnage her field of glory. Home, sweet home, is her theater of action, her pedestal of beauty, and throne of power. Or, if seen abroad, she is seen to the best advantage when on her errands of love, and wearing her robe of mercy.

It was not woman that slept during the agony of Gethsemane; it was not woman that denied her Lord at the palace of Caiaphas; it was not woman that deserted his cross on the hill of Calvary. But it was woman who dared to testify her respect for his corpse; that procured spices for embalming it, and that was found last at night and first in the morning at his sepulcher. Time has neither impaired her kindness, shaken her constancy, nor changed her character.

Now, as formerly, she is most ready to enter, and most reluctant to leave, the abode of misery. Now, as formerly, it is her office, and well it has been sustained, to stay the fainting head, wipe from the dim eye the tear of anguish, and from the cold forehead the dew of death. — *Dr. Nott.*



QUEEN VICTORIA AND THE SABBATH.

And they returned, and prepared spices and ointments; and rested the Sabbath day, according to the commandment. — *Luke 23 : 56.*

THE following interesting incident, which occurred at the beginning of Queen Victoria's reign, was a striking evidence of her majesty's reverence for the duties of the Sabbath: —

“One of her majesty's ministers arrived at Windsor late on Saturday night, and informed his youthful sovereign that he had brought some papers of importance for her inspection; ‘but as they must be gone into at length,’ he added, ‘I will not trouble your majesty with them to-night, but request your attention to them to-morrow morning.’ ‘To-morrow morning!’ repeated the queen; ‘to-morrow morning is Sunday, my lord.’ ‘But business of state, please your majesty —’ ‘Must

be attended to, I know,' replied the queen; 'and as, of course, you could not come down earlier to-night, I will, if these papers are of such vital importance, attend to them after we come from church to-morrow morning.' To church went the royal party, and also the noble statesman, and, much to his edification, we hope, the sermon was on the duties of the Sabbath. 'How did your lordship like the sermon?' asked the young queen. 'Very much, your majesty,' replied he, with the best grace he could assume. 'I will not conceal from you,' said the queen, 'that last night I sent the clergyman the text from which he preached. I hope we shall all be the better for it.' The day passed without a single word on the subject of the papers. At night, when the queen was about to withdraw, she said, 'To-morrow morning, my lord, at any hour you please — as early as seven, if you like — we will go into these papers.' His lordship could not think of intruding at so early an hour on her majesty: 'nine would be quite time enough,' he said. 'As they are of importance, my lord,' observed the queen, 'I would have attended to them earlier, but at nine be it.'"

WALKING AND TALKING WITH CHRIST.

And it came to pass, that, while they communed together, and reasoned, Jesus himself drew near, and went with them. — *Luke 24: 15.*

IF we are to walk with God, we must go nowhere that Christ will not go. O, how many venture beyond the territory in which they ought to walk, and they wonder why they have not the enjoyments of religion! They go where Jesus will not go. "Blessed is the man that walketh not in the counsel of the ungodly." Christ is not there. "Nor sitteth in the seat of the scornful." Christ is not there. "Nor standeth in the way of sinners." Christ is not there. If you walk with Christ, keep out of all evil company, of all evil associations, keep from all evil places — from every place where you can not go in the Spirit of Christ, and that, if upon earth, you might not expect to meet him there. If you go out of the territory where he would go, you need not expect to find him. — *Bishop Simpson.*

CHRISTIAN WOMEN.

Yea, and certain women also of our company made us astonished, which were early at the sepulcher. — *Luke 24 : 22.*

“**W**HAT women these Christians have !” exclaimed the heathen rhetorician Libanus, on learning about Anthusa, the mother of John Chrysostom, the famous “golden-mouthed” preacher of the gospel at Constantinople, in the fourth century. Anthusa, at the early age of twenty, lost her husband, and thenceforward devoted herself wholly to the education of her son, refusing all offers of further marriage. Her intelligence and piety molded the boy’s character, and shaped the destiny of the man, who, in his subsequent position of eminence, never forgot what he owed to maternal influence. Hence it would be no overstrained assertion to say that we owe these rich homilies of Chrysostom, of which interpreters of Scripture still make great use, to the mind and heart of Anthusa. Nor was the mother of Chrysostom alone in this Christian fidelity and wisdom. The student of church history will at once call to mind the mother of Theodoret, who used to take him, in early childhood, to receive the blessing and instruction of holy monks ; and who thus secured impressions which were never effaced, and which had their part in making him, in certain respects, one of the best students and expositors of Scripture of his time. The pious Nonna will also come to mind, who, by prayer and holy example, won her husband from heresy. Their first-born son she carried to the church soon after his birth, with the Gospels placed in his hands, and there solemnly dedicated him to God. That son of consecration was not allowed to forget the fact. His mother constantly reminded him of it, and so fortified her boy by her prayers and instructions, that when he went as a youth to Athens, and was exposed to all the temptations of seductive paganism in that metropolis, he was true to Christ. He is known in history as the distinguished church teacher, Gregory of Nazianzum ; and he was wont to speak of his mother as like Hannah in the Old Testament, who offered her Samuel to the Lord. And surely no one will fail to think of Monica, the

mother of Augustine, whose faith and petitions had such illustrious answer and reward in the final character and work of that greatest of the Christian fathers — eminent alike for his personal piety, and for his lasting influence, through his writings, on the church of subsequent ages.

RELIGIOUS CONVERSATION.

And they said one to another, Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?—
Luke 24: 32.

CONVERSATION about religious things is not necessarily religious; much of it is very irreligious. All such conversation about ministers, churches, and good men that is dictated by suspicion, or envy, or jealousy, or rivalry, is selfish, and therefore irreligious. Religious conversation is that which is dictated by Christian charity. It is always reverent toward God, and loving toward all men.

Our duty to engage in such conversation is seen from the command, “And these words which I command thee this day shall be in thy heart; and thou shalt teach them diligently to thy children,” &c.; and also from the command of the Saviour, “Go ye into all the world, and preach the gospel to every creature.”

As to the methods of personal religious conversation we have not only a divine command, but a divine model, and may refer to the conversation of Nathan with David, of Philip with Nathanael, of Philip with the eunuch, of the Saviour with Nicodemus, also with the young ruler, also with the woman of Samaria, and also with the disciples journeying to Emmaus. All these were written for our examples, and are perfect models for our imitation.

BEGIN YOUR RELIGION ARIGHT.

And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. — *Luke 24: 47.*

IT was the command of our Lord that his apostles should preach his truth throughout all the world, beginning at

Jerusalem. That city was not only to be the geographical starting-point, but there was a moral signification also in the requirement. Preaching Christ from Jerusalem, as the point of departure, could not fail to make prominent in their ministrations the doctrines of the atonement as the sacrifice for the sins of the world, and his resurrection from the dead "for our justification." We must begin our religion aright. It must have the true starting-point. As religion develops a new life, we can enter it only by "a new birth." Our national currency possesses value because it issues from the hand of the government, and not from superiority in the material or workmanship over counterfeit notes. Its origin gives it value. So it is in religion. Is it of God, or of man? If it is of God, it is born of grace; if of man, it prates of works. That man's religious principles that do not start out with saving faith in Christ, principles which know nothing of a spiritual birth or the forgiveness of sins, may produce in his life a close resemblance in some things to the life of a Christian; yet, after all, he is but an imitation, and not a genuine.

He did not begin aright. He seeks to pass among men as the true currency of heaven, without that essential impress of regeneration by the Holy Ghost which only can make our religion pass current in the government of God. Those various errors and issues which discard the vicarious atonement of Christ, and deny the necessity of "the new birth" and the forgiveness of sins by faith in Christ, yet preach up good works and high ideal morality, while depending upon no divine power to produce the results, are but counterfeit manufactories, sending out a false currency, destitute of the seal of God. Such counterfeits may pass here for a time, but cannot deceive the Judge in the last day. — *IV. J.*

THE INDISPENSABLE POWER.

And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. — *Luke 24: 49.*

THE one essential element in a church of Christ is the abiding of the "power from on high." It was this Pentecostal

energy, revived on earth a hundred and forty years ago, that awakened a new spiritual life in believers, and rendered the preaching of the evangelists of that age so effectual in turning men from sin to the Lord Jesus Christ. It was the living fire from the altar of heaven, burning in the hearts of Whitefield, Wesley, Harris, and others, and making hot the words that leaped from their tongues. It was a consuming zeal in the bosoms of Asbury, Garrettson, Abbott, Whatcoat, M'Kendree. Like fire in dry stubble, it spread wherever our early itinerants went, with the burden of the Lord upon their souls, and the word of the Lord upon their lips. Old men and children, young men and maidens, all caught the hallowed flame. It was in the preaching of the pulpit, whether that pulpit was in the regularly consecrated house of worship, a stump in the forest, or the floor of a log-cabin. It was carried to the family altar, where heavenly baptisms often descended; to the class-meeting and love-feast, where it showed itself in shouts and tears; and to the gatherings for prayer and praise, where godly men and saintly women poured out their souls in supplications to God, and exhortations to sinners. They sung of salvation, they talked and prayed about it by day, and it was often in their dreams by night. — *Rev. D. Curry, D. D.*



CHRIST'S ASCENSION.

And he led them out as far as to Bethany: and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. — *Luke 24: 50, 51.*

IT was a balmy morning in the East; a morning in which the fragrance of Judea's bright-eyed flowers rose up to greet the rosy-fingered day. Out of the green city of Palestine went forth a little band of unlettered peasants. If their intellects were untrained, their hearts and souls were generously large.

Humility adorned them. Though nature smiled in all her affluence of beauty, yet that company were sad, and grief blinded their eyes to the witchery about them. One distinguished above the rest, at a glance led them up the slope,

whose brow is embossed with olives. And who was that leader? Glory celestial sat on his brow, like the garland of stars gracing the midnight moon. Did earth ever before see such majesty blend with sweet meekness; such a countenance impearled with serenity; such eyes, from whose azure depths shone divinity?

They stood on Olivet's top, and the Master spoke. The tone had such music that the birds ceased, and listened with awe. His pathetic words glided smoothly to those weeping hearts. That eloquence was winged with more than mortal power, and every word blossomed, rose-like, in those followers' breasts. Hope, and fortitude, and reverence opened and closed after them the gates of their hearts, and flung away the keys. And as this consolation began to cheer up those formerly drooping hearts — lo! was it a dream? Those apostles look wild, and can scarcely believe their senses. Still it is true — upward, and still upward ascends the teacher, Jesus. He soars up in a golden, cloudy chariot, and soon

“The wrinkled sea beneath him crawls,”

and he is seen no more by man; but happier spheres appear chiming a choral welcome to their Lord's approach.

His was a conqueror's triumphal entry, not to a paltry Rome, but to the heavenly city of God. Now myriads of angels, cherubim and seraphim, come forth to welcome the Saviour of the world! and Enoch, Moses, Abraham, and David came flying forth, and the throng of saints and the just hovered near with song. Now sound harp, and timbrel, and sackbut of heavenly make, so that their melody, woven with the anthem of the hosts, shook the hills of immortality, and the pedestals of heaven trembled. — *The Herald and Journal*.



AWAKENED BY THE WORD.

In the beginning was the Word, and the Word was with God, and the Word was God. — *John 1:1*.

FRANCIS JUNIUS, the Younger, was a scholar, but had imbibed a deadly prejudice against the truth of the Bible.

His father perceived the fact in grief, and placed a New Testament among his books of study. The infidel son finding it there, took it up one day, and thought he would just open it, to view some passages that might meet his eye. His eye fastened on the text, "In the beginning was the Word," &c. He was so struck with the text, that he read on through the chapter. He found himself solemnly arrested with the divinity of the argument, and the majesty and authority of the composition, as infinitely surpassing everything human. He says, My body shuddered, my mind was all in amazement, and I was so agitated the whole day that I scarce knew who I was." He adds with gratitude, "Thou hast remembered me, O Lord my God, according to thy boundless mercy, and didst bring back the lost sheep of thy flock." From that time the relish of his soul was turned from the objects of his past delights to the word of God, and the great and glorious things of his kingdom. O, unbelievers of the word of God, ye must experience the same change by the Spirit of grace, or you must sink in eternal death.

GOSPEL LIGHT THE ONLY TRUE LIGHT.

That was the true Light, which lighteth every man that cometh into the world. — *John 1 : 9.*

GOSPEL light is durable, lasting; it will never go out and leave you in the dark; and, what is most surprising is, you can look at it without dazzling your eyes or distracting your brain. It is a light that shines at a great distance; it penetrates the dark caverns of the grave, the wretched abode of the damned. The horrid glare of hell shrinks before it, devils and wicked spirits seek to hide themselves from its scorching light in vain, heaven with all its glories is seen in the distance. The high hills of salvation over the dark valley of death are distinctly seen by its light. Yet as the Christian travels through that valley he "fears no evil;" gleams of heavenly light shine upon his pathway, which make the road pleasant. As he climbs up the celestial hills, it becomes more and more brilliant, until it becomes one immense, infinite body of light, in which the inhabitants of heaven live, move,

and have their being. This glorious light will never be extinguished; the sun may grow dark, the moon refuse to shine, the stars fall, the earth disappear, all the light and glory of man cease to be—then, then will this glorious light shine with its brightest beams, bursting forth from the throne of God, and darting its rays across the sunny plains of heaven, to the last and darkest part of creation, till the whole universe rises in one immeasurable body of light, and shouts forth the everlasting praises of God and the Lamb. This gospel as it was, as it is, and as it ever will be, is the only sure and proper light of the world. Woe to that man who forsakes this true light for a false one; he may have what he terms light, for a season, but when he wants it most, it will be gone. I have by this light drawn some dark pictures of men and things. There are bright ones too; God reigns, Christ lives, the Holy Spirit strives, the gospel shines—it will ever shine; the dark clouds that hang about it will be dispersed. Mist and fog must flee before it; men's "little farthing lights" be entirely extinguished by it. The church, the world, the universe, will yet be lighted up with this heaven-born light. One trouble is, too many of us are following false lights, meteors, Jack-o'-lantern lights, that lead us out of the true path and leave us in the dark, or sparks of our own kindling. This is a fanciful age—geology, phrenology, and a lot more of *ologies* are leading many a poor soul into dismal swamps, from which if they ever get clear they will do well. Recollect, the Bible as it is, *first*—science, *last*. If you can not have both lights, have the first—gospel light and grace—before everything.—*E.*

THE POWER OF TRUTH.

For the law was given by Moses, but grace and truth came by Jesus Christ. — *John 1: 17.*

THE celebrated Gilbert West and Lord Lyttleton, both men of acknowledged talent, had received the principles of infidelity from a superficial view of the Scriptures. They agreed together to expose what they termed the imposture of the Bible, and Mr. West chose the resurrection of Christ, and Lord

Lyttleton the conversion of St. Paul, as the subjects of their criticism. Both sat down to their respective tasks full of prejudice, and a contempt for Christianity. But what was the result? They were both converted by their endeavors to overthrow the truth of Scripture. They came together, not as they expected, to exult over an imposture exposed to ridicule, but to lament their former unbelief, and to congratulate each other that they had discovered the truth of revelation. They published their inquiries, which form two of the most valuable treatises now existing, in favor of the truth of God's word, one entitled "Observations on the Conversion of St. Paul," and the other "Observations on the Resurrection of Christ."

CHRIST OUR SACRIFICE.

And looking upon Jesus as he walked, he saith, Behold the Lamb of God! — *John 1: 36.*

SIN requires a sacrifice, and the sacrifice must be in proportion to the offense, and the dignity of the offended; such a sacrifice could not be found, but God condescended to provide one, which was no less a person than his only-begotten Son. This Lamb was provided to expiate and remove sin; to honor the divine government, and reconcile us to God. Let us daily direct our attention to the Lamb of God, who verily was foreordained before the foundation of the world, but was manifested in these last times for us. He is set forth to be a propitiation through faith in his blood, and to be the daily object of our faith, desire, and affection. Provided by God, he presented to God an infinite atonement; and we have redemption through his blood, even the forgiveness of our sins. The Lamb is to be presented daily to God by us, in our prayers and praises; and all our expectations are to be founded upon what he is, what he has done, and what he is doing now before the throne of God. Take off your attention from all other subjects, and "BEHOLD THE LAMB OF GOD."

VALUE OF PERSONAL EXPERIENCE.

And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. — *John* 1 : 46.

MANY honest-minded persons have prejudices against religion, and at times entertain serious doubts of its divine origin. These prejudices and doubts proceed from a want of close and rigid examination of the Bible, its sacred teachings, and the evidences of its truthfulness. Nathanael, when he heard from Philip, that Jesus of *Nazareth* was the Messiah, was so prejudiced against that place, that for a time he could not receive the truth. He did not believe that anything good, much less that a prophet, and still less that the Messiah, could come out of a place so unimportant and wicked as Nazareth. Philip presents no labored argument to remove this prejudice, but says kindly and affectionately to him, "Come and see." As much as to say, "Do not take my word, but examine and judge for yourself. See if this is not so." "If any man will do his will, he shall know of the doctrine whether it be of God or not." It is impossible to explain colors to a blind man, sounds to a deaf man, or sweetness to one without taste. All these to be known must be tested by personal experience. So to know the religion of Christ, its truth, its power to save, its refining and joyful influence, it is necessary to test it for ourselves. The infidelity and prejudices of the times will yield, when all are willing to give Christianity a thorough investigation, and as they may be convinced of its divine origin, test for themselves its saving power. Try it.



WINE THAT JESUS MADE.

Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, draw out now, and bear unto the governor of the feast. And they bare it. — *John* 2 : 7, 8.

IN the miracle at Cana of Galilee, did Jesus make intoxicating wine? Dr. S. M. Isaacs, an eminent Jewish rabbi of New York, says, "In the Holy Land, they do not commonly use

fermented wines. The best wines are preserved sweet and unfermented. In reference to their customs at their religious festivals, he repeatedly and emphatically said, 'The Jews do not, in their feasts for sacred purposes, including the marriage feast, ever use any kind of fermented drinks.' In their oblations and libations, both private and public, they employ the fruit of the vine — that is, fresh grapes — unfermented grape-juice and raisins, as the symbol of benediction. Fermentation is to them always a symbol of corruption, as in nature and science it is itself decay, rottenness."

If anything further is needed, take the Bible, and compare the texts which refer to wine, as both a blessing and a curse, an emblem of both salvation and damnation, the symbol of divine wrath and mercy, as both recommended and forbidden, as making the heart glad and yet stinging like an adder; and then to assert that it is all one and the same thing, is so absurd as to refute itself. For further information, facts, authorities, &c., we refer to Dr. Lees' "Bible Commentary," Dr. Patton's "Laws of Fermentation," Rev. Mr. Thayer's "Communion Wine," Rev. Dr. Ritchie's "Scripture Testimony against Intoxicating Wines," Dr. Duffield's "Bible Rule of Temperance," all of which are able advocates of the theory that there are two kinds of wine referred to in the Bible and in use among the ancients, the one fermented and the other unfermented, the one intoxicating and the other unintoxicating, the one recommended and the other forbidden.



PERIL IN AMASSING RICHES.

And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting. — *John 2: 14.*

IF you have been accustomed to feel that there is no great peril connected with the amassing of riches, then the deceit has begun to work in you. There is peril in it. He who has begun to accumulate money ought, morning and evening, to humble himself before God, and say, "Search me, O God! try me, and see if there be any evil way in me." You need to

lean upon the promise of God, "Lo, I will be with you to the end." If you walk in a consecrated way; if you have consecrated your heart to God; if you have lifted your right hand, and consecrated your wealth to God; if you feel in your very soul, "I am the steward of God; this is not mine; it is lent to me to be improved upon for the good of my fellow-men and for the glory of my Lord;" if God has given you this spirit, then all hail! You are doing a noble work, and are walking in a noble way, and not far before you is the crown and the city of refuge. But if you have no consecration, no moral purpose, no daily prayer, no fear, no outlooking, no watching; if you are going along that way in which so many hundreds of thousands have perished, without conscience and without guard, woe be to you! — *Beecher*.

CHRIST THE MODEL TEACHER.

The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. — *John 3 : 2*.

AS to his mode of teaching, it was not systematic; and in this his example was imitated by the apostles. The language and form in which it was delivered were unphilosophical; that is, instead of employing terms of science, he formed his expressions from passing occurrences, and whatever objects happened to be present to his hearers at the time of his addressing them. Or else he spoke in parables, or made use of that ancient symbolic language so often adopted by the Jewish prophets, as when he washed his disciples' feet, and set a child in the midst of them. As to the matter of his teaching, his discourses aim either at correcting what was perverted, and explaining what was obscure in the preceding state of morals and religious knowledge, or else they declare truths not before revealed. With the several leading topics which they embrace the Christian reader is presumed to be familiar; and it is sufficient to observe, briefly, that of the former kind are his exhortations of inward purity, as opposed to mere outward acts of obedience, and compliance

with the spirit rather than with the letter of the precept. To the latter class belong the doctrines of atonement and grace, of the Trinity in unity, certain points of revelation relating to a future state, and whatever else may be considered as peculiar to the Christian revelation. — *Bishop Hinds.*

SECOND BIRTH.

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God. — *John 3:3.*

THE Rev. Dr. Tyng preached from the following text:—

Ps. 87:4, 5. "I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this man was born there. And of Zion it shall be said, This and that man was born in her: and the Highest himself shall establish her."

His subject was birth, and the new birth, which he treated with great earnestness and power.

In the introduction, Dr. T. related the following incident:—

Shortly after the celebrated Summerfield came to this country, the young and beautiful preacher on some public occasion met a distinguished doctor of theology, who said to him, —

"Mr. Summerfield, where were you born, sir?"

"I was born," said he, "in Dublin and in Liverpool."

"Ah, how can that be?" inquired the doctor.

The boy preacher paused a moment, and answered, "Art thou a master in Israel and understandest not these things?"

THE CONVERSION OF NOAH WEBSTER, LL. D.

Marvel not that I said unto thee, Ye must be born again. — *John 3:7.*

HE came of a pious stock, and was a child of prayer, but being of an independent spirit, and disposed to intermeddle with all learning, he grew up averse to the doctrinal formulas of the day; and though never a disbeliever in the

Scriptures, and constant in worship, he withheld himself from any personal faith in Christ. His wife was a humble and prayerful Christian. At the time of which I speak his family consisted of two daughters, the older of sixteen years, the younger of fourteen, and some younger children. His pastor, in the Old Centre Church of New Haven, was Moses Stuart, then a young and fervid preacher of the new theology. Those plain, earnest ministrations of the Word were stirring the community to its depths. The Spirit of God was applying the truth to men's consciences, and numbers among that people were being convinced of sin and brought to the Saviour. The two daughters of Mr. Webster became deeply concerned for their own salvation. Their distress of mind was evident. A decided man, he wrote a note to Mr. Stuart, courteously but positively prohibiting him from conversing further with them on the subject of religion, and intimating that they needed, in his judgment, no such change of character as Mr. Stuart urged, and were all that, as their father, he desired them to be. The elder he sent out of the city to visit some friends, as a means of diverting her mind; but God graciously led her to himself during her absence. The younger daughter, my mother, remained at home, and within a week found peace in Christ, unhelped save by his word and grace. The change wrought in her, and manifested in her very air and manner, in the serene gladness of her life, and her tender assiduity of love toward her parents, struck the father to his heart. He was too candid a man not to own a fact when he saw it. Trouble seized upon him also, as he felt the reality of a change he never had experienced — a change clearly wrought by divine grace. For days he shut himself in his study with his Bible, and gave himself honestly to know what that taught him of his condition before God. At last he sent for Mr. Stuart, and unburdened his whole mind to him as a sinner without excuse. He soon found peace in believing, and not long after, with his daughters, he joyfully confessed Christ in his church. At the age of eighty-four he died, giving this testimony: "I have not one wavering doubt or fear. I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him till that day." — *Rev. W. H. Goodrich, D. D.*

UNDERSTANDING AND FAITH.

Nicodemus answered and said unto him, How can these things be? —
John 3 : 9.

CHRISTIANITY is the religion of faith. In this respect it differs from all other systems. Understanding all about it; comprehending its vastness, and knowing it, before experiencing it, are simply impossible, and contrary to the philosophy of religion. Believing the word of him who has revealed it to us, or faith in the Lord Jesus Christ, is indispensably necessary. "How can these things be?" was the question of the unenlightened and unconverted Nicodemus, when the doctrine of the new birth was preached to him by our Lord. In that remarkable interview Jesus did not explain, nor attempt to explain, the philosophy of the new birth, but made a personal application of this truth to his heart, "Ye must be born again."

Nicodemus represents that class of unregenerate men who try to reduce the religion of faith to the comprehension of their understanding, — a vain effort to change the essential nature of Christianity from faith to knowledge. That there is knowledge of divine things, possible by man, is a glorious reality, but it is possessed by such as are inducted into the mysteries of godliness by faith. The whole system of revealed and experimental Christianity, in all their essential parts, is addressed to our faith. This explains why so much is said in the Bible about faith, and so little about understanding. "If thou canst believe," said Jesus to the father who asked for divine help in behalf of his son. (Mark 9 : 23.) To that nobleman who went from Capernaum to Cana of Galilee, to have Jesus "come down and heal his son," who laid at the point of death, Jesus said, "Go thy way, thy son liveth." (John 4 : 50.)

Had that nobleman lingered about the Saviour to understand how Jesus' word in one place could heal his son in another town several miles away, he would have been rebuked for his unbelief, and his son would not have been healed. But the account tells us "he believed the word that Jesus had spoken unto him, and he went his way."

SATAN VANQUISHED.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. — *John 3 : 16.*

THERE is a story how the devil appeared to a dying man, and showed him a parchment roll, which was very long, wherein was written on every side the sins of the poor sick man, which were many in number ; and there were also written the idle words he had spoken in his life, together with the false words, the unchaste words, and angry words ; afterward came his vain and ungodly words ; and lastly, his actions, digested according to the commandments ; whereupon Satan said, " See here, behold thy virtues ! see here what thy examination must be ! " Whereupon the poor sinner answered, " It is true ; but thou hast not set down all ; for thou shouldst have added, and set down here below, ' The blood of Jesus Christ cleanseth us from all our sins ; ' and this also should not have been forgotten, that ' Whosoever believeth in him shall not perish, but have everlasting life. ' " Whereupon the devil vanished. Thus, if the devil should muster up our sins, and set them in order before us, let but Christ be named in a faithful way, and he will give back, and fly away with all speed.

GUILTY FOR NOT COMING TO THE LIGHT.

For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. — *John 3 : 20.*

IT is fashionable, in some quarters, to deny responsibility for belief, on the ground that a man's opinion is not under his own control. There is precisely the same ground for affirming that a man can not help his actions. His opinions do no doubt influence his actions, but his actions also influence his opinions. A bad life deranges the judgment, and a deranged judgment deteriorates still more the life. These two act reciprocally as causes, and emerge alternately as effects.

Truth shines like light from heaven ; but the mind and conscience within the man constitute the reflector that receives

it. Thence we must read off the impressions, as the astronomer reads the image from the reflector at the bottom of his tube. When that tablet is dimmed by the breath of evil spirits dwelling within, the truth is distorted and turned into a lie. It was because the man's deeds were evil that he missed the truth. He is responsible for his erroneous opinion as certainly as he is responsible for his unrighteous act.

DO THE TRUTH.

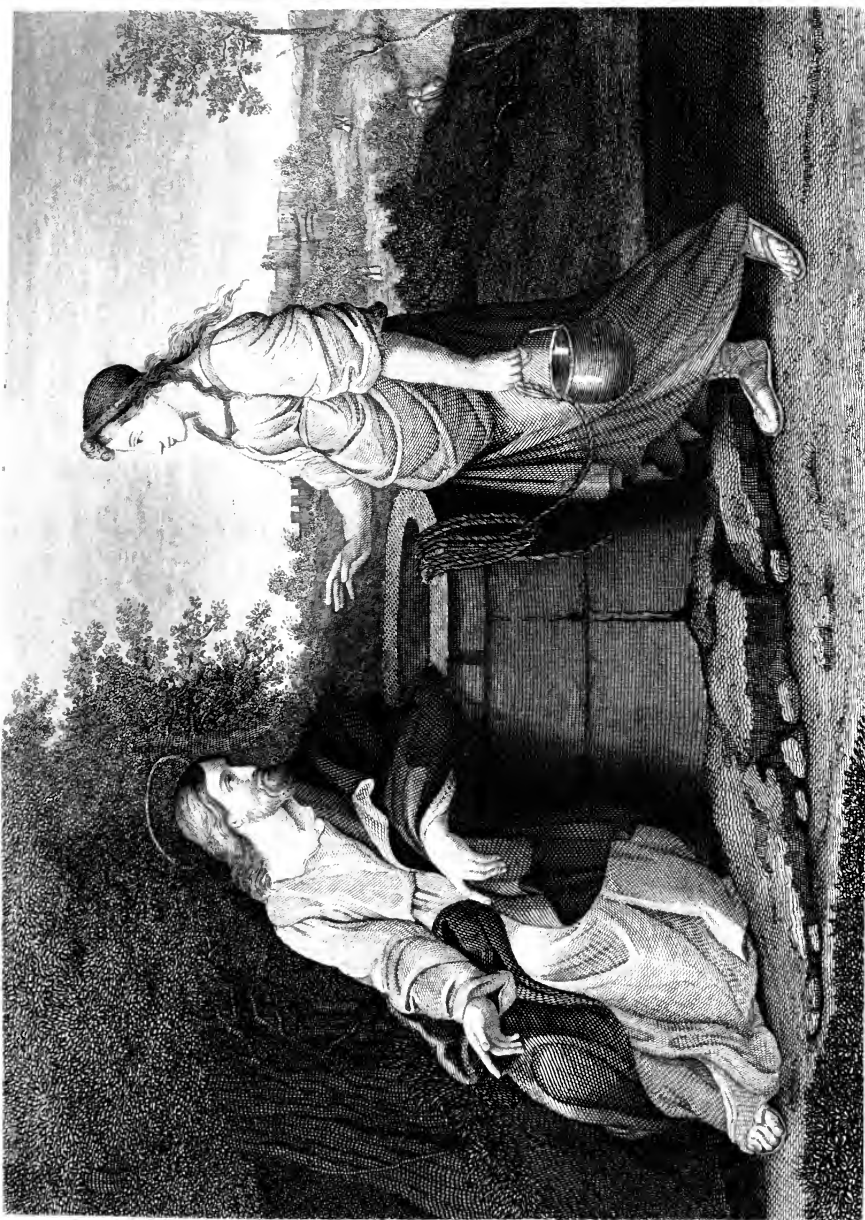
But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God. — *John 3 : 21.*

DIVINE truth is put into our hands to be a motive-power in bringing us up to God. We are not to regard the Bible as a revelation of truth simply claiming our assent ; for then but little good could come of it. We must use divine truth in finding the gate of life. It will do us no good to say of any truth, or class of truths, " Yes, I believe that," and stop there.

We should regard the promises of God's word as so many orders on his storehouse of mercy and grace, all made out to us, and ready to be presented for the rich gifts of pardon, grace, and might. If a friend gives me notes of great value, I must present them for payment, in order to get any good out of them ; for as notes they are of no value ; they will neither feed nor clothe me ; but since they promise what I need, and are against reliable parties, by presenting them my wants may all be supplied.

So the Bible unread, its truth unrepresented back to the Giver in prayer, will be worthless. Needy soul ! take an appropriate promise out of God's word ; take it on your knees to the throne of grace, and there cry, " Heavenly Father, I present this promise for fulfillment ; the promise was made to me, and I need the things specified." Then will he " open the windows of heaven, and pour you out a blessing that there shall not be room to receive it."





SNOWDON AND HIS UNITARIAN FRIEND.

The Father loveth the Son, and hath given all things into his hand. — *John 3:35.*

FATHER SNOWDON, the famous colored preacher of Boston, being asked once by a Unitarian friend, "What was Christ before the Father gave all things into his hand?" answered like his Master by asking a question, "What was God the Father *after* he had given all things into his hand?" Thus Unitarianism gained nothing by the inquiry; for whatever it sought to gain against the divinity of Christ, by the gift of "all things into his hand," it lost as much in the Godhead of the Father who had given all things unto the Son.

The things given were not divine attributes, for "the Word was in the beginning with God, and the Word was God;" but that supreme control and authority over his church, and the destinies of all men on the earth, so that the words of Christ are exalted to the same authority as the law given from Sinai. Embodied divinity "bore our griefs and carried our sorrows," and to him was committed supremacy and ultimate authority, which justify the statement of the following verse: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." And also the words of our Lord in the great commission: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16.) The whole scheme of human salvation, our pardon, regeneration, sanctification, resurrection, and final destiny by his righteous judgment, are put into his hands, who was "God manifest in the flesh."



JESUS AT JACOB'S WELL.

Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. — *John 4:6.*

IT was about noon. A woman of Shechem came to draw water. Jesus asked a drink of her, which greatly aston-

ished her, the Jews ordinarily abstaining from all intercourse with the Samaritans. Now, by the conversation of Jesus, the woman recognized in him a prophet, and expecting reproaches regarding her creed, anticipated him. "Lord," said she, "our fathers worshiped upon this mountain, but you say we must worship at Jerusalem." "Woman, believe me," responded Jesus, "the hour is come when the Father will no longer be worshiped either upon this mountain or at Jerusalem, but when the true worshipers will worship the Father in spirit and in truth." The day when he pronounced that speech he was really the Son of God. He uttered, for the first time, the word upon which will repose the edifice of eternal religion. He founded the pure worship, without date, without country, which all elevated souls will practice until the end of time. On that day he proclaimed not only the religion worthy of humanity, but the absolute one; and if other planets have inhabitants, endowed with reason and morality, their religion can not differ from that declared by Jesus near Jacob's well. Man has not been able to adhere to it, for the ideal is reached only for a moment. The word of Jesus was a glimmer of light in an obscure night; it has required eighteen hundred years for the eyes of humanity (what say I — of an infinitely small portion of humanity) to become habituated to it. But the glimmer will become the full day, and after having passed through all the circles of error, humanity will return to that word as to the immortal expression of its faith and its hopes.

REWARD FOR A CUP OF COLD WATER.

There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. — *John 4:7.*

A YOUNG Englishwoman was sent to France to be educated in a Huguenot school in Paris. A few evenings before the fatal massacre of St. Bartholomew's day she and some of her young companions were taking a walk in some part of the town where there were sentinels placed, — perhaps on the walls, — and you know that when a soldier is on guard he must

not leave his post until he is relieved; that is, till another soldier comes to take his place. One of the soldiers, as the young ladies passed him, besought them to have the charity to bring him a little water, adding that he was very ill, and it would be as much as his life was worth to go and fetch it himself. The ladies walked on, much offended at the man for presuming to speak to them; all but the young Englishwoman, whose compassion was moved, and who, leaving her party, procured some water and brought it to the soldier. He begged her to tell him her name and place of abode, and this she did. When she rejoined her companions, some blamed and others ridiculed her attention to a common soldier; but they soon had reason to lament that they had not been equally compassionate, for the grateful soldier contrived on the night of the massacre to save this young Englishwoman, while all the other inhabitants of the house she dwelt in were killed.

“IF THOU KNEWEST THE GIFT OF GOD.”

Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. — *John 4: 10.*

PERHAPS no cry is more striking, after all, than the short and simple cry of the water-carrier. “The gift of God!” he says, as he goes along with his water-skin on his shoulder. It is impossible to hear this cry without thinking of the Lord’s words to the woman of Samaria: “If thou knewest the gift of God, and who it is that saith unto thee, give me to drink, thou wouldest have asked of him, and he would have given thee living water.” It is very likely that water, so invaluable and so often scarce in hot countries, was, in those days, spoken of as now, as the “gift of God,” to denote its preciousness; if so, the expression would be exceedingly forcible to the woman, and full of meaning.

The water-carrier’s cry in Egypt must always arouse a thoughtful mind to recollection of the deep necessities of the people; of the thirst which they as yet know not of; and of the living water, which few, if any, have ever yet offered to

the poor Moslems in that great city ; and make him wish and pray for the time when the sonorous cry of "*Ya aatee Allah* " shall be the type of the cry of one bringing the living water of the gospel, and saying, " Behold the gift of God." — *Ragged Life in Egypt.*

DYING OF THIRST.

But whosoever drinketh of the water that I shall give him shall never thirst ; but the water that I shall give him shall be in him a well of water springing up into everlasting life. — *John 4 : 14.*

IT is said that there is no physical suffering so great as that of dying from thirst. Soldiers on an exposed road or battle-field will risk their lives often in crossing an exposed road or space to get a drink of water. There is no substitute that can give relief, no luxury but what would be gladly exchanged for a cup of cold water by one who is thus perishing. A poor soldier, wounded in the battle of the Wilderness, was lying upon the battle-field suffering from thirst. A comrade brought him his canteen filled with refreshing water. How eagerly the dying man gazed upon it ! How he blessed the hand that brought it ! But how great was his agony and disappointment when he found that he could not swallow. In vain were all his efforts, and with a look of despair it was set aside.

There are many poor souls around us dying of thirst who do not feel their want. But they will one day. No one ever died happily who did not love the Lord Jesus while in life and health. His salvation is called the water of life. If our souls drink of it they shall never thirst. If we do not take of it we shall miserably perish. It is offered us " without money and without price," so we alone are to blame if we do not obtain it. The very best time to seek Jesus is in childhood and youth.

If we neglect it then, the time may come when we may seek but can not find him. We may be in great agony because we are not Christians, and one may tell us of a Saviour's love ; but, like the poor soldier, we may not be able to drink of this cup of life. Once we could easily have repented and turned to him ; now it is too late.

EBAL AND GERIZIM.

Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. — *John 4 : 20.*

AN interesting experiment was recently tried in connection with Mounts Ebal and Gerizim, for the purpose of meeting the doubts sometimes expressed as to whether the blessings and curses recorded in the twenty-seventh chapter of Deuteronomy could be heard in the valley below. On this point a correspondent of the London Sunday School Times relates the following incident:—

“On the 22d day of March last, I stood myself on Gerizim—not on the top, but on a spur, like a platform, on its side, above the valley; and there is a similar platform opposite, on Ebal. A friend stood on Ebal, opposite. There was a congregation of from twelve to fifteen below us. My friend on Ebal first read the curses (See Deut. 27), one by one, and the people below shouted ‘Amen’ after each of them. I followed, reading the blessings in the next chapter, and our friends below responding to the same with their ‘Amen.’ Then we read several verses in the first chapter of John, the one and the other reading every alternate sentence. Not only the people in the valley below, but I myself, standing on the side of Gerizim, could hear most distinctly every word that my friend read on the side of Ebal, and *vice versa*. We did not measure the distance, but it was estimated by the party to be nearly a mile.”

THE INVITATION SOCIETY.

Come, see a man which told me all things that ever I did: is not this the Christ? — *John 4 : 29.*

SOME years ago a gentleman residing in one of our cities was deeply impressed and grieved by seeing multitudes who neglected public worship; and he determined to make the effort to induce some of the Sabbath-breakers to frequent the house of God. It required some little effort at first, but he overcame his timidity. The Lord's day evening he went

O, how willing would we give all our possessions for the restoration of our dying boy !”

“No,” says one, “there is still hope. Physicians can’t save him. Medicines can do him no good, but there is *One* who is greater, and wiser, and better than all physicians. He attended a marriage, not long since, and actually converted, for the benefit of the guests in attendance, six large vessels of water into excellent wine. He can save your child !”

The agonized father acts upon this suggestion, and starts out at once for Cana of Galilee. He makes no apology for his rudeness, and rushes at once into the presence of the miracle-worker. His manner indicated to all “the strong contrast of an outward need,—a need which no other but he could supply.” “Come down to Capernaum at once, my son is dying,” is the touching request. “Except ye see signs and wonders, ye will not believe,” is the ambiguous response.

The anxious nobleman needed a gentle reproof. How he had rushed into the presence of one who had power to open the eyes, unstop the ears, still the waves, and raise the dead ; and yet in his heart he limits the power of Jesus, and seems to think that nothing but his actual presence can do any good for the dying child ! He had faith enough to go to Jesus, but he seemed to doubt his ability to send help so far ! He repeats the request, “Sir, come down ere my child die.” The response is, “Go thy way : thy son liveth.” With the utterance of these words, there goes forth a power that is felt in that distant sick chamber.

To the astonishment of the attendants, a sudden, a striking, an unprecedented, an unaccountable, a miraculous change takes place. The pulses at once become regular, the skin moist, the eyes natural, the limbs strong, the voice right ; the dying child leaps up from his couch, and is just as well as any of the attendants.

The next day the father, strong in the faith that the Saviour’s word was true, is delighted to hear as he approaches the house, “Thy son liveth.” “At what hour began he to amend ?” asked the nobleman. “Yesterday, at the seventh hour, the fever left him.” Here now was a “mathematical proof” that the telegraph worked accurately. Thus the ruler

reasoned: Yesterday, in Cana, at one o'clock in the afternoon, I besought Jesus; and here, in Capernaum, twenty-five miles distant, at one o'clock precisely, the fever left him.

Is it any wonder that this man and his whole house believed? May not that same incident serve to establish our faith in the ability of Jesus, who is still the Lord of life?

FALSE CHARITY.

Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. — *John 5: 14.*

THAT is a very poor kind of charity which clears the sinner by making light of his sin. It is not uncommon to speak of swindling as an "irregularity;" of gambling and drunkenness as "youthful indiscretions;" of profanity as "free speech;" and licentiousness as an "unfortunate laxity." There is a deep wrong done to society by the use of these deceitful phrases. When a crime is called a "fault," in order to save the feelings of the criminal, or when any wicked act is treated with indifference by reputed good men, the cause of righteousness suffers. We are insensibly governed by the estimates put upon actions by the careless speech of our fellows. We can not long hear vices rated with mere misfortunes without remitting somewhat of the blame which properly belongs to them.

It is certainly uncharitable to hinder any man's return to respectability and integrity by unnecessary allusions to past wickedness. Man cannot refuse to receive whom God receives, as he does every penitent and reforming soul. But to make no distinction between a mistaken judgment and deliberate, willful transgression, is just the opposite of Christ's method. He said not, You were indiscreet, but, *Sin no more.*

Down below all the crust of human conceptions, of human ideas, Christ sank an artesian well into a source of happiness so pure and blessed that even yet the world does not believe in it.

EQUAL HONOR TO THE FATHER AND THE SON.

That all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him. — *John 5: 23.*

IN the days of Theodosius, the Arians, through his connivance, were grown very bold, and not only had their meetings in Constantinople, the chief city of the empire, but would dispute their opinions *etiam in foro*, and no man could prevail with the emperor to lay restraints upon them, because (saith the historian) he thought it *nimis severum et inclemens esse*. At length comes to Constantinople one Amphilocheus, Bishop of Iconium, a poor town; an honest man, but no great politician for the world. He petitions the emperor to restrain the Arians, but in vain; next time he comes to the court, finding the emperor and his son Arcadius (whom he had lately created joint-emperor) standing together, he doth very low obeisance to the father, but none to the son, yet coming up close to him, in a familiar manner stroketh him on the head, and saith, *Salve mi fili*, God save you, my child. The emperor taking this for a great affront, being full of rage, bids turn the man out of doors. As the officers were dragging him forth, he, turning to the emperor, saith, *Ad hunc modum existima, O imperator*, &c., Make an account, O emperor, that thus, even thus is the Heavenly Father displeased with those that do not honor the Son equally with the Father; which the emperor hearing, calls the bishop back again, asks him forgiveness, presently makes a law against Arianism, forbids their meetings and disputations, *constituta poena*. Here was a blessed artifice by which the zeal of this emperor was suddenly turned into the right channel; and he was taught by his tenderness over his own honor, and the honor of his son, to be tender over the honor of God, and his Son Christ Jesus. Now, so it is that much of Arius is at this day in England, and more than ever was since the name of Christ was known in England; yet it is much hoped and heartily wished for, that as there hath been some actings for God, that men may no longer impugn wickedly, and pertinaciously blaspheme his glorious essence and attributes, so to show the like zeal for the glory of his

eternal Son and Spirit; this being the will of God, that all men should honor the Son, as they honor the Father: he that honoreth not the Son, honoreth not the Father. (John 5:23.) — *Matth. Newcomen, Sermon at Westminster, 1647.*

THE FINAL RESURRECTION.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice. — *John 5:28.*

THE final resurrection will be an event of inconceivable grandeur and magnificence. Think of an assembled universe before the great white throne of its Maker and Judge! Every son and daughter of Adam will be there. You and I, dear reader, will be there. If the earth contains eight hundred millions of souls, what a congregation must all those generations make, which have succeeded each other for six thousand years! What an immense harvest of men and women, springing up from the caverns of the earth and the depths of the sea! Stand a while, my soul, and contemplate the wonderful spectacle. Adam formed in Paradise, and the babe born but yesterday; the earliest ages and the last generations meet upon the same level. Jews and Gentiles, Greeks and barbarians, people of all climes and languages unite in the promiscuous throng. Here those vast armies, which, like swarms of locusts, covered countries; which, with an irresistible sweep overran empires; here they appear, and here are all lost — lost, like the small drop of the bucket when plunged amid the boundless and unfathomable ocean. O, the multitudes which these eyes shall behold, when God calleth the heavens from above, and the earth, that he may judge his people!

“The time draws on,
When not a single spot of burial earth,
Whether on land, or in the spacious sea,
But must give back its long-committed dust
Inviolatè; and faithfully shall these
Make up the full account, not the least atom
Embezzled or mislaid, of the whole tale.
Each soul shall have a body ready furnished,

And each shall have his own. Hence, ye profane !
 Ask not, How can this be? Sure the same power
 That reared the piece at first, and took it down,
 Can reassemble the loose, scattered parts,
 And put them as they were. Almighty God
 Has done much more ; nor is his arm impaired
 Through length of days, and what he can, he will —
 His faithfulness is bound to see it done.
 When the dread trumpet sounds, the slumbering dust,
 Not unattentive to the call, shall wake,
 And every joint possess its proper place,
 With a new elegance of form unknown
 To its first state."



HEAT AND LIGHT.

He was a burning and a shining light : and ye were willing for a season to rejoice in his light. — *John 5 : 35.*

THE Lacedæmonian in Plutarch said, when he heard how sweetly the nightingale sang, "O, that I had this bird ! surely it is a rare dish ;" and after a while, when he had taken it, and ate it, and found but a little picking meat, he concluded with that proverbial saying, *Vox et præterea nihil*, "Now I see thou art mere voice, and nothing else." And such are they that go up into the pulpit with stentorian voices, that have big words, but small matter, so that the people may be said to hear a sound, but know not what it means ; whereas a faithful minister of Jesus Christ is not verbal, but real in his expressions ; such as John the Baptist, who was more than a voice — a burning and a shining light ; there was life and heat in his ministry ; so that a man may be said to preach much, yet preach little ; but it were far better to make less use of his lungs, and more of his heart, which will at the last prove to be a great comfort to his own soul, and advantageous to those that hear him. — *Mr. Fenner.*

COURTEOUS REPLY TO AN INFIDEL.

But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. — *John 5: 36.*

AN American traveler being unexpectedly detained at the mole or quarantine in Odessa, was very civilly offered "half of his apartments, and a sofa to lie on," by a young Englishman who acted as translator to the mole. After they had formed an intimate acquaintance, and one evening had retired to rest, the traveler asked his friend how he could endure the blasphemy which was so constantly heard there. The young Englishman replied, that "as a gentleman these things were disagreeable to him, but as to their being intrinsically wrong, it was no matter of concern to him, as he denied the truth of all revelation, and believed Jesus Christ to be an impostor."

The traveler, without supposing the remark would be heeded except by courtesy, replied, "Either Christ was an impostor, or he was not. If he was an impostor, we have the inconceivable phenomenon of a base man practicing virtue, self-denial, charity, forgiveness of injuries through his whole life, in spite of scourging, contumely, and even crucifixion. Is it philosophical to suppose that a bad man would take so much pains to make men good? But if he was not an impostor, then he has told the truth, and we must believe him."

"Is it possible I never saw that before?" was the reply of the young Englishman; but the argument sunk deep into his heart; and when the traveler had arrived at Alexandria, he received a letter from the former skeptic, acknowledging him as "the best friend he ever had," encouraging him to be equally faithful to others; and praying him not to forget "his Odessa convert."



"SEARCH THE SCRIPTURES."

Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. — *John 5: 39.*

THERE is a great difference between *reading* and *searching* the Scriptures. There have been, and still are many, that

read much; but our knowledge of divine truth depends more upon the manner we read, than upon the quantity. Dr. Gough, it is said, read fifteen chapters a day; Jeremiah Whittiker read all the Epistles of the New Testament in Greek, every week; and Roger Cotton read the whole Bible through twelve times every year.

This rapid reading of the Bible is not the most profitable. I have been impressed of late, more than ever, with the necessity of "meditating in the law of the Lord," of pausing and reflecting upon the portion we read, of looking at it from different standpoints, till we are sure we have before our minds the precise idea the Holy Spirit meant to convey. We should consider when the passage under consideration was written, by whom, to whom addressed, and for what purpose.

By searching the Scriptures carefully, by comparing parallel texts, and similar facts, a person can hardly fail of becoming deeply interested in the contents of the sacred volume. We shall sympathize with David, who said, "How sweet are thy words unto my taste, yea, sweeter than honey to my mouth."

By studying the Bible, rather than reading it, the mind is stored with ideas, the conscience is enlightened, and each single thought is kept before the mind long enough to produce an impression. Pastors and Sabbath-school teachers should take pains to instruct those under their charge how to read the Bible so as to derive the most benefit from it.

If the Bible was studied, instead of being rapidly read, I have no doubt it would be, much oftener than it is, like the fire and the hammer which breaketh the rock in pieces.



LOST; FROM LOVING THE APPLAUSE OF MEN.

How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only? — *John 5:44.*

THE following extract from the Imperial Magazine for December, 1819, may be of service to every minister of the gospel. It is the substance of a remarkable dream related by the late Rev. R. Bowden, of Darwen, who committed it to

writing from the lips of the person to whom the dream happened, on the evening of May 30, 1813:—

“A gospel minister of evangelical principles, whose name, from the circumstances that occurred, it will be necessary to conceal, being much fatigued at the conclusion of the afternoon service, retired to his apartment in order to take a little rest. He had not long reclined upon his couch, before he fell asleep and began to dream. He dreamed that, on walking into his garden, he entered a bower that had been erected in it, where he sat down to read and meditate. While thus employed, he thought he heard some person enter the garden; and leaving his bower, he immediately hastened toward the spot whence the sound seemed to come, in order to discover who it was that had entered. He had not proceeded far before he discerned a particular friend of his—a gospel minister of considerable talents, who had rendered himself very popular by his zealous and unwearied exertions in the cause of Christ. On approaching his friend he was surprised to find that his countenance was covered with a gloom which it had not been accustomed to wear, and that it strongly indicated a violent agitation of mind, apparently arising from conscious remorse. After the usual salutations had passed, his friend asked the relater the time of the day, to which he replied, ‘Twenty-five minutes after four.’ On hearing this, the stranger said, ‘It is only one hour since I died, and now I am damned.’ ‘Damned! for what?’ inquired the dreaming minister. ‘It is not,’ said he, ‘because I have not preached the gospel, neither is it because I have not been rendered useful, for I have now many seals to my ministry, who can bear testimony to the truth as it is in Jesus, which they have received from my lips; but it is because I have been accumulating to myself the applause of men more than the honor which cometh from above: and verily I have my reward!’ Having uttered these expressions, he hastily disappeared, and was seen no more.

“The minister awaking shortly afterward with the contents of this dream engraven deeply on his memory, proceeded, overwhelmed with his serious reflections, toward his chapel, in order to conduct the evening service. On his way thither

he was accosted by a friend, who inquired whether he had heard of the severe loss the church had sustained in the death of that able minister. He replied, 'No;' but being much affected at this singular intelligence, he inquired of him the day and the time of the day when his departure took place. To this his friend replied, 'This afternoon, at twenty-five minutes after three o'clock.' "

THE SAFE PILOT.

Then they willingly received him into the ship: and immediately the ship was at the land whither they went. — *John 6: 21.*

A SHIP was coming into port with a valuable cargo of precious merchandise on board, and a still more valuable freight of precious lives. When nearing their destined port a heavy storm arose. There was no hope for her unless she could reach the harbor before the heaviest fury of it fell upon her. But, alas! her pilot was an incompetent one. He did not know the waters through which he preferred to lead them. Their peril was seen from the shore, and soon a pilot-boat, with a few resolute men on board, set out through the stormy sea to come to their rescue. Soon a new pilot was on the deck, the old one displaced, and the men assigned to their various posts. The captain took the wheel, and followed implicitly the directions of the new leader.

The ship was headed directly toward the foaming breakers.

"Shall I put about?" cried the captain.

"Steady," was the calm reply; and in a moment more came the order, "About ship!" The ship sailed steadily through a narrow pass, between two sunken rocks, and soon all danger was over, and the vessel safely anchored in the harbor.

O, what a crowding about that noble pilot who had risked his life to come to them — who had guided them so steadily, safely through the storm and the breakers! The captain left the wheel, and threw his arms about him in a transport of gratitude. The passengers and crew were all eager to grasp his hand, and testify by words and gifts their gratitude to one who had saved them from death.

Do you not think in the last day there will be such a gathering about the great Pilot of souls, who has brought his chosen ones safe into the heavenly harbor? Do you think they can ever forget that he not only risked, but gave his life to rescue them? We must begin this song of loving gratitude on earth, if we would share in the joy of Christ's ransomed ones in heaven.

SIMPLY BELIEVE.

Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. — *John 6 : 28, 29.*

LET me entreat you to look to the word of God's testimony, and think not that anything else than a simple reception of these words, "that the blood of Christ cleanseth from all sin," is necessary for the purpose of your being cleansed from your sin. It is the idea that something more is necessary, which obstructs this reception. It is the imagination of a great personal work to which you must set yourself, and in which you have hitherto sat down in listlessness and despair, that keeps you at a distance from God. He approaches you with overtures; and what you have to do is to close with them. He approaches you with tidings; and what you have to do is to give credit to them. This is doing the work of God, that you believe on him whom he hath sent; and could this transition be accomplished, then would you be translated into a habit of cheerful and progressive obedience, which in a way of legalism, or in the attempt to establish a righteousness of your own, you never can attain. — *Dr. Chalmers.*

CHRIST OUR SOUL FOOD.

And Jesus said unto them, I am the bread of life: he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst. — *John 6 : 35.*

THESE words by the Rev. Hugh Macmillan are worth considering well:—

"It is only when the earth becomes organized by a living

agency that it can nourish the body. It is only in the tissues of the plant—in the ear of corn, in the form of bread—that the earth can feed you. And so it is only in and through Christ, who only hath life, that you can truly enjoy the world, that all things become yours, ministering to your faith and to your growth in grace. If you go to the world first and foremost, if you seek your happiness in it indirectly, you must necessarily feed on ashes; you are like the man who seeks his food in the mineral contents of the earth—in its clays and sands—instead of in the corn that groweth out of the earth. But if you feed upon Christ in the fullness that dwelleth in him bodily, you have stored up, and concentrated, and organized for you all that your souls need. The world, when sanctified and transformed by him, will become a teacher of heavenly wisdom instead of a deceiver, a rich and ever-varying banquet, instead of ashes; and all things will work together for your good.”

A GENUINE SURRENDER.

All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out. — *John 6: 37.*

A SKEPTICAL soldier, in the hospital at Atlanta, sent for a chaplain, and, in various ways, tried to get rid of his doubts. Upon the wall was hung the Scripture, “Whoso cometh unto me, I will in no wise cast out,” which caught his attention one night. In the morning, he asked to have a letter from his mother read to him. It was an earnest entreaty to accept Christ. The reader came to the words, “Whoso cometh unto me, I will in no wise cast out.” “There,” said he, “that’s what I want. I thought mother said that. Read it again.” It was read. “Mother says that, does she?” “Yes.” “And it’s in the Bible, too?” “Yes.” “Then it must be true. Jesus will receive me. I will come to him. Here, Lord, I give myself up.” It appeared to be a genuine surrender, and a gracious acceptance.

“HIM THAT COMETH TO ME.”

Every man therefore that hath heard, and hath learned of the Father, cometh unto me. — *John 6 : 45.*

COMETH. If you would be blessed, you must come. If careless and indifferent, or even thoughtful and apprehensive, you remain where you are, perish you must. If your heart moves not, if you put forth no effort, offer no prayer, perish you must. If you cast no look upon Jesus, for you there is no hope.

Is it enough to know that you may come? Enough to think about coming? To wish to come? To resolve to come at some future time? No, no. To see the glass of sparkling water will not allay the thirst of the man ready to die. He must press the goblet to his lips. To know that there is a remedy will not restore health to the sick man. He must make use of that remedy. With your whole soul call upon the Lord. Come, yes, come to Jesus. Come as the blind beggar, as the leper came, and you shall rejoice as they rejoiced. Only come. No tongue can tell what Jesus will then do for you.



JESUS THE TRUE BREAD.

I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. — *John 6 : 51.*

THE preciousness of God's word is often lost to the soul by the captious inquisitiveness of men. The following elegant extract from Pierpont shows the folly of all such persons: —

“Give me to know that the doctrine of Jesus is bread from heaven, and that it sustains the spirit, and prepares it for heaven, and I may well be indifferent whether that bread descended, like the manna in the desert, in nightly dew, or whether, like the food of Elijah, it was brought to my eager hands by the ravens, or whether it was broken, for myself and

the hungry thousands around me, by a hand endued with miraculous powers. So long as I know that it was sent me by the Father of my spirit, and that eating it I shall live for ever, I know all that can give it value, or awaken my gratitude. When some friendly hand presses a cup of cold water to my lips, as I am fainting with thirst in a weary land, I will not ask, for I do not care, whether that water was showered from the skies, or whether it flowed in a river or gushed from a spring. I ask not whether it was brought me in a golden urn, or whether it was presented in a crystal vase, or a soldier's helmet. It is water that bids me live, and that is enough for me." — *Pierpont*.



A SKEPTIC'S TEST.

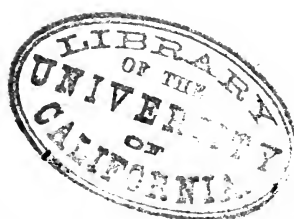
* If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. — *John 7: 17*.

A SHORT time since, an aged man related to me his own history, which I give, as far as I can recollect, in his own words:—

"I did not believe in the Bible, or in the reality of religion, at all. I considered what was called Christian experience as a delusion, the effect of excitement upon the imagination, and Christians as a set of fanatics. I had studied skeptical writers, and was confirmed in my belief that death is an eternal sleep—no heaven, no hell.

"And yet, at times, as the years sped on, an occasional doubt would arise. The question would force itself on me, What if these things should prove true? Then what will become of me?

"After suffering long from these annoying doubts and suggestions, I at last resolved to try a method which would enable me to become entirely and for ever free from them. I said to myself, 'I will secretly try the very method these Christians propose. They recommend prayer and Bible reading. I will test their own appointed way myself, and if there be anything in religion I will find it; if not, my mind shall never more again be disturbed by a doubt.' Accordingly, I secured a day of





I
Thou shalt have none other gods but me.

II
Thou shalt not make to thyself any graven image nor the likeness of any thing that is in heaven above or in the earth beneath or in the water under the earth, Thou shalt not bow down to them nor worship them for I the Lord thy God am a jealous God and visit the sins of the fathers upon the children unto the third and fourth generation upon them that hate me and shew mercy unto thousands of them that love me and keep my commandments.

III
Thou shalt not take the name of the Lord thy God in vain for the Lord will not hold him guiltless that taketh his name in vain.

IV
Remember that thou keep holy the Sabbath day. Six days shall thou labour to do all that thou hast to do but the seventh is the Sabbath of the Lord thy God.

Thou shalt do no manner of work thou and thy son and thy daughter thy man servant and thy maid servant thy cattle and the stranger that is within thy gates for in six days the Lord made heaven and earth the sea and all that in them is and rested the seventh day wherefore the Lord blessed the seventh day and hallowed it.

V
Honour thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee.

VI
Thou shalt do no murder.

VII
Thou shalt not commit adultery.

VIII
Thou shalt not steal.

IX
Thou shalt not bear false witness against thy neighbour.

X
Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant nor his maid nor his ox nor his ass, nor any thing that is thy neighbour's.

solitude, a Sabbath when all the members of the family were absent at church. I knelt and prayed, —

“ ‘O Lord, if thou dost exist, hear me. If there be a heaven to gain, and a hell to shun, show it to me. I have never believed it, but if all these things be true, and the Bible true, reveal it unto me; and enlighten me.’ ”

“ Then I searched the Bible. Commencing with the New Testament, I read continuously chapter after chapter, with intense interest and absorbed attention, ever and anon asking God to show me the truth. The more I read the stronger my interest grew, and deeper and deeper the conviction, the astounding conviction fastened upon me, that all this is true ! I have lived all my life believing lies ! I am a sinner ! I am lost !

“ I examined the Bible throughout. I dwelt on the creation, the fall, the coming of Christ. Deeper and deeper grew the conviction of my guilt ; my anxiety became intense, and I did not attempt to conceal it. Throughout every day of that week I spent all my time in searching the word of God and in prayer, sometimes spending the whole day alone in the wood, beseeching God to have mercy on my soul.

“ At last, on Sabbath morning, just a week from the day I set apart to ‘see if these things were true,’ while riding to church, Christ revealed himself to me as a Saviour — my justification. The way of salvation seemed clear and plain, and I inwardly exclaimed, ‘I know that my Redeemer liveth !’ My soul was filled with unspeakable joy. ‘My tongue broke forth in unknown strains, and sang redeeming grace.’ I had, in truth, found out by my own experience the truth and reality of religion, and I soon commenced to tell others what a wondrous Saviour I had found.”



“WHERE DID MOSES GET THAT LAW?”

Did not Moses give you the law, and yet none of you keepeth the law? — *John 7 : 19.*

A LAWYER of great eminence, who had long been an infidel, was induced by a friend to read the Bible. After

having read the decalogue, he said to the gentleman who had persuaded him to read the Scriptures, "I have been looking into the *nature* of that law. I have been trying to see whether I can add anything to it, or take anything from it, so as to make it better. Sir, I cannot. It is *perfect*."

"The first commandment," continued he, "directs us to make the Creator the object of our supreme love and reverence. That is right. If he be our Creator, Preserver, and Supreme Benefactor, we ought to treat him, and none other, as such. The second forbids idolatry. That certainly is right. The third forbids profanity. The fourth fixes a time for religious worship; and if there be a God, he ought surely to be worshiped. It is suitable that there should be an outward homage, significant of our inward regard. If God be worshiped, it is proper that some time should be set apart for that purpose, when all may worship him harmoniously and without interruption. One day in seven is certainly not too much, and I do not know that it is too little. The fifth defines the peculiar duties arising from family relations. Injuries to our neighbor are then classified by the moral law. They are divided into offenses against life, chastity, property, and character. And," said he, applying to a legal idea with legal acuteness, "I notice that the greatest offense in each case is expressly forbidden. Thus the greatest injury to life is murder; to chastity, adultery; to property, theft; to character, perjury. Now the greater offense must include the less of the same kind. Murder must include every injury to life; adultery every injury to purity, and so of the rest. And the moral code is closed and perfected by a command forbidding every improper *desire* in regard to our neighbors. I have been thinking," he proceeded, "where did Moses get that law? I have read history; the Egyptians and the adjacent nations were idolaters; so were the Greeks and Romans; and the wisest and best Greeks or Romans never gave a code of morals like this. Where did Moses get this law, which surpasses the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous, but he has given a law in which the learning and sagacity of all subsequent time can detect no flaw. Where did he get it?

He could not have soared so far above his age as to have devised it himself. I am satisfied where he obtained it. It came down from heaven. I am convinced of the truth of the religion of the Bible."

The infidel—infidel no longer—remained to his death a firm believer in the truth of Christianity.

"COME YE TO THE WATERS."

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. — *John 7: 37.*

THERE is on record the case of a very wicked and hardened man whose feelings were so touched by the soft notes of a dove that he was, by the Divine Spirit, led to Christ and to a Christian life. In the incident below, the prattling of a babe was blessed to the same result. During a revival in a town in Ohio, a man who had been very worldly-minded was awakened, but for some time concealed his feelings even from his wife, who was a praying woman. She left him one evening in charge of his little girl of three years of age. After her departure, his anxiety of mind became so great that he could not rest, and he began to walk the room in his agony. The little girl soon noticed his agitation of mind, and inquired, "What ails you, pa?" He replied, "Nothing," and endeavored to re-quiet his feelings, and divert his mind from the subject. But all in vain! Conscience would not hush up at his bidding. He could not calm the troubled deep of his sin-polluted heart. After sitting a short time he rose again and commenced walking to and fro as before. Soon the attention of his daughter was again arrested, and wondering, doubtless, at her father's uneasiness, and ignorant of its cause, she looked up sympathizingly in his face and inquired, with all the artlessness and simplicity of childhood, "Pa, if you were dry, wouldn't you go and get a drink of water?" The father started as if a voice from heaven had fallen on his ear. He thought of his thirsty soul famishing for the waters of life. He thought of that living fountain opened in the gospel, and he

heard the voice of Jesus saying, "If any man thirst, let him come unto me and drink! Ho! every one that thirsteth, come ye to the waters!" He thirsted. From that hour he dates the dawning of a new light, and the beginning of a new life.

CONVERSION OF COUNT GASPARIN.

Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. — *John 7: 45, 46.*

ADOLPH MONOD, one of the most gifted and faithful evangelical ministers of the present century, preached Christ crucified and his free grace, to his church in Lyons, France. One Lord's day, preaching from the text, "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life," he spoke of the person of Christ as the true God-man. He announced at the same time that the next Sabbath he should show how men could be saved through faith in this God-man. But the authorities of this church were full of Catholic and other errors, and opposed to a doctrine so truly evangelical. Hence, they informed Monod that if he did not omit the sermon he had announced, they would have him arrested, and brought before the prefect, and dismissed from his office. Monod, notwithstanding, preached his sermon, and the authorities made their complaint. The prefect demanded the two sermons of the accused, and Monod sent them to him. The prefect was a Catholic count — Count de Gasparin. He came home at evening to his wife, and found the sermons. He never liked sermons, especially evangelical sermons. But he was a man who discharged faithfully the duties of his office. It was necessary that the sermons should be read. He came to his wife with the manuscripts in his hand, complaining that he would have to give up the whole evening to this irksome and protracted labor. She offered, as her husband's worthy helpmeet, to read the sermons with him, so that the task might seem to him less tedious. They began. They read the first. With every page they grew more interested. They forgot

that it was evening and night. That which was at first an official duty, became a service of the heart. They finished the first, and eagerly grasped the second. And what was the result? As a magistrate—as a prefect—Gasparin was forced to deprive Monod of his place, because all the authorities demanded it. But he and his wife became evangelical Christians; yes, living, joyful, and happy believers in Christ. They found that night the pearl of great price, and it has remained in the family. Their son, Count Agenor de Gasparin, has long been the head and pillar of the evangelical party in France.

CONVICTED BY THEIR OWN CONSCIENCES.

And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last. — *John 8:9*.

THE Kansas City (Mo.) Intelligencer says that at the union meeting held recently at the Congregational church in that city, one of the speakers, who had lately “enlisted in the army of the Lord,” told an incident, which is given in his own language as follows:—

“I was passing up Main Street on Tuesday morning, and I was going by a saloon, when I was hailed by a party of men, some of whom I knew, and was invited into the saloon to take a glass of beer. It seems they had met and agreed to invite to ‘take a drink’ the first man of their acquaintance who they knew had lately taken a stand for Christ. I happened to be their victim, and was, therefore, pressed to join them in a glass of beer. I told them I could not drink with them. They asked me then to come into the saloon and ask a blessing over the beer they would drink, and make a prayer. I answered that I was willing to pray for them, and we went into the saloon. They called for the beer, and each glass was filled. They then told me to pray before they drank; and I did try to pray. I wept some, and prayed some, and again wept, and then prayed again. When I ceased praying I looked up, and there stood the glasses filled with beer, but there was nobody present but the bar-tender. All the men had slipped

out of the saloon one by one, leaving their beer untasted ! Well, I took the glasses and (perhaps it was a wrong impulse, perhaps not), I quietly emptied the beer on the ground, and, offering up a prayer for the bar-tender, that God would bless him and change his heart, I left the saloon."

A VICTIM TO UNBELIEF.

I said therefore unto you, that ye shall die in your sins : for if ye believe not that I am he, ye shall die in your sins. — *John 8 : 24.*

A VESSEL named *The Thetis* was cruising in the Mediterranean in search of a shoal or bank, or something of that kind said to exist beneath the treacherous waters. The captain, after he had adopted all the means he thought necessary, having failed, abandoned the enterprise, declaring that the reported danger was all a dream. An officer on board formed a different judgment, went out by himself on an expedition afterwards into the very same latitude and longitude, and there discovered a reef of rocks, which he reported to the admiralty ; and it was inserted in the charts, the discoverer being awarded with a high appointment. The intelligence came to the captain's ears ; he would not believe in the discovery. He was a shrewd, clever, practical man, but unscientific, incredulous, and obstinate. "The whole thing is a falsehood !" he exclaimed ; adding, "if ever I have the keel of *The Thetis* under me in those waters again, if I don't carry her clean over where the chart marks a rock, call me a liar and no seaman." Two years after, he was conveying in the same vessel the British ambassador to Naples. One windy night, he and the master were examining the chart on deck by the light of the lantern, when the latter pointed out the sunken rock on the map. "What !" exclaimed the old seaman, "is this invention to meet me in the teeth again ? No. I swore I would sail over that spot the first chance I had ; and I'll do it." He went down into the cabin, merrily related the story to the company, and said, "Within five minutes we shall have passed the spot." There was a pause. Then, taking

out his watch, he said, "O, the time is past! We have gone over the wonderful reef." But presently a grating touch was felt on the ship's keel, then a sudden shock, a tremendous crash: the ship had foundered. Through great exertions, most of the crew were saved; but the captain would not survive his own mad temerity; and the last seen of him was his white figure, bareheaded, and in his shirt, from the dark hull of *The Thetis*, as the foam burst round her bows and stem. He perished, a victim of unbelief. So perish multitudes. — *Rev. John Stoughton.*

DANGER IN DOUBTING.

And ye shall know the truth, and the truth shall make you free. — *John 8:32.*

THE first step toward the abyss of infidelity is a doubting or skeptical state of mind in regard to some parts, or the whole, of the Scriptures; the next is either into the wilderness of universal doubt, or into the abyss itself. Skepticism is a most dangerous state of the mind. Like moderate drinking, it leads on its unhappy victim from bad to worse, till both mind and heart are ruined and damned for ever. It is the moral inebriation of the man in its incipient stages. Beware of it, ye young men, as ye would the contagion of death. It has the power of fascination. Its breath is tainted and repugnant. Its administrations to the soul are those of sorrow. Break away from the first symptoms of its deadly approach. Let not a corrupt and unbelieving heart beguile thee with the promises of a proud and vain philosophy. There is no safety in a cultivated intellect, nor in all the resources of a Christian education, the watchfulness and teachings of friends — no, not even under "the droppings of the sanctuary." In the faith of Jesus only there is safety. Believe in him to the salvation of the soul; then will you "know the truth, and the truth shall make you free."

THE BOY THAT WOULD NOT TELL A LIE.

But now ye seek to kill me, a man that hath told you the truth. —
John 8:40.

TWO weeks ago, on board an English steamer, a little ragged boy, aged nine years, was discovered on the fourth day of the outward voyage from Liverpool to New York, and carried before the first mate, whose duty it was to deal with such cases. When questioned as to the object of his being stowed away, and who brought him on board, the boy, who had a beautiful sunny face, and eyes that looked like the very mirrors of truth, replied that his step-father did it, because he could not afford to keep him, nor pay his passage out to Halifax, where he had an aunt who was well off, and to whose house he was going. The mate did not believe the story, in spite of the winning face and truthful accounts of the boy. He had seen too much of stowaways to be easily deceived by them, he said; and it was his firm conviction that the boy had been brought on board and provided with food by the sailors. The little fellow was very roughly handled in consequence. Day by day he was questioned and requestioned, but always with the same result. He did not know a sailor on board, and his father alone had secreted him, and given him the food which he ate.

At last the mate, wearied by the boy's persistence in the same story, and perhaps a little anxious to inculcate the sailors, seized him one day by the collar, and dragging him to the foremast, told him that unless he confessed the truth in ten minutes from that time, he would hang him on the yard-arm. He then made him sit down under it on the deck. All around him were the passengers and sailors of the midday watch, and in front of him stood the inexorable mate, with his chronometer in his hand, and the other officers of the ship by his side. "It was the finest sight," said our informant, "that we had ever beheld — to see the pale, proud, sorrowful face of that noble boy, his head erect, his beautiful eyes bright through the tears that suffused them." When eight minutes had fled, the mate told him that he had but two minutes to

live, and advised him to speak the truth and save his life; but he replied, with the utmost simplicity and sincerity, by asking the mate if he might pray.

The mate said nothing, but nodded his head, and turned as pale as a ghost, and shook with trembling like a reed with the wind. And there, all eyes turned on him, this brave and noble little fellow, — this poor waif whom society owned not, and whose own step-father could not care for him, — there he knelt, with clasped hands, and eyes upraised to heaven, while he repeated audibly the Lord's Prayer, and prayed the dear Lord Jesus to take him to heaven.

Our informant adds that there then occurred a scene as of Pentecost. Sobs broke from strong, hard hearts, as the mate sprang forward to the boy and clasped him to his bosom, and kissed him and blessed him, and told him how sincerely he now believed his story, and how glad he was that he had been brave enough to face death, and be willing to sacrifice his life for the truth of his own word.



JUSTLY RIDICULED FOR HIS WICKEDNESS.

Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth; because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. — *John 8:44*.

AN instance of the indignant and sarcastic severity with which he (Rev. Daniel Isaac) sometimes reproved open profanity, occurred while he was stationed in the Sheffield circuit. An infidel bookseller, copying, and probably emboldened by, the example of a London tradesman of infamous memory, exhibited in his shop window a hideous and obscene picture as a representation of the sacred Trinity, and, surpassing the metropolitan in utter and shameless profanity, attached a label to the picture, to the effect that a portrait of the devil was wanted as a companion picture.

This caught Mr. Isaac's eye as he passed, and his righteous anger was awakened. Stepping into a grocer's shop on the opposite side of the street, he asked for a pen, ink, and paper,

and hastily scrawling these words, addressed them to the offender: "Sir, if you want a portrait of the devil, get your own taken; for who so like the father as the son? D. Isaac." "There," said Mr. Isaac to the clerk, "just take that to the vile fellow across the way." The young man declined, perhaps thinking it unneighborly, or fearing an unpleasant result. "Then I'll take it," said Mr. Isaac.

The message was soon noised abroad, for the grocer told many of his friends; and, in the course of the day, first one vagrant boy, and then another wicked urchin, would put his head just inside the door of the infidel's shop, in the window of which the offensive requisition was still suspended, and call out, "*Get your own taken; for who so like the father as the son?*"

On the following day quite a crowd of youngsters was assembled, and the inquiry was repeated in almost every possible modulation of voice, until the wretched man was so annoyed, that he called in the aid of the police. This but increased the notoriety of the rebuke, and that again swelled the numbers of the crowd. The public feeling, too, was with the boys, for common decency had been outraged. The result was, that in the course of two or three days the man was obliged to close his shop and decamp, unable to withstand the torrent of ridicule and contempt which Mr. Isaac had been the means of turning upon him.



THE DAY OF CHRIST SEEN FROM AFAR.

Your father Abraham rejoiced to see my day: and he saw it, and was glad. — *John 8:56.*

EVERY seer of the past saw, and glowingly depicted the Christly dispensation as something that was to be continued; as possessing institutions and blessings that were to abide for ever. All-embracing, all-enduring — such was their view of the Messiah's kingdom.

And all former economies looked to Christianity. Every finger-board of the post pointed to Calvary; all the streams of things ran in that direction, and the types stood with their

faces that way. Moreover, all the industry and action of man seems a preparation for Christianity. Abraham, who has crossed the desert, explored Canaan, visited Egypt, lives in a tabernacle, and dies with hopes unfulfilled, still waiting for something. And so with Isaac and Jacob. We hear Moses crying, "I beseech thee show me thy glory;" and from Nebo, where his toil of life ends, he beholds the land that is to be the theater of the most wonderful of all histories evolved from the economy he has founded.

The true view of all past history is, that it was a preparation for Christianity. Christianity was the temple that was to be eternal, and on it, as unconscious builders, men were laboring in all the ages from the creation. And if so long in preparation, may we not anticipate it will be a finality? About the temples built by the kings of Oriental monarchies there were other lesser fabrics; but with the kingly one alone the idea of permanence was associated. So of St. Peter's at Rome and the Cathedral at Milan. The lesser fabrics have disappeared for ever.

When Christianity was completed, its lesser structures and essential scaffoldings were all removed. Priests and smoking altars suddenly and for ever disappeared. The temple of Christianity alone remains. — *Rev. C. D. Foss, D. D.*



PARENTAL DUTIES IN REGARD TO CHILDREN.

His parents answered them and said, We know that this is our son, and that he was born blind. — *John 9 : 20.*

REV. DR. JAMES W. ALEXANDER wrote to a friend, "As I grow old as a parent, my views are changing fast as to the degree of conformity to the world which we should allow to our children. I am horror-struck to count up the profligate children of pious persons, and even ministers. The door at which these influences enter, which countervail parental instruction and example, I am persuaded is yielding to the ways of good society. By dress, books, and amusements an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind

but determined opposition to the fashions of the world, breasting the waves, like the Eddystone Lighthouse. And I have found nothing yet which requires more courage and independence than to raise even a little, but decidedly, above the *par* of the religious world around us. Surely, the way in which we commonly go on is not the way of self-denial, and sacrifice, and cross-bearing, which the New Testament talks of. Then is the offense of the cross ceased."

Dr. Hague, in the *National Teacher*, thus speaks of the difference between training and mere instruction: "'Train up a child in the way he should go,' is not merely to give him precepts of sterling worth, or even to exemplify those precepts before him, but it is to connect with all these such a cultivation of his sympathies, such a discipline of his appetites and passions, such a control of his conduct, as shall render the practice of what is right and fit habitual in early life. All these 'God has joined together;' let one of them be sundered from the rest, and there is no real *training*."

The most excellent principles may be inculcated by precept, and illustrated by example; nevertheless, unless realized and made effective by practice, they will be unproductive of lasting good. It has been well said that the parent whose precept and example clash is as one who "points his child heavenward, then takes him by the hand and leads him hellward." It is God's design that truth should shine both from the word and the life. This is the secret of real influence.



SPIRITUAL VISION.

He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. — *John 9: 25.*

SIGHT depends upon the clearness of the medium through which we look. When the mists hang heavy about the hills and in the valleys, our view is but dim and indistinct; but when the atmosphere is free from all haze and cloud, the landscape is clearly revealed. How different the story of two travelers who have stood upon the same spot! One tells you that he saw nothing but cloud and mist; the other speaks in

glowing words of the picturesque valleys and the far-off mountain ranges. With the same organs of vision, how different the sight!

Purity of heart creates such an atmosphere for the soul-life to dwell in as gives clearness to the spiritual vision. All defiling, hindering influences being removed, the soul is permitted to "see the King in his beauty."

Why is it that we find so marked a difference in the growth and character of those who started in the Christian course with the same bright assurance of faith? Do not the words of our Saviour explain this contrast: "Blessed are the pure in heart, for they shall see God"? It makes all the difference between seeing God and not seeing him, whether our hearts are full of purity, born of spiritual thoughtfulness and action, or occupied with that which is earthly and temporal. God is revealed to us just in proportion as our worship is spiritual. How can we be spiritual but as we cast aside the earthly? And we rise out of the earthly into the spiritual only as we become pure in heart.



PREACHING BY TELEGRAPH.

The man answered and said unto them, Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes. — *John 9:30.*

A TOUCHING incident was related in the noon-day prayer meeting, Pittsburg, on Thursday, February 8, by a stranger. He said that a young man at Zanesville, Ohio, a telegraph operator, was recently converted while in the act of asking for the prayers of the church at a public meeting. The case was one of peculiar clearness and power, and made a profound impression upon the community, where he was well known and highly esteemed. The incident was shortly afterward related in a meeting in Cincinnati, by a Christian neighbor who was well acquainted with the circumstances. At the Cincinnati meeting a young gentleman, also a telegraph operator, was present, and, although interested in the account, being of the doubting Thomas cast of mind, and an unbeliever, was inclined to look upon the whole story as sen-

sational and overwrought. He went away from the meeting with feelings somewhat embittered against Christianity and its advocates.

The same evening, in his office, while thinking the incident over, the business upon the wire being unusually slack, he concluded to inquire by telegraph, of the Zanesville operator, whether such a case as that related in the Cincinnati meeting had occurred. He tapped the signal sound for Zanesville. Zanesville answered the Cincinnati call. Touching the mystic key, he asked for information, giving in a few words the story which he had heard, and the name of the young man, which also he had procured. "Yes," answered the operator at Zanesville, "it is true, and I am the man myself." Thereupon a conversation was carried on along the wires between the converted and the unconverted operators, and Christ Jesus was preached by the new convert until the inquirer was awakened to call what he must do to be saved.

"Believe in the Lord Jesus Christ, and thou shalt be saved," came in eloquent utterance along the line like a message from the skies.

"Pray for me now," said the penitent to his unseen friend two hundred miles away.

And the two young men kneeled, the one in Zanesville, the other in Cincinnati; a new line of communication was opened from earth to heaven, petitions went up in the dark winter night straight to the Christ of God. An answer came quick as an electric touch, and the two young men rejoiced together, in spirit, at the conscious power of pardoning grace.

The case is a most interesting and suggestive one. How surely and quickly God answers earnest prayer! When, amid secular pursuits and annoying doubts and cares, the troubled soul inquires after peace, it comes and abounds like a river. If believers would only improve the opportunities offered in daily vocations for preaching Jesus, what multitudes might be brought to the Saviour! There is never a day, scarcely an hour, passes over us, but when some helpful word or act might lead a sinner to the cross. Let us watch the time and use the means to bless our fellow-men.

CHRIST THE GOOD SHEPHERD.

And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. — *John* 10: 4.

SOME years ago, a friend of mine was in Greece, in the month of March. He was traveling in the country where the shepherds live. He came to three shepherds with their flocks. One had about six hundred and fifty sheep, another had about seven hundred, and the other had about seven hundred and fifty. In all, they had about twenty-one hundred sheep. They were out in the valleys where the grass grew. All the flocks were mingled together. Every sheep had its own name. It would not come nor go if called by any other name; nor would it come or go if called by any but its own shepherd. Every shepherd knew all his own sheep. He knew their names also. If any one was about to go into a wrong place, he called it, and it turned back. If the way was narrow or steep, he would go before, and they would follow him. This is just what the Bible says about Christ and his flock. "The sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. And a stranger will they not follow, but will flee from him, for they know not the voice of strangers. I am the good Shepherd, and know my sheep, and am known of mine. I lay down my life for the sheep."

The day my friend saw the shepherds was a cold day. Some of the lambs were quite strong and full of play; but some of them were very young and tender. The cold chilled them, and they could not walk. The shepherds had on something like large cloaks, tied around their necks, and girt about their waists. So they took up the little lambs and put them in their bosoms. But they did not smother them. They left their heads out, so that they could breathe well. But they kept them snug and warm. It was a pleasing sight to see an old shepherd with his long gray beard and his bosom full of lambs. Just so the Bible says of Christ. "He shall gather the lambs in his arms, and carry them in his bosom." Many

little children have loved Christ; and he has never let such perish. He is as good to little children as to old people. He says, "I love them that love me, and those that seek me early shall find me."

Among the twenty-one hundred sheep were some old and feeble ones. They could not walk much. If the way was miry or steep they could hardly go along. So the shepherds would come and put their crooks under their bodies, just behind their fore legs, and help them along. They treated them with great gentleness and care. Just so "the good Shepherd has pity on the weak, and gently helps them along." He never leaves nor forsakes them. "His rod and his staff comfort them." He leads all his sheep into his fold for safety. He leads them out, that they may find pasture. If little boys and girls are wise, they will desire above all things to belong to Christ's flock. I hope all of you will commit to memory the twenty-third Psalm. It is beautiful. "The Lord is my shepherd; I shall not want." — *Rev. Dr. Plumer.*



DR. FLETCHER AND THE DYING INFIDEL.

My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. — *John 10: 27, 28.*

ONE morning Dr. Fletcher, of Stepney, received a request to visit a man who was a professed skeptic, and apparently near his end. On entering the chamber where he lay, he beheld the attenuated form of one who had been a tall, athletic man, struggling under the ravages of a disease at once the most painful and incurable. The doctor addressed him by sundry kind inquiries and expressions of sympathy, reminding him of the sufferings of Christ, who gave himself a ransom for sinners, that through his atoning sacrifice they might obtain the forgiveness of sin and be restored to the favor of God.

Hearing this, the dying man said, "Sir, I don't believe that; I wish I could, as my dear wife there does; she believes all you say."

"Well," said Dr. F., "but you say you wish you could, and

that is a great point toward attaining it, if you are sincere. Now, what do you believe concerning Jesus Christ ? ”

“ Why,” he replied, “ I believe such a man once lived, and that he was a very good, sincere man ; but that is all.”

It was a principle with Dr. F. when reasoning with unbelievers, if they acknowledged the smallest portion of truth, to make it a position from which to argue with them. This mode he now adopted, and said, —

“ You believe that Jesus Christ was a good man — a sincere man. Now, do you think that a good man would wish to deceive others ? or, a sincere man use language that must mislead ? ”

“ Certainly not,” he replied.

“ Then how do you reconcile your admission that he was a good man with his saying to the Jews, ‘ I and my Father are one ’ ? When they took up stones to kill him, he did not deceive them, but still maintained the fact of his Godhead ; adding, ‘ My sheep hear my voice, and they follow me, and I know them, and I give unto them eternal life.’ Now, could any mere man say, ‘ I give unto them eternal life ’ ? Could any angel, however exalted ? ”

“ Stop ! ” cried the dying man, with an excited voice. “ Stop, sir ; I never saw this before ; a new light breaks in upon me ; stop, sir ! ”

Holding up his emaciated hand, as if fearing that a breath might obscure the new light breaking in upon his benighted soul, and with a countenance lighted up with a sort of preternatural expression quite indescribable, but with eyes intently fixed on Dr. F., he exclaimed, after a short pause, while big tears rolled down his cheeks, —

“ Sir, you are a messenger of mercy sent by God himself to save my poor soul ! Yes, Christ is God, and he died to save sinners ! Yes, even me ! ”



CHRIST DIVINE.

I and my Father are one. — *John 10: 30.*

COME, now, all ye that tell us in your wisdom of the mere natural humanity of Jesus, and help us to find how it is

that he is only a natural development of the human. Select your best and wisest character; take the range, if you will, of all the great philosophers and saints, and choose out one that is most competent; or if, perchance, some one of you may imagine that he is himself about upon a level with Jesus (as we hear that some of you do), let him come forward in this trial and say, "Follow me!" "Be worthy of me!" "I am the light of the world!" "Ye are from beneath, I am from above!" "Behold, a greater than Solomon is here!" Take on all these transcendent assumptions, and see how soon your glory will be sifted out of you by the detective gaze, and darkened by the contempt of mankind! Why not? Is not the challenge fair? Do you not tell us that you can say as divine things as he? Is it not in you, too, of course, to do what is human? Are you not in the front rank of human development? Do you not rejoice in the power to rectify many mistakes and errors in the words of Jesus? Give us, then, this one experiment, and see if it does not prove to you a truth that is of some consequence, viz., that you are a man, and that Jesus Christ is more — even God. — *Dr. Bushnell.*



CHRISTIANITY PROVING ITSELF.

If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father is in me, and I in him. — *John 10: 37, 38.*

SOME one has well said, "The best proof of Christianity is a converted heart." It is a kind of evidence from which there is no appeal, direct, obvious, and conclusive. Men may deny the truth of a Christian doctrine, but the beauty of a Christian life subdues prejudice and wins admiration. It compels assent to the power of a religion which yields such fruit, and the words of Jesus find fulfillment — "If ye believe not me, believe the works." For the change of life wrought by Christianity is often sudden and immediate. It is not the fruit of a wise education, or of long and careful training. It takes place in those who have been surrounded from childhood by evil influences, who have had no moral training,

whose lives have been stained by degrading vices. Nor is it the result of long and earnest struggles, of habits slowly formed by resolute efforts. It is as sudden as it is radical. The drunkard loathes his cups. The blasphemer becomes devout. The licentious man grows pure in thought as in life. The unbeliever has an unquestioning faith.

Such changes do not spring from natural causes. They are not intelligible by the common laws of life. Character is of slow growth, and gains strength by painful and protracted struggles. But Christianity claims to bring supernatural power to man's help, to supply a divine agency for immediate results. Thousands of converts were made in a single day at Pentecost. The hardened jailer of Philippi, by the experience of a few moments, becomes another man. The publican of Jericho, hard and exacting, is made just and liberal by a single visit of Jesus. Similar results are witnessed in every revival, and under the preaching of every faithful minister of Jesus. Christianity claims power to effect such changes. They are wrought by its agency, and the results demonstrate its truth and its divine origin.

HE NEEDED LIGHT FROM ABOVE.

But if a man walk in the night, he stumbleth, because there is no light in him. — *John 11 : 10.*

THE celebrated Mr. Hume wrote an essay on the sufficiency of the light of nature ; and the not less celebrated Robertson wrote on the necessity of revelation, and the insufficiency of the light of nature. Hume came one evening to visit Robertson, and the evening was spent in conversing on this subject. The friends of both were present ; and it is said that Robertson reasoned with unaccustomed clearness and power. Whether Hume was convinced by his reasonings, or not, we can not tell ; but at any rate he did not acknowledge his convictions. Hume was very much of a gentleman, and as he was about to depart, bowed politely to those in the room, while, as he retired through the door, Robertson took the light to show him the way. Hume was still facing the door. " O,

sir," said he to Robertson, "I find the light of nature always sufficient;" and he continued, "Pray don't trouble yourself, sir," and so he bowed on. The street door was open; and presently, as he bowed along in the entry, he stumbled over something concealed, and pitched down stairs into the street. Robertson ran after him with a light; and as he held it over him, whispered, "You had better have a little light from above, friend Hume." And, raising him up, he bade him good night, and returned to his friends.

CHRIST'S LOVE MANIFESTED IN SYMPATHY.

When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They say unto him, Lord, come and see. — *John 11: 33, 34.*

YOU point me to the universe around men, and above, and I admire the wisdom that has planned it, the might that has established it, and the will that carries it forward in its sweep, without a single jar or break, from age to age. But I see nothing in all this universe of that tender and intimate sympathy with man — in the feebleness, the suffering, and the peril he experiences — which was revealed in the Son of God when he took little children into his arms and blessed them; when he stood at the grave of Lazarus, and wept there. The showers that fall in their shining beauty out of the skies, — dropping upon the earth in its spring-tide, and giving brightness to the blossom, and fruitful life to all the scene, — they come as blessings descending upon the earth, and we may well be grateful for them. But they are not tears of personal sympathy, falling upon us from the eyes of Omnipotence. They are the fluent crystal jewels, scattered from the casket which is full of such treasures. But when I see the Lord himself, who has all might and government in his hand, standing before the grave of his friend, and weeping there, it is more to me than all spring showers! For there is the spirit, not of wisdom alone, or of bounteous compassion, but of tenderest sympathy, behind the tears; and my heart swells and melts as I read of it. — *Rev. Dr. Storrs.*

“JESUS WEPT.”

Jesus wept. — *John 11 : 35.*

CHRIST'S humanity is touchingly pictured in the two words which comprise the shortest verse in the Bible. In the same chapter wherein is found the sublime declaration, “I am the resurrection and the life,” it is recorded, “Jesus wept.” Divinity speaks forth in the declaration; humanity sorrowfully manifests itself in the brief, simple record.

Though, as we read the gospel narrations, we can readily believe the Saviour to be “a man of sorrows and acquainted with grief,” we never realize how closely his nature is allied to our own until we see him weeping in sympathy with others over a friend dead. Christ healing the sick, making the blind to see, causing the lame to walk, and performing all those God-like miracles which so clearly prove his superior power, wins our most devout worship; Christ sorrowing as we sorrow, stricken in heart with a grief so common to us all, calls out our deepest and warmest love.

Human grief is so very human that it moves us with a strange control. We cannot look upon it in idle indifference. Grievings are of many kinds, however, and not all move us alike. Sorrow born of death has the strongest influence. Speaking of this sorrow, one said once, in our hearing, “When a friend dies, it is not so much that one we love is dead, but that a part of our life is wanting.” And so when we see stricken ones mourning over the part of their life which they miss, our hearts respond in sincere sympathy. When the Redeemer weeps over Jerusalem, because of its wickedness, we are touched, but in only a slight degree; when, with Martha and Mary, he weeps over the dead friend and brother, we can scarcely do other than add our tears to his.

SAVED BY BELIEVING.

Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldst see the glory of God? — *John 11 : 40.*

A DOCTOR who was once visiting a Christian patient had himself been anxious to feel that he was at peace with

God — the Spirit of God had convinced him of sin and need, and he longed to possess “that peace which the world can not give.” On this occasion, addressing himself to the sick one, he said, —

“I want you just to tell me what it is, this believing and getting happiness — faith in Jesus, and all that sort of thing, that brings peace.”

His patient replied, “Doctor, I have felt that I could do nothing, and I have put my case in your hands — I am trusting in you. This is exactly what every poor sinner must do in the Lord Jesus.”

This reply greatly awakened the doctor’s surprise, and a new light broke in on his soul.

“Is that all?” he exclaimed; “simply trusting in the Lord Jesus? I see it as I never did before. He has done the work.”

Yes, Jesus said on the cross, “It is finished.” And “who-soever believeth in him shall not perish, but have everlasting life.” From that sick-bed the doctor went a happy man, rejoicing that his sins were washed away in the blood of the Lamb.



I WOULD SEE JESUS.

The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. — *John 12:21.*

I WOULD see Jesus in prosperity, that his fascinating light may not lead me to a dreadful precipice; but that his good Spirit may whisper to my heart the noble inducements Christians have to devise liberal things; that I may ever be saying, “What am I, O Lord, that thou shouldst put into my heart to do these things, when the earth is thine and the fullness thereof; it is but thine own which I return unto thee?”

I would see Jesus in adversity, because he is a friend born for such a state; because, when all the fallacious props of happiness give way, his single name alone supports the building. I would see Jesus in adversity, that I might order my cause before him, for he has all power in heaven and on earth, and easily can arrange future events so as to throw a luster on the darkest circumstances.

I would see Jesus in health, that I may turn at his gentlest reproof; that I may not be full and forget God, and be devoted, body as well as soul, to his praise.

I would see Jesus in sickness, because he healeth all my diseases; he alone dispenses the balm of Gilead; he alone is the Physician there.

I would see Jesus in ordinances; for what are ordinances without Christ? He shows himself through the lattices, he appears in his beauty, he is as the dew unto Israel, as the shadow of a great rock in a weary land; his people sit under his shade with great delight, and his fruit is pleasant to their taste. They say continually in ordinances, "Make haste, O my beloved, be thou like a young hart upon the mountains."

I would see Jesus in social intercourse. For what are the charms of friendship? What the refinements of taste? What the pleasures of conversation? Are they not all unsatisfying and delusive, unless sanctified by the grace of the Redeemer?

I would see Jesus in my own heart, as Lord of its affections, of its purposes, of its pleasures; as the mover of its hopes and fears, the author of its existence and happiness.

I would see Jesus in death, as the Sun of Righteousness, whose beams in the darkest moments can spread light and healing. I would listen to his voice, saying, "To him that overcometh will I give to eat of the tree of life." "Fear not, I have the keys of hell and death." Arise, O thou weary follower of thy crucified Lord, and enter into thy rest.

I would see Jesus in glory; for what is heaven itself without him? But when we shall see him as he is, then shall we be like him, and be for ever happy in his presence.



IMPROVE THE LIGHT NOW.

Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. — *John 12:35.*

IT was day at Jerusalem in Christ's time; at Ephesus, in St. John's time; at Corinth, Philippi, &c., in St. Paul's time; at Crete, in Titus' time; at Alexandria, in St. Mark's time; at

Smyrna, in Polycarp's time ; at Pergamus, in Antipas' time ; at Antioch, in Evodius' and Ignatius' time ; at Constantinople, in St. Chrysostom's time ; at Hippo, in St. Augustine's time, &c. It is now night with most of them, and yet day with us ; Jerusalem had a day, and every city, every nation, every church, every congregation, every man hath a day of grace, if he have but grace to take notice of it, hath an accepted time if he do but accept of it, and he may find God if he seek him in time ; but if he let the Sun of Righteousness go down, and work not out his salvation whilst it is called To-day, he must look for nothing but perpetual darkness, when time will be swallowed up in eternity, when there will be no time at all. — *Things New and Old.*



PAYSON'S ILLUSTRATION OF THE THREAD.

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. — *John 12: 48.*

PAYSON once gave notice in Portland, that he would be glad to see any person who did not intend to seek religion. About forty came. He spent a very pleasant interview with them, saying nothing about religion, till just as they were about to leave, he closed a few very plain remarks thus: "Suppose you should see coming down from heaven a very fine thread, so fine as to be almost invisible, and it should come and gently attach itself to you. You knew, we will suppose, it came from God. Should you dare to put out your hand and thrust it away?" He dwelt for a few moments on the idea, and then added, "Now such a thread has come from God to you this afternoon. You do not feel, you say, any interest in religion. But by your coming here this afternoon God has fastened one little thread upon you all. It is very weak and frail, and you can easily brush it away. But you will not do so? No: welcome it, and it will enlarge and strengthen itself until it becomes a golden thread to bind you for ever to a God of love!"

CHRIST THE METROPOLIS OF THE SCRIPTURES.

Ye call me Master, and Lord : and ye say well ; for so I am. — *John 13 : 13.*

A YOUNG man had been preaching in the presence of a venerable divine, and after he had done, he went to the old minister, and said, —

“ What do you think of my sermon ? ”

“ A very poor sermon, indeed,” said he.

“ A poor sermon ! ” said the young man ; “ it took me a long time to study it.”

“ Ay, no doubt of it.”

“ Why, did you not think my explanation of the text a very good one ? ”

“ O, yes,” said the old preacher, “ very good indeed.”

“ Well, then, why do you say it is a poor sermon ? Didn't you think the metaphors were appropriate, and the arguments conclusive ? ”

“ Yes, they were very good, as far as that goes ; but still it was a very poor sermon.”

“ Will you tell me why you think it was a poor sermon ? ”

“ Because,” said he, “ there was no Christ in it.”

“ Well,” said the young man, “ Christ was not in the text ; we are not to be preaching Christ always ; we must preach what is in the text.”

So the old man said, —

“ Don't you know, young man, that from every town, and every village, and every little hamlet in England, wherever it may be, there is a road to London ? ”

“ Yes,” said the young man.

“ Ah ! ” said the old divine, “ and from every text in Scripture there is a road to the metropolis of the Scriptures — that is Christ. And, my dear brother, your business is, when you get a text, to say, ‘ Now what is the road to Christ ? ’ and then preach a sermon, running along the road to the great metropolis — Christ. And,” said he, “ I have not yet found a text that has not a road to Christ in it. If I should, I would make one. I would go over hedge and ditch, but I would get at my Master, for the sermon can not do any good unless there is a savor of Christ in it.”

THE ELEVENTH COMMANDMENT.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. — *John 13:34.*

ARCHBISHOP USHER, being once on a visit to Scotland, heard a great deal of the piety and devotion of Mr. Samuel Rutherford. He wished much to witness what had been told him, but was at a loss how to accomplish his design. At length it came into his mind to dress himself like a pauper; and on a Saturday evening, when turning dark, he called at Mr. Rutherford's house, and asked if he could get quarters for a night. Mr. Rutherford consented to give the poor man a bed for the night, and desired him to sit down in the kitchen, which he cheerfully did. Mrs. Rutherford, according to custom on Saturday evening, that her servants might be prepared for the Sabbath, called them together and examined them. In the course of the examination she asked the stranger how many commandments there were. To which he answered, "Eleven." On receiving this answer, she replied, "What a shame is it for you, a man with gray hairs, in a Christian country, not to know how many commandments there are! There is not a child of six years old in this parish, but could answer this question properly." She troubled the poor man no more, thinking him so very ignorant, but lamented his condition to her servants. After giving him some supper, she desired a servant to show him up stairs to a bed in the garret. Mr. Rutherford, on discovering who he was next morning, requested him to preach for him that day, which the bishop consented to do, on the condition that he would not discover him to any other. Mr. Rutherford furnished the bishop with a suit of his own clothes, and early in the morning he went into the fields; the other followed him, and brought him in as a strange minister passing by, who had promised to preach for him. Mrs. Rutherford found that the poor man had gone away before any of the family were out of bed. After domestic worship and breakfast, the family went to the church, and the bishop had for his text, *John 13:34*, "A new commandment I give unto you, that ye love

one another." In the course of his sermon he observed, that this might be reckoned the eleventh commandment: upon which Mrs. Rutherford said to herself, "That is the answer the poor man gave me last night;" and looking up to the pulpit, said, "It can not be possible that this is he!" After public worship, the strange minister and Mr. Rutherford spent the evening in mutual satisfaction; and early on Monday morning the former went away in the dress in which he came, and was not discovered.

A FINER MANSION.

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. — *John 14: 2.*

A NEW ZEALAND chief, Tamahana, who visited England a few years ago, was remarkable for the deep spirituality of his mind, and his constant delight in the Word of God. One day he was taken to see a beautiful mansion—one of the show-places near London. The gentleman who took him expected to see him greatly astonished and much charmed with its magnificence and splendor; but it seemed, to his surprise, to excite little or no admiration in his mind. Wondering how this could be, he began to point out to him its grandeur, the beauty of the costly furniture brought from all parts of the world, the view from the windows, &c. Tamahana heard all silently; then, looking round upon the walls, replied, "Ah! my Father's house finer than this." "Your father's house!" thought the gentleman, who knew his father's home was but a poor mud cottage. But Tamahana went on, "My Father's house finer than this;" and began to speak in his own expressive, touching strain of the house above—the house of "many mansions"—the eternal home of the Redeemer.

NO HOPE FOR THE MORALIST.

Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me. — *John 14: 6.*

A MAN once dreamed that he died, and went into the other world. He saw a high enclosure surrounding heaven,

with a little gate through which he was about to pass. As he came near to enter, he saw written at the top of the gate, "*Without holiness no man shall see the Lord!*" "All right," said he; "I have that;" and he was for marching straight in. But at that moment a man touched his shoulder, saying, "Stop! *you* think of entering through that gate?" "Certainly," said he; "I have holiness: I am no sinner." "But do you not remember that when we were boys, and were playing together, you once cheated me out of a marble?" "Yes, I believe I do." "There is *one* sin, then," said the man; "and since you have committed *one* sin, you can not go in at that gate." At this the moralist was in trouble and deep distress. And while weeping at his exclusion and disappointment, he saw another gate, over which was written, "*The blood of Jesus Christ cleanseth from all sin.*" "Thank God for *that*!" he cried, and immediately renounced his own righteousness, and sought admittance through Christ, who is "*the way, and the truth, and the life.*"



FOR CHARLIE'S SAKE.

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. — *John* 14: 13.

"**SOME** years ago, in war time," said Mr. Moody, "a well-known judge, who had much interested himself for the welfare of the suffering soldiers, resolved that while a certain case was pending, he would turn away all applicants for charity, that he might devote himself wholly to the duties of his profession.

"One day a soldier came into his office, poorly clad, his face bearing the deep lines of suffering. The judge, pretending not to notice him, continued his work. The soldier fumbled in his pockets for a long time, and then said, in an uncertain, disappointed voice, as though he saw that he was unwelcome, '*I did* have a letter for you.' The judge, acting against the prompting of a warm, generous heart, made no reply. Presently a thin, trembling hand pushed a note along the desk. The judge raised his face slightly, and was about to say, '*I have no time for such matters as those,*' when he discovered

the writing was that of his own son, a soldier in the army. He took up the note. It read in substance, 'Dear father: The bearer is a soldier, discharged from the hospital. He is going home to die. Assist him in any way you can, for Charlie's sake.'

"All the tender emotions of his soul were laid open. He said to a friend afterward, 'I took the soldier to my heart, for Charlie's sake; I let him sleep in Charlie's bed. I clothed him, and supplied him with every comfort for the sake of my own dear boy.'

"My friends, God will never turn the needy away without a blessing, for his dear Son's sake — for Jesus' sake."

"I IN YOU."

At that day ye shall know that I am in my Father, and ye in me, and I in you. — *John 14: 20.*

THE most wonderful event in the history of the universe is the Incarnation. That God should in very deed dwell with man, made the wise soul of Solomon bow the lower in astonishment and adoration. What if he had seen that he would dwell in a Person, selected, created for this purpose; that he would appear before all the hosts of earth, and heaven, and hell, not only the Son of God, but the Son of Man? How far mightier an awe would have possessed his soul! He saw, as in a glass darkly, this strange futurity. Beyond his apprehension stood forth the object of his faith; the seed of the woman bruising the head of sin, and delivering the soul of the sinner. But Christ in his parting words goes farther than the wisest dare to dream or hope. God has in very deed dwelt with man. He has clothed himself in the garments of humanity, spirit, and flesh. He has made these finite robes lustrous with the glory that shone through them upon the most bleared and prejudiced eyes. Now he is about to lay them aside for a season. He will resume them, only to transfer them from the sight of mortals to that of immortality. His friends gather round him to catch his last words. Sorrow fills their hearts. Dread of their enemies, in whose power they

will seemingly be left, increases their grief. Weakness and anguish come upon them. Then speaks the mighty Emmanuel. In this day of my departure and your distress shall ye know that "I am in my Father, and ye in me, and I in you."

What means this divine enigma? Will God in very deed dwell with man? Will he incarnate himself in his creatures? Is the mystery of Bethlehem to be repeated multitudinously throughout earth and time? So some fancy who reduce that mystery to a mere inspiration of God in the soul of a Jewish youth. If we follow the faith of Rénan, and of a large body of dreamers of our day, who call themselves reasoners, all the more as they exhibit the less of reason, we can easily read the meaning. "Jesus, the Son of Mary, was a good man. His goodness came from God. The influence of his example has affected all other seekers after the good, and so he dwells in God, God in him, and he in every 'meek lover of the good.'" Is this all? Then why these sublime exhortations and prayers? Why this weight of agony upon both Disciple and Teacher, a weight of infinite burden upon his soul? Why this promise of the Comforter, not an effluence, but a Person; even the Spirit of Truth. "He," not it, shall be in you. No mirage of mere breath, however divine, is this Splendor of strength and joy. "I in You," is the personal, conscious communion of Christ with his believer. It is as separate, yet as intimate as the fellowship of two kindred souls; more separate, and more intimate. It is as clearly revealable to our consciousness as the fact of our own being. We are one with him, yet infinitely below him. We are in perfect communion, and in ineffable contrast. Our natures assume his likeness. Our thoughts are as his thoughts; our ways as his ways. Not because they are ours, but his.

OBEDIENCE THE GREAT TEST OF PIETY.

Jesus answered and said unto him, If a man love me, he will keep my words: and my father will love him, and we will come unto him, and make our abode with him. — *John 14: 23.*

THE Bible assigns peculiar importance to the test of religious character which is furnished in obedience. God knows

the blindness of the human heart, and the strange exposure of men to self-deception. He has therefore provided that the reality of those dispositions we profess to cherish toward him, shall be evinced by corresponding conduct. Do you inquire, who are the friends of Christ? "Ye are my friends if ye do whatsoever I command you." Do you ask, who are those that love the Redeemer? "He that loveth me, keepeth my commandments." Do you ask, how shall we know that we possess a saving knowledge of him? "Hereby do we know that we know him, if we 'keep his commandments.'" Would we know the evidence of hostility to Christ? "He that loveth me not, keepeth not my sayings." Would we know who are they that are deceived or deceivers? "He that saith he knoweth him and keepeth not his commandments, is a liar, and the truth is not in him." Would we trace out the grand line of demarkation between saints and sinners? "In this the children of God are manifest, and the children of the devil—he that doeth not righteousness is not of God." Would we know what will be the grand and universal rule of trial at the final day? "Without respect of persons, the Father will judge every man according to his works." From beginning to end, from first to last, the great test of character is, "By their fruits shall ye know them."



INTEGRITY OF THE SACRED TEXT.

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. — *John 14: 26.*

DR. KENNICOTT'S testimony respecting the Hebrew Scriptures has been often quoted. When he had an audience of his sovereign to present his great work, his majesty asked him, What, upon the whole, had been the result of his learned and laborious investigation? To which he replied, that he had found some grammatical errors, and many variations, in the different texts; but not one which in the smallest degree affected any article of faith or practice. Similar is the following testimony, recently borne by a distinguished biblical student, — James Smith, Esq., of Jordan Hill, F. R. S.: —

"It may be satisfactory to those who look with suspicion upon the numerous various readings appended to critical editions, to know that, in that very considerable portion of the Gospels which I have copied, I have not been able to detect a shade of difference in the meaning, either doctrinal or historical. But the difference between the earlier and the later MSS., although unimportant as to the matter, are of great importance in an inquiry like the present" (Origin and Connection of the Gospels), "where so much depend upon verbal expression."

PEACE IN JESUS.

Peace I leave with you, my peace I give unto you : not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. — *John 14 : 27.*

BLESSED heritage ! The Saviour lays great stress upon it. The apostles speak of it continually. Scarcely any word is so often repeated in the Bible as Peace. Every believer ought to have it. None ought to be a day without it. Peace in Jesus is a free gift. Simply to take it on trust is to have it. Trust brings rest. The presence of Jesus is always manifested to the trusting soul. Power accompanies his manifested presence. Peace is the work of his power.

It is an abiding privilege. Nor does it abide alone. Where the peace of God is, there is also the very God of peace. Where peace in Jesus abides, there abides Jesus, the Prince of Peace. Where peace keeps the heart and mind, there dwells the Comforter, without whom no one can say that Jesus is the Son of God.

The peace of God indicates the will of God. He who has the peace of God in him can not be out of his will. Would you know how to tell when you are in God's will? You can quickly tell when you are not in his will. When peace departs from you, it is because you depart from God. Like the pillar of cloud and of fire over Israel, the peace of God abides with you while you abide in God's will.

It is also a great power. It keeps the heart and mind in love, in obedience, in the will of God, in the Spirit, and so in

the power of God. One word spoken in the will, and in the Spirit, and in the power of God is worth a hundred sermons in self. One casting of the net on the right side of the ship, in obedience to the will of a present Saviour, is worth a thousand fruitless efforts in the night of toil, in the absence of Jesus, the Prince of Peace.

“HE PURGETH IT.”

Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. — *John 15: 2.*

IN a sermon on “Christ the True Vine,” by Trench, we find this comforting thought, for those who watch and often wonder at God’s dealings with his children:—

“We sometimes wonder, with regard to some of God’s dealings with the elect, that he should cast them again and again into the crucible of trial. It seems to us as though they were already refined gold. But he sees that in them which we do not see, a further fineness which is possible; and he will not give over till that be obtained. It is just as in a portrait by some cunning artist, which is now drawing near to its completion. Men look at it, and count it perfect, and are well-nigh impatient that the artist does not now withhold his hand and declare it is finished, while he, knowing better, touches and re-touches, returns again and again to his work. And why? Because there floats before him an ideal of possible excellence at which he has not yet arrived, but which he will not rest nor be contented till he has embodied in his work. It is thus with God and some of his elect servants. Men seeing their graces, which so far exceed those of common men, wonder sometimes why they should suffer still; why they seem to be ever falling from one sorrow to another. But he sees in them that which no other eye can see: the grace which is capable of becoming more gracious still; and in his very faithfulness he will not deprive them, or suffer them to come short of this. They are fruit-bearing branches, and because they are so, ‘he purges’ them, that they may bring forth

more fruit.' My brethren, how blessed must God's service be, when he can give nothing better to his servants, in reward of their obedience, than the ability to serve him more and better!"

PRUNING THE VINE.

I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. — *John 15:5.*

GOTTHOLD, visiting a person who was in deep affliction and sorrow, was told by the family that he was in the garden. Thither he followed, and found him employed in clearing a vine of its superfluous leaves. After a friendly salute, he inquired what he was doing. "I find," was the reply, "that owing to the abundant rain, this vine is overgrown with wood and leaves, which prevents the sun from reaching and ripening the grapes. I am therefore pruning part of them away, that it may bring its fruit to maturity." Gotthold rejoined: And do you find that in this operation the vine resists and opposes you? If not, why are you displeased that a gracious God should do to you, what your vine must not be displeased that you do to it? You prune off the superfluous foliage in order that it may bear the better fruit; and God takes away your temporal blessings and earthly comforts, in order that faith may produce its noble fruits of love, humility, patience, hope, and prayer, and these larger, and fairer, and sweeter than before. Let them talk as they please. When a man has a superfluity of all things, and is a total stranger to the cross, the Sun of Righteousness, with its gracious rays, can scarcely reach the heart; and hence his Christianity usually bears only the harsh and acrid fruits of hypocrisy, pride, unkindness, and implacability. Let God, therefore, do with you as he will; he will do you no harm. You are now stripping the vine of its leaves; in spring you hoed it, planted layers, pruned the suckers, and bound the branches. My friend, you are yourself a branch on the spiritual Vine, which is the Lord Jesus. God is the dresser, and he well knows that, without his grace and care, he can look for no good at your hands. This is the reason

why he employs contempt to lay you in the earth, trials to prune, affliction to restrain, and poverty to strip you of your leaves. He intends it all to make his grace sweeter to you, and your heart sweeter to him.

CLEAVING TO CHRIST.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. — *John 15 : 7.*

I HAVE seen a heavy piece of iron hanging on another — not welded, not linked, not glued to the spot, and yet it cleaved with such tenacity as to bear not only its own weight, but mine too, if I chose to seize it and hang upon it. A wire charged with an electric current is in contact with the mass, and hence its adhesion. Cut that wire through, or remove it by a hair's breadth, and the piece of iron drops dead to the ground, like any other unsupported weight.

A stream of life from the Lord, brought into contact with a human spirit, keeps the spirit cleaving to the Lord so firmly that no power on earth or hell can wrench the two asunder. From Christ the mysterious life-stream flows, through the being of a disciple it spreads, and to the Lord it returns again. In that circle the feeblest Christian is held safely, but if the circle be broken the dependent spirit instantly drops off. — *Arnot.*

PRAYING IN THE NAME OF CHRIST.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain : that whatsoever ye shall ask of the Father in my name, he may give it you. — *John 15 : 16.*

WE can not pray in our own names, for our names are evil ; we can not make mention of our own righteousness, for we have none ; “all our righteousnesses are as filthy rags ;” but in the name of Christ we may ask what we will, assured that God will hear us for the sake of his only begotten Son. Every prayer, therefore, offered by the Christian, should be

definitely presented in the name of Jesus Christ; for there is no approach to the Father but by his Son our Lord.

We must come to God in the name of Christ, then he will be our Bondsman, Surety, Indorser, Intercessor with the Father. He will present our petition, and plead his own merits in our behalf; and he never pleads in vain.

As the high-priest, under the Levitical dispensation, entered the Holy of Holies once a year, bearing the names of the chosen tribes on his breastplate, so the great High-Priest of our profession now stands in the holiest of all, bearing the name of every follower and friend on his heart. When you send up your prayers, be sure to direct them to the care of the Redeemer, and then they will never miscarry.—*M. Henry.*



EXCUSES FOR NOT ATTENDING PUBLIC WORSHIP.

If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. — *John 15: 22.*

OVERSLEPT myself—could not dress in time. Too cold—too hot—too windy—too dusty. Too wet—too damp—too sunny—too cloudy. Don't feel disposed. No other time to myself. Look over my drawers. Put my papers to rights. Letters to write to my friends. Taken a dose of physic. Mean to walk to the canal. Going to take a ride. Tied to business six days in the week. No fresh air but on Sundays. Can't breathe in church, always so full. Feel a little feverish. Feel a little chilly. Feel very lazy. Expect company to dinner. Got a headache. Intend nursing myself to-day. New bonnet not come home. Tore my muslin dress coming down stairs. Got a new novel must be returned on Monday morning. Wasn't shaved in time. Don't like a liturgy—always praying for the same thing. Don't like extempore prayer—don't know what is coming. Don't like an organ—'tis too noisy. Don't like singing without music—makes me nervous. Can't sit in a draft of air—windows or door open in summer. Stove so hot in winter, always get a headache. Can't hear an extempore sermon—

too frothy. Dislike a written sermon—too prosing. Nobody to-day but our minister. Can't always listen to the same preacher. Don't like strangers—spurn them with contempt. Can't keep awake when at church. Snored aloud last time I was there—shan't risk it again. Mean to inquire of some sensible person about the propriety of going to so public a place as church. Will publish the result. — *Amicus*.



THE DIVINE COMFORTER.

Nevertheless I tell you the truth : It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you. — *John 16 : 7.*

THE peculiar designation, "the Comforter," or "the Paraclete," which is only the Greek word put into an English form, given to the Holy Spirit by our Lord in his utterances on the night of his betrayal, is a good, strong term, and affords a foundation for a hope of the largest help. Four times in the three chapters here alluded to the word is applied to the Holy Spirit ; besides which it occurs but once in the whole New Testament, and then it is used of the Lord Jesus as our "advocate with the Father." There is no single word in our language that exactly expresses its import ; literally it signifies one who is called to our side to aid us. The word "advocate" suggests the thought of aid given us by one speaking in our behalf ; and so Christ does speak in our behalf with God, and the Holy Spirit speaks in his behalf with us. When we talk of "comfort," the idea is quite commonly of relief and support under some distress of body or mind ; and the Holy Spirit does sympathize with us in every trouble. But this only partly covers the ground. The Divine Comforter is sent to our side to aid us in every way, and to help and strengthen us in everything in which Jesus helped and strengthened his disciples while he was on the earth, and in which we can derive help from the presence of our God. *To our side*, we say ; and yet nearer than that is he to us, for Jesus said of him, "He dwelleth *with* you, and shall be *in* you ;" and the apostle taught that the bodies of believers are *temples* of the Holy

Spirit. He is, then, a divine indweller and helper, in whom God's children may implicitly trust, in the expectation of being upheld and kept by his power, and of finding support and the blessedness of a perfect rest of soul.



GOD ONLY CAN DO THESE THINGS.

All things that the Father hath are mine : therefore said I, that he shall take of mine, and shall shew it unto you. — *John 16 : 15.*

“**I** CAN NOT find, in the lively oracles, a single distinctive mark of Deity, which is not applied without reserve or limitation, to the only begotten Son. ‘All things whatsoever the Father hath are his.’ *Who* is that mysterious *Word* that was in the *beginning* with God? *Who* is the Alpha and the Omega, the beginning and the ending, the first and the last—the Almighty? *Who* is he that knows what is in man, because he searches the deep and dark recesses of the heart? *Who* is the Omnipresent, that has promised, ‘Where two or three are gathered together in my name, there am I in the midst of them ;’ the light of whose countenance is at the same moment the joy of heaven and the salvation of earth ; who is encircled by the seraphim on high, and walks in the midst of the golden candlesticks ; who is in this assembly ; in all the assemblies of his people ; in every worshiping family ; in every closet of prayer ; in every holy heart? Whose hands have stretched out the heavens, and laid the foundations of the earth? *Who* hath replenished them with inhabitants, and garnished them with beauty, having created all things that are in both, ‘visible and invisible, whether they be thrones, or dominions, or principalities, or powers’? By *whom* do all things consist? *Who* is the Governor among the nations, having on his vesture and on his thigh, a name written, ‘King of kings and Lord of lords’? Whom is it the Father’s will that all men should honor, even as they honor himself? Whom has he commanded his angels to worship? Whom to obey? Before whom do the devils tremble? *Who* is qualified to redeem millions of sinners from the wrath to come, and preserve them by his grace to his everlasting kingdom? *Who* raiseth the dead, having

life in himself to quicken whom he will, so that at his voice all that are in their graves shall come forth ; and death and hell surrender their numerous and forgotten captives ? *Who* shall weigh in the balance of judgment the destinies of angels and men, dispose of the thrones of paradise, and bestow eternal life ? Shall I submit to the decision of reason ? Shall I ask a response from heaven ? Shall I summon the devils from their chains of darkness ? The response from heaven sounds in my ears ; reason approves, and the devils confess — This, O Christians, is none other than the *great God our Saviour.*"



HONOR GOD IN ASKING MUCH.

Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. — *John 16 : 23.*

SMALL attainments in grace, when "great grace" is freely offered, dishonors God. The world does not see in such persons how mightily the gospel of Christ can save. God is honored when we ask and receive large blessings.

"What would you think of one who was permitted to light his dwelling at night as brilliantly as he would, without cost, who should only kindle a solitary jet amid the darkness of his home, and sit down content in that somber twilight ? Or of one who should have free access to a spacious garden filled with bloom, with leave to pluck and gather what he chose, who should only put one foot inside the gate, and take away a single flower ? Or of one made welcome to draw from a bank account of millions, who should fill his check for only enough to keep him from absolute starvation ? Would these men be any wiser, would they honor their benefactors more than we, to whom Jesus opens all his stores of grace, and who yet keep so faint a spark of spiritual life, and who experience so little of comfort and strength ?" — *Rev. A. L. Stone, D. D.*

ASK LARGE BLESSINGS.

Hitherto have ye asked nothing in my name : ask, and ye shall receive, that your joy may be full. — *John 16 : 24.*

ALEXANDER THE GREAT had a famous, but indigent, philosopher in his court. This adept in science was once particularly straitened in his circumstances. To whom alone should he apply but to his patron, the conqueror of the world ? His request was no sooner made than granted. Alexander gave him a commission to receive of his treasurer whatever he wanted. He immediately demanded, in his sovereign's name, ten thousand pounds. The treasurer, surprised at so large a demand, refused to comply ; but waited upon the king, and represented to him the affair, adding withal, how unreasonable he thought the petition, and how exorbitant the sum. Alexander heard him with patience ; but as soon as he had ended his remonstrance, replied, " Let the money be instantly paid. I am delighted with this philosopher's way of thinking ; he has done me a singular honor ; by the largeness of his request he shows the high idea he has conceived, both of my superior wealth and my royal magnificence." Thus let us honor what the inspired penman styles *the marvelous loving-kindness of Jehovah*. " He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things ? "



THROUGH MUCH TRIBULATION.

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer : I have overcome the world. — *John 16 : 33.*

NO one reaches heaven without passing through the waters of tribulation. It is the law of the kingdom, and a necessary law. The Psalmist accounts for it on the principle implied in the declaration, " Because they have no changes, therefore they fear not God." Yes, changes, sad and painful changes, are often necessary in order to the turning the faces

of God's chosen heavenward. Said a Christian, who lost his house and property by fire, "If they had not perished, I should have perished;" and another, who had lost his eyesight, "I could never see till I was blind." Thus God leads through the troubled waters up to the sunshine and the peace of the rest above. Most true it is, through much tribulation ye shall enter the kingdom.

CHRIST ANTICIPATING HIS FINISHED WORK.

I have glorified thee on the earth: I have finished the work which thou gavest me to do. — *John 17: 4.*

BIBLICAL scholars long since remarked the peculiar manner of the Saviour, in the prayer recorded in this seventeenth chapter of John. The form of the verb, which he uses in speaking of his own work, is the indefinite past (the *Aorist*), the Greek tense of narration, employed in speaking of events that belong to past time, and without reference (as in the perfect tense) to the present. Thus he says in verse 4, "I glorified thee on earth: I finished the work which thou hast given me to do;" in verse 6, "I manifested thy name to the men whom thou hast given me out of the world;" in verse 12, "Those whom thou hast given me, I watched over, and none of them perished;" in verse 18, "As thou didst send me into the world, I also send them into the world;" in verse 25, "And the world knew thee not! But I knew thee, and these knew that thou didst send me."

The key to this remarkable peculiarity is found in verse 12, "While I was with them, I kept them in thy name." He was still with them, and still was keeping them. But his thoughts, while thus absorbed in communion with God, are withdrawn from the present, and contemplate his earthly mission as a completed work, on which he looks back, and speaks of it as finished and belonging to the past. It is for this reason he says in verse 4, "I glorified thee on the earth; I finished the work which thou hast given me to do." This shows the consistency of the petition in verse 5 (as also in verse 2), "And now, O Father, glorify thou me with thine own self, with the

glory which I had with thee before the world was ;” for in view of his finished work, as he was now contemplating it, he could claim that glory which was to be its reward. The whole passage is thus clothed with new light and beauty, when we are permitted to trace what was passing in the Saviour’s mind, just as the sacred writer himself expressed it.



SCRIPTURAL SEPARATION FROM THE WORLD.

I have given them thy word ; and the world hath hated them, because they are not of the world, even as I am not of the world. — *John 17 : 14.*

AS truly now as in the days when the apostles were accounted the “offscouring of all things” are the real disciples of Jesus a “separate” people. And it is only by their keeping up wisely, kindly, and decidedly this line of spiritual separation that they will preserve themselves from the “evil” of the world, and become the instruments of its salvation. As the Father sent the Son into the world to redeem it, so the Son sent his disciples. For their sakes he sanctified himself, that they might sanctify themselves for the salvation of their fellow-men. They were to be no more of the world than was he ; and they would not, he assured them, be specially loved by the worldly heart, as the world had not loved him. The church will not save the world by yielding to its demands to secularize itself, to conform to its spirit, to accept its codes of morality, and to drink from its fountains of enjoyment. When the world has succeeded in bringing the church to its sentiments as to all human relations, and secured so broad a creed as to cover every body, what has it gained ? It certainly has not improved its own condition, and it has destroyed the vital leaven by which God is pleased to save human society and individual souls.



GOD’S WORD.

Sanctify them through thy truth : thy word is truth. — *John 17 : 17.*

SEEING a man reject the inspiration of the Scriptures, while he said he maintained his belief in Jesus Christ and his

redemption, I had compared him to some one who has a costly perfume in a glass vessel; he breaks the vessel, thinking that he can at the same time preserve the perfume, but he loses it all. Set aside the inspiration of the Scriptures, and all Christian doctrine will disappear. This is not a theory, I have seen it to be a fact; therefore the question is one of the greatest importance. I am not ignorant of the objections, of the difficulties that are raised, but the plenitude of the divinity to be found in the Scriptures is too great to be in the least prejudiced by them. I say from the depth of my heart, "Thy word is truth." Not to believe that the Bible is God's message is voluntarily to deprive one's self of all true, wholesome, well-founded knowledge about God and our future state. It is returning to darkness; it is to ruin our own prospects, and perhaps also the welfare of many others with us. — *Merle D' Aubigne.*

SANCTIFICATION THROUGH THE TRUTH.

And for their sakes I sanctify myself, that they also might be sanctified through the truth. — *John 17: 19.*

THE reception of divine truth, and its relation to personal salvation, are subjects of the utmost importance. The truth of God as revealed in the Bible is operative, not a mere idea, or a dogmatic creed; but a divine energy in the soul, moving it toward Christ as a Saviour, and toward heaven as its ultimate destiny. When a person apprehends God's truth by a willing faith and obedient spirit, that truth, like leaven in the meal, begins to work the purification of that soul, as Jesus prayed that they "might be sanctified through the truth." This shows us the difference between truth and error in moral results. Error is powerless for good, while truth is the power of God unto salvation. Sanctification through the truth is not the reward of receiving the truth, but the result of it. "He that believeth not shall be damned," is not a penalty for not believing the gospel, but the result of it. Truth lifts up the soul, purifies the heart, clothes with garments of righteousness, and prepares us for heaven. Error has no such power. The five foolish virgins were not shut out of the mar-

riage festivities because they went away to buy oil, but because they were not prepared to enter at the only entering time. Unitarianism fails to be a system of saving faith because it exalts and magnifies manhood into untrue and unnatural proportions, lifting it above where the Bible puts it, while it minifies the Godhead by denying the divinity of Christ, whom the Scriptures call "The true God and eternal life." So also of Universalism and Deism; they have no power to bring up the fallen soul into acceptance with God, but are opiates to quiet the awakening of conscience. Truth is life-imparting and life-preserving.



CHRISTIANS REPRESENT CHRIST.

I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. — *John 17: 23.*

WHILE Christ in glorified humanity represents his redeemed ones before the throne of his Father in heaven, he leaves them here to represent him on earth. His redeemed family on earth are as truly precious objects of his love and care, as are his angel family in heaven. Angels were never redeemed, but proportionate to the price paid for man's redemption is he more precious than even angels in the sight of God. Christ can just as fully save a soul on earth and keep it free from the touch of pollution, as he can thus save and keep a soul in heaven. "All power is given him in heaven and on earth." Who would dare to limit the power of Christ to save to the uttermost, whether the subject of his saving power be on earth or in heaven? If, then, we may as surely be kept and saved on earth as though we were already in heaven, who would not rather inhabit a human form, and for a short space do the will of God on earth, and go about doing good? Surely, it is more glorious to be a representative of Christ than a representative of angels. How much more efficient in the work of saving souls, the services of a purified spirit inhabiting a human form, than the services of the highest archangel robed in the glories of immortality! — *Mrs. P. Palmer.*

THE PRICELESS GIFT.

And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me, may be in them, and I in them. — *John 17: 26.*

THE Rev. Dr. Wentworth relates the following interesting incident:—

“The Chinese are exceedingly mercenary. They will do almost anything for money. They have no notion of any man taking a course which does not tend to profit. Many of them think we pay people to become Christians; that we hire men and women to receive baptism, and profess faith in the doctrine of Jesus. One of our new converts recently held the following dialogue with a neighbor who attempted to catechise him on the subject:—

“‘How much did these foreigners give you to join their church?—twenty dollars?’

“‘More than that.’

“‘A thousand dollars?’

“‘More than that.’

“‘How much, pray?’

“‘More than the value of the weight of this mountain in silver and gold.’

“‘In the name of Buddha! what?’ cried the astonished interrogator.

“‘This precious book,’ said the Christian, holding up the Bible, ‘which tells me of God and Christ, Calvary, salvation, everlasting life in heaven!’”



OUR SORROWS A BITTER CUP.

Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it? — *John 18: 11.*

ONE of the most eminent divines of New England tells us that soon after the death of his wife his two children were taken from him within a few hours of each other. “My cup of sorrow,” he says, “was filled to the brim. I stood a few moments and viewed the remains of my two darlings who had

gone to their long home never to return. I felt at first as if I could not submit to such a complicated affliction. My heart rose in all its strength against the government of God, and then suddenly sunk under its distress, which alarmed me. I sprang up, and said to myself, 'I must submit, or I am undone for ever.' In a few moments I was entirely calm and resigned to the will of God. I never enjoyed greater happiness than during that day and the next. My mind was full of God, and I used to look toward the burying-ground, and wish for the time when I might be laid by the side of my departed wife and little ones."

There is a great beauty in such religion as this; for the grace of submission to a bereaving father is the hardest and rarest of Christian attainments. There is such a temptation to angry rebellion when the blow cuts deep. A wife is suddenly taken; a crib is left empty, or a cradle deepens into a grave. A noble, gifted son is cut off in his sinewy prime; a son who was all the world to her who leaned upon him. A lovely daughter withers and droops; her beauty falls off like the rose-leaves, and presently she goeth down to darkness and the worm.

Beside such new-made graves unbelief utters its reproaches, "not loud, but deep." But submission whispers with faltering lips and choking utterance, "The cup that my Father hath given me, shall I not drink it?" The will of the Lord be done.

SUPERSTITION AND CONSCIENCE.

Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the passover. — *John* 18:28.

A LATE narrative of travels in Russia contains the following illustration of religious fervor in that country: —

"A lady on leaving a private party in St. Petersburg, at a rather advanced hour in the morning, called a droschke, and having given directions to the driver, the latter proceeded toward her home, as she thought, instead of which he drove her to a rather deserted part of the city, when he suddenly

turned round and cut her throat, the sable-lined cloak in which she was enveloped having excited his cupidity. Having divested her of this, he dragged the body to the brink of the canal, and threw her into it. On his way back to the stand he was hailed by a gentleman, and however reluctant, obliged to take him as a fare. The gentleman not only noticed the cloak, but touching it found his fingers stained with blood. He said nothing till he reached a police station, where, having ordered the driver to stop, he gave him into custody on suspicion. The gentleman was the husband of the lady, and recognized the cloak as belonging to his wife. The tragedy happened during Lent, when meat is forbidden. The murdered lady had a little basket with her which contained a pie. Having been asked by the commissary why he had not eaten the pie, 'How could I think of eating the pie!' replied the assassin, 'it may contain meat, and' — devoutly crossing himself — 'I am, thank God, a good Christian'!"



CHRIST'S KINGDOM FOUNDED IN THOUGHT.

Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. — *John 18: 36.*

REV. WILLIAM ARTHUR lately said in a speech, "The Lord founded a kingdom, very unlike any other kingdom. He founded it without drum, or trumpet, or banner, or scepter, or throne, or crown. He founded it without geographical limits — without fortress, without fleets. He founded it as a kingdom whose foundations were laid in thought; as a kingdom whose wars were to be carried on in thought; as a kingdom whose instruments were those of thought; whose sword was not the sword in hand, but the sword that 'proceedeth out of the mouth of God;' whose charter was the power of the Word; whose battle-field was only and ever the battle-field of thought. Into this world of thought Christ's kingdom came, to attack all who opposed; and in its own calm, searching, but irrepressible way, with a word, with a message, with an invitation, with an argument, with an exhortation, with an

entreaty, with a continuous pointing upward — upward, as if it had a distinct connection with invisible powers, which it had ; and ‘ bringing into captivity every thought to the obedience of Christ,’ — thoughts high, thoughts deep, thoughts old, thoughts built upon the foundations, as men supposed, of everlasting principles, — thoughts certainly reared up with all the elaborate beauty of human genius and of vast national toil, — thoughts consolidated by the suffrage of ages, and thoughts adorned and enriched by the splendor of empires ! What was the result ? Of all other powers none has the hold upon human thought that Christ has at this moment, and there is none advancing year by year as is the kingdom of the Lord Christ. The world has been always talking of its feebleness and failure, but where is the power that will venture at this moment to say, ‘ I will sweep Christ out of human thought ’ ? ”



WHAT IS TRUTH ?

Pilate saith unto him, What is truth ? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. — *John* 18 : 38.

THERE is a circle of earthly truths, — the dust, the shell of things, — and inward lies the “ pearl of great price,” the truth of truths, that leadeth up to God ; that grows more and more glorious, through the endless cycles of eternity — through Christ’s eternal salvation.

That truth is eternal, because it is from God, and ends in God — surrounded by infinite mind, infinite love, infinite glory, infinite peace and bliss. The panorama of the world — its wisdom — the scene of the stars — all things of time — will be as nothing compared with an eternal communion with God by the souls of “ just men made perfect by the blood of Christ.” Why not, O man ! seek this truth ? You love the truth ; and do you not think that the loving and truthful Jesus spoke the truth when he said, “ I am the truth ” ? O, how sweet is that truth ; how glorious is its author ! He shed his precious blood on the cross to prove it, and save all who come by that way ! More than eighteen centuries have passed

away, and now, in the midst of the nineteenth century, and all its civilization, learning, and grandeur, we can do nothing, see nothing, learn nothing, beyond the grave, if we accept not the truth as it is in the Lord Jesus, who is the resurrection and life from God to every man who confesseth him, and consents to walk with him in spirit.

DESCRIPTION OF OUR SAVIOUR.

And Pilate saith unto them, Behold the man! — *John 19 : 5.*

THE following epistle was taken by Napoleon from the public records of Rome, when he deprived that city of so many valuable manuscripts. It was written at the time and on the spot where Jesus Christ commenced his ministry, by Publius Lentulus, the emperor. It was the custom in those days for the governor to write home of any event of importance which transpired while he held office : —

“Conscript Fathers : There has appeared in these our days a man named Jesus Christ, who is yet living among us, and of the Gentiles is accepted as a prophet of great truth ; but his own disciples call him the Son of God. He hath raised the dead, and cured all manner of diseases. He is a man of nature somewhat tall and comely, with a very ruddy countenance, such as the beholder may both love and fear. His hair is the color of the filbert when fully ripe, plain to his ears, whence downward it is more orient of color, curling and waving about his shoulders ; in the middle of his head is a seam or partition of long hair, after the manner of the Nazarites. His forehead is plain and delicate ; his face without spot or wrinkle, beautified with a comely red ; his nose and mouth are exactly formed ; his beard is of the color of his hair, and thick — not of any great length, but forked. In reproving, he is terrible ; in admonishing, courteous ; in speaking, very modest and wise ; in proportion of body, well shaped. None have seen him laugh, but many have seen him weep. A man, for his surpassing beauty, excelling the children of men.”

CRUCIFIXION DESCRIBED.

And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha : where they crucified him, and two others with him, on either side one, and Jesus in the midst. — *John* 19 : 17, 18.

MR. JAMES JONES of Amoy, an eye-witness, says, "The cross was of the Latin form, the foot being inserted in a stout plank ; and the criminal, standing on a board, had nails driven through his feet, his hands stretched and nailed to the cross-beam. His legs were fastened to the cross with an iron chain, and his arms bound with cords ; and on the cord round his waist was inserted a piece of wood, on which was written his name and offense. A similar piece on his right arm contained his sentence ; namely, to remain on the cross day and night until he died : another on his left arm had the name of the judge, with his titles and offices. The criminal was nailed to the cross inside the *yamun*, in the presence of the magistrate, and then carried by four coolies to one of the principal thoroughfares leading from the city, where he was left during the day, but removed at night inside the prison for fear of his friends attempting to rescue him, and again carried forth at daylight in charge of two soldiers. He was crucified at noon on Wednesday, and at five in the evening complained of pain in the chest, and thirst. On Thursday he slept for some hours, when the cross was laid down within the jail enclosure. No one was allowed to supply him with food or drink ; and during the day there was quite a fair in front of the cross, people being attracted from a distance, and the sweetmeat venders driving a large trade. On Saturday he was still alive, when the *taotal* was appealed to by a foreigner to put an end to the wretch's sufferings ; and he immediately gave orders that vinegar should be administered, which he expected would produce immediate death ; but the result was otherwise ; and at sunset, when the cross was taken within the jail, two soldiers, with stout bamboos, broke both his legs, and then strangled him." — *Foster's Cyclopaedia*.

UNCONSCIOUS INFLUENCE.

Then cometh Simon Peter following him, and went into the sepulcher, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulcher, and he saw, and believed. — *John* 20: 6-8.

IT is said that among the high Alps at certain seasons the traveler is told to proceed very quietly, for on the steep slopes overhead the snow hangs so evenly balanced that the sound of a voice or the report of a gun may destroy the equilibrium, and bring down an immense avalanche that will overwhelm everything in ruin in its downward path. And so about our way there may be a soul in the very crisis of its moral history, trembling between life and death, and a mere touch or shadow may determine its destiny. A young lady who was deeply impressed with the truth, and was ready, under a conviction of sin, to ask, "What must I do to be saved?" had all her solemn impressions dissipated by the unseemly jesting and laughter of a member of the church by her side as she passed out of the sanctuary. Her irreverent and worldly spirit cast a repellent shadow on that young lady not far from the kingdom of God. How important we should always and everywhere walk worthy of our high calling as Christians!

"So let our lives and lips express
The holy gospel we profess."

Let us remember that we are always casting the shadow of our real life upon some one; that somebody is following us, as John followed Peter into the sepulcher. Happy if, when all the influences of life flow back and meet us at the judgment, we can lift up clean hands and spotless robes, and say, "I am free from the blood of all men!" Happy then to hear even one soul saying to us out of the great multitude, that, following the shadow of our Christian life and devotion, he found Jesus and heaven. — *Rev. T. Stork, D. D.*

SUNDAY AFTER THE RESURRECTION.

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. — *John 20 : 19.*

THE second appearance of our Lord after his resurrection was on the eighth day, or on the second Sunday of the Christian dispensation. "The Sunday after the Sunday of the resurrection, the second Christian Sabbath or Lord's day. It has not ceased to be commemorated from that time to this, as a holy day in the tradition of the Christian church. The fourth commandment requires that one day in seven should be Sabbath; the Jewish church, under divine guidance, fixed that seventh upon Saturday, the Christian church upon Sunday." — *Whedon.*

"Where Christ was during these eight days, and the rest of the time of his abode on earth, would be folly to inquire, and presumption to determine. He deferred his second appearance so long as seven days, for three reasons: —

"*First.* That he might put a rebuke on Thomas for his incredulity, and perhaps also for his negligence.

"*Second.* That he might try the faith and patience of the rest of the disciples.

"*Third.* That he might put an honor upon the first day of the week, and give a plain intimation of his will, that it should be observed in his church as the Christian Sabbath, that is, the weekly day of holy rest and holy convocations. That one day in seven should be religiously observed, was an appointment from the beginning, as old as innocence; and that, in the kingdom of the Messiah, the first day in the week should be that solemn day, Christ's meeting his disciples in a religious assembly once and again on that day, was indication sufficient.

"Add to this, it is highly probable, that in his former appearance to them he had ordered them to come together again that day seven-night, and had promised to meet them, and also that he appeared to them every first day of the week during forty days. And the religious observance of that day

has been from thence transmitted down to us through every age of the church. This, therefore, is the day which the Lord has made sacred, and appointed for his peculiar worship and service." — *Benson*.

CHRIST'S COMING AT THE SEA.

But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus. — *John 21 : 4*.

I SUPPOSE there is no event in the whole life of Christ to which, in hours of fear or doubt, men turn with more anxious thirst to know the close facts of it, or with more earnest and passionate dwelling upon every syllable of its recorded narrative, than Christ's showing himself to his disciples at the Lake of Galilee. There is something preëminently open, natural, full, fronting our disbelief in this manifestation. The others, recorded after the resurrection, were sudden, phantom-like, occurring to men in profound sorrow and wearied agitation of heart; not, it might seem, safe judges of what they saw. But the agitation was now over. They had gone back to their daily work, thinking still their business lay net-ward, unmeshed from the literal rope and drag. "Simon Peter said unto them, I go a-fishing." They say unto him, "We also go with thee." True words enough, and having far echo beyond those Galilean hills. That night they caught nothing; but when morning came, in the clear light of it, behold a figure stood on the shore. They were not thinking of any thing but their fruitless hauls. They had no guess who it was. It asked them simply if they had caught anything. They said, No. And it tells them to cast yet again. And John shades his eyes from the morning sun with his hand to see who it is; and though the glistening of the sea, too, dazzles him, he makes out who it is at last; and poor Simon, not to be outrun this time, tightens his fisher's coat about him and dashes in, over the nets. One would have liked to see him swim those hundred yards, and stagger to his knees on the beach. Well, the others got to the beach too, in time, in such slow way as men in general do in this world, to its true shore, much impeded by that won-

derful "dragging the net with fishes," but they get there — seven of them in all — first the denier, and then the slowest believer, and then the quickest believer, and then the two throne-seekers, and two more, we know not whom. They sit down on the shore, face to face with him, and eat their broiled fish as he bids. And then, to Peter, all dripping still, shivering and amazed, staring at Christ in the sun on the other side of the coal fire — thinking a little, perhaps, what happened by another coal fire, where it was cooler, and having had no word once changed with him by his Master since that look of his — to him, so amazed, comes the question, "Simon, lovest thou me?" Try to feel that a little, and think of it until it is true to you. — *Ruskin*.

"FEED MY LAMBS."

So when they had dined, Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my lambs. — *John 21: 15*.

PARENTS, Pastors, Teachers: Do you hear these stirring and imperative words of Jesus, "Feed my lambs"? The dear little souls that cluster around you are the lambs of Jesus, the great Shepherd.

Should not every pastor feel that it is his duty and privilege, simply but faithfully to preach such sermons as the youthful part of his flock can fully understand? Sermons that will tell upon their young and tender hearts, and which shall help to lead the lambs of Jesus into the green pastures of his love, and by the side of the still waters of his salvation? Then in the Sabbath school, and in the common schools, as opportunities serve, should he not still press eternal truths upon the rising race, and also from house to house? Where can he find a more promising field? How easy children may be converted by wise and proper care, and also kept from falling back!

But a great share of the duty of feeding these precious lambs of Jesus devolves upon parents and teachers. They can impart knowledge which none else can, and which children will not otherwise obtain.

FATE OF THE APOSTLES.

Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. — *John 21 : 22.*

ALL the apostles and evangelists were assaulted by the enemies of their Master. They were called to seal their doctrines with their blood, and nobly did they bear the trial. Schumacher says, —

“Matthew suffered martyrdom by being slain with a sword at a distant city of Ethiopia.

“Mark expired at Alexandria, after having been cruelly dragged through the streets of that city.

“Luke was hanged upon an olive tree in the classic land of Greece.

“John was put into a caldron of boiling oil, but escaped death in a miraculous manner, and was afterward banished to Patmos.

“Peter was crucified at Rome with his head downward.

“James the Greater was beheaded at Jerusalem.

“James the Less was thrown from a lofty pinnacle of the temple, and then beaten to death with a fuller’s club.

“Bartholomew was flayed alive.

“Andrew was bound to a cross, whence he preached to his persecutors until he died.

“Thomas was run through the body with a lance at Coromandel in the East Indies.

“Jude was shot to death with arrows.”

 MINISTERS BAPTIZED OF THE HOLY GHOST.

And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. — *Acts 1 : 4.*

THE difference in moral results, between a minister baptized of the Holy Ghost, and not so baptized, is thus described: —

“Wesley, the learned, the prayerful, watching, fasting, almsgiving, visiting the sick and imprisoned, economical of mo-

ments, but unfruitful in saving souls, is a type of a ministry unbaptized from on high: Wesley, adding to these a "heart strangely warmed," going forth full of the Holy Ghost and of faith, and setting the kingdom in a blaze, the spiritual father of thousands and millions who have now risen up and call him blessed, is the representative of the ministry that must conquer the world. Of two ministers, one learned and the other unlearned, the Holy Spirit being upon them alike, we cannot question which will accomplish the most for the church. A Wesley without the Holy Spirit could not hold his own; an Abbott with the Holy Spirit shook all New Jersey. Let our ministry be thus endowed from on high, and the weakest will become strong, while our strong men will become mighty. We are building and enriching our schools in the hope of a future, of a higher and more complete culture, but it must be a culture of heart as well as brain, through the sanctification of the Holy Spirit." — *Rev. D. Curry, D. D.*



WHAT THE CHURCH MOST NEEDS.

But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. — *Acts 1: 8.*

REV. B. F. CRARY, D. D., editor of the *Central Christian Advocate*, thus speaks of the need of the church at this time:—

"The great institutions of the church need not be changed, but we need most of all the outpouring of the Holy Ghost upon all our ministers and members. Methodism with the Pentecostal baptism would make a world-wide impression. Now she sheds a feeble light; then she would spread such a fire as, by the grace of God, would be seen over the whole earth. Our prime want is not more machinery, but more of the Holy Ghost in our lives and preaching. We feel a sort of dread when we see the church hoping or depending on any other means of saving sinners than the Holy Ghost. Dry, scholastic preaching, devoid of spiritual power and unction, will only paralyze the church. It is a sad thing to see any

church trying to live without the life which Christ imparts. There is but one spiritual life, and that is Christ Jesus himself. He lives in us, if we are his. Our strength and hope are in him. We need not more machinery, but more power, and power is the indwelling of the Holy Ghost. If the church drifts away from the old doctrine and the old experience of the regenerating, sanctifying effects of the Holy Spirit, she will perish, for she has no real glory, no real power but this. All else is but the walls and trappings of the temple, this is the Shekinah on the mercy-seat, the light and fire on our altars."

The above primal need is as true concerning all other churches as that of the Methodist Episcopal church.



HEAVEN A LOCALITY.

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. — *Acts 1:11.*

IT has been made a question whether heaven—this term denoting in general the happy condition of the righteous after death, either before or after the resurrection—has any *locality*, or is only a *state*. But no question seems to us more idle. Certainly, the Scriptures, in the phrase "a better country," and in other instances, assign a place to them or assign them to a place. The Saviour, at his second coming, and even on their departure from this world, will receive them to himself, in order that, as he said, they may "be with me where I am," "that where I am, there ye may be also." "To-day," said he to the penitent thief, "thou shalt be with me in Paradise." There would have been no doubt as to the obvious meaning of these and other representations, but for the metaphysical notion that space and time belong to our present mode of being, and can not be as positively affirmed of any other. Hence some persons count it philosophical to limit the idea of heaven to that of a mental state, and would construe the inspired language accordingly. But it never can be shown that space is not as real in all other modes of being as

in ours, or that we can ever possibly exist without it. Nor can we so much as conceive of our existence, now or hereafter, apart from any place. That we can not determine our future locality, unless it be the renovated earth, is not important. Of course, no mere place, apart from a suitable mental state, can ever be to us a heaven; our heavenly condition can not be external only, but must be internal also; yet still we must conceive of the mental place as having also its "own place." Even if the Scriptures had not used the language of locality in this connection, in entertaining the subject itself, we could not rid our minds of the notion. We have no right, therefore, to reject or overlook it in their representations; we ought to receive them in this their obvious import. It is both scriptural and rational to speak intelligibly and familiarly, as we may, of our final home as another country and a better country.

WOMEN AS HELPERS IN THE CHURCH.

These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. — *Acts 1:14.*

THE faith, devotion, and Christian zeal of godly women have greatly aided the cause of God.

"The strength of the church has always largely been in its women; from the time when they lovingly ministered to the Saviour, in life and at death, met with the apostles for prayer prior to the Pentecostal baptism, and were the comforts and helpers of Paul in his missionary labors, down to the present day. They have so lived and worshiped, have so exemplified the virtues of the wife and mother, have so illustrated the beauty of holiness, have so trained for the church its noblest men, that they have compelled the admiration of the worldling and the skeptic. Many a man has found that the last link which still bound his believing mind to some intellectual faith in Christianity was the remembrance of his mother's piety, or the daily vision of the purity of his wife. The eulogy of Libanus, pronounced upon the Christian women of the primitive churches, has lost none of its meaning in this nineteenth cen-

tury. In chasteness of morals, general intelligence, social culture, self denying benevolence, and genuine and unaffected piety, our Christian women are the glory of the age; and it is at once the honor and the triumph of the missionary work that it is rapidly raising the converted women of heathen lands to a similar level."

WESLEY'S TESTIMONY AGAINST INTOXICATING LIQUOR.

Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. — *Acts 1: 18.*

WE may not sell anything which tends to impair health. Such is, eminently, all that liquid fire commonly called drams or spirituous liquors. It is true these may have a place in medicine; they may be of use in some bodily disorders, although there would rarely be any occasion for them, were it not the unskillfulness of the practitioner. Therefore, such as prepare and sell only for this use may keep their consciences clear. But who are they? Who prepare them only for this end? Do you know ten such distillers in England? Then excuse these. But all who sell them in the common way, to any that will pay, are poisoners-general. They murder his majesty's subjects by wholesale, neither does their eye pity or spare. They drive them to hell like sheep. And what is their gain? Is it not the blood of these men? Who, then, would envy their large estates and sumptuous palaces? A curse is in the midst of them. The curse of God cleaves to the stones, the timber, the furniture of them! The curse of God is in their gardens, their walks, their groves; a fire that burns to the nethermost hell! Blood, blood! is there. The foundation, the floor, the walls, the roof, are stained with blood? And canst thou hope, and thou man of blood, though thou art "clothed in scarlet and fine linen, and farest sumptuously every day," canst thou hope to deliver down thy fields of blood to the third generation? Not so; for there is

a God in heaven, therefore thy name shall soon be rooted out. Like as those whom thou hast destroyed, body and soul, "thy memorial shall perish with thee." — *J. Wesley.*

A MODERN PENTECOST.

And when the day of Pentecost was fully come, they were all with one accord in one place. — *Acts 2:1.*

IN one of the German churches, just as the company who had been together from the station and out-stations were about to break up to take a little refreshment and then depart, a young lad came to the minister, and said, "We must put off the eating and drinking, and keep on praying. There is a little cloud, as big as a man's hand, and it is going to rain." While he was speaking, another came with a more pressing message, and, as the German brother said, they had to "let their coffee grow colder while their hearts grew warmer." It was like another Pentecost. They fell down together before God, and for two hours continued in prayer and supplication with thanksgiving. An unconverted spectator might have said, as they did anciently, "These men are full of new wine." At the close twenty-two persons were found to have been "baptized with the Holy Ghost and with fire," happy in a new life, and they went on their way rejoicing.

PENTECOSTAL GIFTS.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. — *Acts 2:4.*

THE descent of the Holy Spirit on the apostles is generally supposed to have been about the fiftieth day from the resurrection of Christ, the latter end of May, and about nine o'clock in the morning. Now, on this day, let us view them all humbly waiting at the footstool of God's throne, in obedience to their Master's command, and in full expectation of the fulfillment of his promise, perfectly in the use of their reason,

and feeling a sweet unanimity and love among themselves. And, behold ! how suddenly they were all filled with the Holy Spirit. Here were twelve apostles and seventy disciples, with thirty-eight other Christians, which amounted to one hundred and twenty of the faithful followers of Christ. The apostles and disciples were poor illiterate men, who had never been at any college of learning in their lives, and yet in a moment they were enabled to speak with fluency and propriety no less than fifteen languages, and were capable of addressing these different nations in their respective tongues ; and in these languages of the east, the west, the north, and the south, they proclaimed the wonderful works of redemption and salvation. Let us contemplate with the utmost veneration this illustrious day, and glory in such a clear evidence of the truth and excellence of the Christian religion. — *Ryland*.

“IT MUST RAIN FASTER.”

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh : and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. — *Acts 2 : 17.*

MANY of our readers will remember this characteristic expression of Dr. Lyman Beecher, in describing, a few years ago, at a public meeting in New York, the necessity of increased revivals. Regarding our past history, the growth of our population, the multiplying inroads of skepticism, indifferentism, and worldliness, he cast his eyes with a somewhat prophetic ken into the future, exclaiming, in view of the religious afflatus that is needed to keep alive and expand the flame of godliness, “It must rain faster.” The demands of Christ’s cause call not for occasional but for frequent and copious effusions of the Holy Spirit. Well might such an utterance from one who combined so much experience, wisdom, and zeal in the kingdom of his Master, come, as it did, with the force of an oracle.

INSPIRATION.

And on my servants, and on my hand-maidens, I will pour out in those days of my Spirit; and they shall prophesy. — *Acts 2: 18.*

REV. DR. FLOY is much pleased with the character of some of the most pious negroes in the South. The following opinion is worthy of thought:—

“And here I will place on record my own deliberate conviction as to the means by which so much gospel light has penetrated the thick darkness in which these people have dwelt from generation to generation. By all who associate with them and listen with unprejudiced ears to their religious conversation, it is an unceasing source of wonder that they are so well acquainted with the great truths, the practical teachings of Christianity, and many of the deep things of God. Not from the written word did they derive this knowledge, for probably not one in a thousand knows a letter of the alphabet; and as certainly not from oral instructions, which are always meager—the merest skimming upon the surface. My opinion is, that God himself teaches them, even as he taught the bondmen in Egypt, and our fathers in the olden time when as yet there was no Bible. Many of the elders among these degraded people talk of revelations from the Lord. They profess to have dreams and visions in the night season. Christians brand all these assertions as absurd, and ridicule them as the results of distempered brains and ignorant superstition. I think there were among the ancient Israelites those who thus regarded that strange story told by Moses about the burning bush. Possibly, too, Jacob’s vision at Bethel would be placed by many, even at this day, in the same category, were it not recorded in a book that we deem divine. There can be no doubt that our heavenly Father could, if it pleased him, by similar methods reveal himself, and make known his will to those bondmen for whom Christ died; and it seems to me perfectly consistent, and in harmony with all his glorious perfections, that he should do so.”

UNITARIANISM NOT SUCCESSFUL.

Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?—*Acts 2:37.*

NO wonder Unitarians are studying the genius of Methodism, and lamenting the comparatively insignificant practical results of their own system. There are some considerations which might have led to the anticipation that Unitarianism would be a very popular religion. It has intelligence and wealth. It is exceedingly easy in its demands on the moral conduct of its adherents, and grants unbounded license in belief. The religion it teaches is of a very satisfactory sort to the natural heart; there is nothing humiliating nor hard about it; it is the religion of natural goodness, self-culture, and universal salvation. If any one had been asked beforehand how such a religion would succeed, the answer would probably have been, "Men will like it; it will be a popular panacea for wounded consciences; it will soon outnumber all other denominations." Ah, the aching heart of man spurns the counterfeit, apprehending that it is cheap because it is worthless! It has less than fifty thousand communicants in this country, and, so far as we know, not a single mission station in all the heathen world.

The plain, searching declaration of the Bible about the depravity of the heart, about our guilt and peril, about the need of a new birth and a divine Saviour, find a ringing answer in men's experience. The heart hates the gospel, but feels it to be true. And so the world sees plain, blunt Methodism starting among the lowly, and multiplying to more than two millions; and cultured Unitarianism, sneering at depravity, prating of self-culture, denying a divine Saviour, throwing down all barriers to church membership, and managing to rally to its standard a pitiful and motley fifty thousand!—*Rev. D. Currig, D. D.*

HOW TO HAVE A REVIVAL CHURCH.

And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. — *Acts 2: 42.*

THE Pulpit and the Pew thus discourses on the method of securing a revival:—

“That pastor can not fail who understands how to develop the powers of his people. ‘I envy Dr. S. more than any other minister in New York,’ said the late Dr. Alexander, ‘for he has the art of keeping all his people at work.’ It is a rare art, and one acquired by prayer and experience. The most effectual way to make a working church is to feed the church into strength with solid gospel food, and to fire it into enthusiasm kindling in their souls the love of Jesus. This is the one undying inspiration. If you want a revival, give your people searching, arousing, practical discourses. Use God’s fire, and not your own devices. When you get the most bountiful contributions to a benevolent cause, it will not be by elaborate begging; it will be after you have roused and kindled their hearts by the glorious gospel of Christ. Pitch your preaching to a heavenly key! Magnify the cross of Calvary! Pour on your people’s hearts overwhelming claims of God. Come to them every Sabbath with Christ in your heart, and Christ on your tongue. The ‘power from on high’ will then come with you, and the baptism of fire will give you a pentecost. The church that is mighty in prayer is mighty in work.”

PRAYER AN EXTRAORDINARY ACT.

Now Peter and John went up together into the temple, at the hour of prayer, being the ninth hour. — *Acts 3: 1.*

THE late Professor Peabody, of Dartmouth College, in a discourse published by the Congregational Journal, remarks, that “Prayer is one of the most natural, and, at the same time, one of the most extraordinary acts of life. It is one of the most natural: for what is it but the cry of helplessness for succor — of guilt for pardon — of anguish for relief? And it

is one of the most extraordinary acts ; for what can be more wonderful than an earthborn creature approaching, with unshrinking assurance, the infinite God — a self-ruined sinner laying hold of the Almighty arm as if, in the agony of intercession, to modify the dispensations of providence and grace ! Here we see absolute weakness maintaining its cause before omnipotent sovereignty ; a mere particle of intelligent being, stained with sin, and conscious of death-worthiness, entering into the presence and seeking a special interest for itself, or for others like itself, in the government of the eternal, omniscient mind. Thus it is, that in the duties as well as in the doctrines of religion, the *finite* and the *infinite* are brought into close conjunction : a circumstance which, while it may offend and perhaps disgust the unbeliever, imparts a sublimity to our faith, and a perfection to the character founded upon it, which nothing else can supply.

“ Prayer is the link between our own littleness and the vast resources of power and grace above us. It is an acknowledgment of what we are, and an apprehension of what we are allied to, and what we may secure in the spiritual world. It is the labor of a poor helpless spirit, striving to reunite the broken chain between itself and God, to regain his forfeited favor and lost image. It is the medium through which celestial light is conveyed into the darkened understanding, and the riches of unbounded love poured into the desolate soul.”



LOOKING ONLY TO CHRIST.

Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? —
Acts 3 : 12.

A GENTLEMAN said he heard Rev. Mr. Spurgeon, in London, relate the following in regard to Whitefield : —

“ It had come to be believed among the common people of England in general, that Mr. Whitefield never staid over a night in a family that he did not have them all converted when he left them the next morning. A well-to-do family had heard this same thing, and they believed it. They were not

indifferent on the subject of religion, but were anxious. So the husband said one day, 'Wife, I am not a Christian, nor are either of our five children. Now let us send for Mr. Whitefield, and ask him to stay over night.' So they sent an earnest invitation to him to come and spend three days, and they would do all they could to make him comfortable.

"When Mr. Whitefield came, in obedience to this invitation, they did all they could to make him happy. They were intelligent people, and knew how to do it. The first day passed away, and Mr. Whitefield said nothing on the subject of religion. On the next their attentions were redoubled, but salvation was not named. The third day passed in the same way. They were sedulous and anxious, but religion was not named; and the hour of his departure came, and he was gone.

"These people were in sore distress, and they said to each other, 'What does this mean? Three days, and he has not said a word about religion — not a word.'

"Mr. Whitefield, just before leaving, had written on the window-pane of the room where he lodged, with his diamond ring, these words, 'One thing thou lackest.'

"The host, in looking over the room where the good man had slept, discovered these words, and called to his family below, 'Come up here! come right up here, every one of you! Come up here!' And when they came, the good man of the house said, 'Here is Mr. Whitefield's message. It is true — every word true; we all lack the one thing needful.'

"The wife said, 'I thought how sad he looked, O, so sad! Now I know why he looked so.'

"'O, let us pray,' said the husband, 'for that one thing needful, and choose to-day the good part that shall never be taken away.'

"They fell on their knees around the bed, and there they gave themselves to Christ, and afterward proved the sincerity of their consecration in their earnest Christian lives."

CONVERSION.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. — *Acts 3: 19.*

IN St. Dennis Hotel, once, in Broadway, New York, I was summoned to visit a sick young man, who came from Charleston with a widowed mother. I had known them there — the mother, not the youth. They had been at Saratoga, and had come back to New York, and in this hotel the young man was lying to die. His mother had sent for another clergyman to visit him, and that clergyman said that the poor young man was crazy; and when I asked that religious brother, "What did you do to him?" he said, "Do? I tried to pacify him; I tried to quiet him; I said, 'We will not talk, but say a little prayer,' and I left him in peace." His mother was not satisfied, and sent for me. He lay before me, a splendid youth of nineteen, his eyes like jets of the brilliancy of a diamond. "Dr. Tyng," said the young man, "my mother has always told me that I must be converted; that I could not be saved except I was converted. I am not converted. How can I be converted? Can I be converted? O, tell me — how, how can I be converted?"

I sat by the side of that youth, and told him the story of Jesus. I showed him the simplicity of the gospel plan of salvation. I bade him realize that his heavenly Father had received and accepted him in Christ when Christ willingly died to bear his load, and he was to come in the simplest faith of a little child, and rest himself gratefully, hopefully upon it. We spent an hour in conversation. Twenty-four hours after I called again. O, how changed that face! It shone like an angel's. He reached out his long, tapering hand to me with the sweetest possible smile, and said, "O, sir, I understand it! I understand it. Love for Jesus is conversion! Love for Jesus is conversion! Sir, all night I was asking Jesus to let me love him; to show me how to love him; and I feel to-day as if my whole soul was overflowing with love to Jesus. Is that conversion?" "My dear Julian, that is conversion." — *Dr. Tyng.*

IMPORTANCE OF REVIVAL LABORS.

Howbeit, many of them which heard the word, believed; and the number of the men was about five thousand. — *Acts 4:4*.

STRANGE, indeed, is it that any professing to be Christians should not desire what are popularly termed revivals, when the very commencement of the church was with such a blessed outpouring of the Spirit. Men may talk about constant revivals, and the superior advantages of a regular increase, by the use of ordinary means, as much as they please, there never was a truly prosperous age of vital piety that was not characterized by revivals, and the constitution of human nature must be changed before the work of God can truly advance without them. So long as man is a social being, and men are moved by men, there will be times when masses will be influenced by the same impulses, when the attention of many will at once be directed to religion, and when the prayers of the faithful will arise with unwonted fervency, and when the sluggish will be aroused to activity, and when the Spirit will display its mightiest power, and when souls will be added to the church daily of such as are saved; and then is the time for Christians, if need be, to make extraordinary sacrifices to God. Such was the occasion when the apostles first unfolded to the world the banner of the gospel, and to carry on the work, the first subjects of it contributed all they had. — *Rev. E. O. Haven*.

CHRIST THE ONLY NAME.

Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved. — *Acts 4:12*.

A FEW persons were collected round a blind man, who had taken his station on a bridge and was reading from a Bible with raised letters. While he received from the passers-by of their carnal things, he ministered to them spiritual things. A gentleman on his way home from the city was led by curiosity to the outskirts of the crowd. Just then the poor man, who was reading the fourth chapter of the Acts, lost his

place, and while trying to find it with his fingers, kept repeating the last clause he had read, "None other name — none other name — none other name." Some of the people smiled at the blind man's embarrassment, but the gentleman went away deeply musing. He had lately become convinced that he was a sinner; he had been trying in many ways to obtain peace of mind; but religious exercises, good resolutions, altered habits, all were unable to relieve his conscience of its load, and enable him to rejoice in God.

The words he had heard from the blind man, however, rang like solemn music in his soul — "None other name." When he reached his home and retired to rest, these words were still heard: "None other name — none other name — none other name." And when he awoke, the strain continued: "None other name — none other name — none other name." The music entered his soul, and by the blessing of God he awoke to a new life. "I see it all," said he; "I see it all! I have been trying to be saved by my own works, my repentance, my prayers, my reformation. I see my mistake. It is Jesus who alone can save. To him I will look. Neither is there salvation in any other. For there is none other name — none other name — none other name under heaven given among men whereby we must be saved."

UNLEARNED, YET POWERFUL.

Now, when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus. — *Acts 4: 13.*

THE apostles were, for the most part, unlearned, in the worldly acceptation of that term, and yet a more efficient class of ministers never existed. And what great numbers, both of ministers and laymen, unlearned in human science, have been among the most efficient and powerful ministers and laymen in the church of God; while, for the most part, men that have been the most famed for human learning, have been, in a great measure, inefficient and useless in the church of God. This by no means proves that human learning is

unimportant, but it does prove, beyond all gainsaying, the paramount importance of the baptism of the Holy Ghost.

I would therefore repeat, with great emphasis, what I said at first, that the difference in the efficiency of ministers does not consist so much in the difference of intellectual attainments, as in the measure of the Holy Spirit which they enjoy. And how abundantly do the facts that lie right upon the face of the church's history demonstrate the truth of the assertion! I do not hesitate to say, that whatever the age or the learning of ministers may be, he is a mere child in spiritual knowledge, experience, and qualifications for his office, without the baptism of the Holy Ghost. He certainly will, and must for ever remain so. Until he knows what it is to be "filled with the Spirit," "to be led by the Spirit," "to be endued with power from on high," to fulfill his high and reasonable functions, he is a mere child, and by no means qualified to be a leader in the church of God.

A thousand times as much stress ought to be laid upon this part of a thorough preparation for the ministry as has been. Until it is felt, acknowledged, and proclaimed upon the house-tops, run through our halls of science, and sounded forth in our theological seminaries that this is altogether an indispensable part of the preparation for the work of the ministry, we talk in vain and at random when we talk of the necessity of a thorough preparation and course of training. — *Rev. C. G. Finney.*



DID HE NOT DO RIGHT?

But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. — *Acts 4:19.*

GEORGE WALKER, who died in 1651, aged seventy years, was called by Anthony Wood, "A learned man, but a severe Puritan." He merited the title by his earnest opposition to popery, his zeal for the observance of the Sabbath, and his belief that we ought to obey God rather than men. For urging the necessity of observing the Sabbath, he was called before Laud, and received canonical admonition. He was

afterward called before the star-chamber. He had preached in his own church a sermon to prove "that it was a sin to obey the greatest monarch upon earth, in those things which stand opposed to the command of God." For this heinous offense he was arrested and kept in prison ten weeks, when he was brought to trial, as it was called. His living was taken from him, and he was compelled to enter into bonds for a thousand pounds to confine himself to his brother's house in Cheswick. He continued thus a prisoner for two years, when he was released by order of Parliament. The House of Commons declared his prosecution and imprisonment illegal and unjust, and that he ought to receive reparation for the damages he had sustained. After his release, he returned to his ministerial charge, and continued it to the close of his life without molestation.

TEMPTATIONS TO UNFAITHFULNESS IN THE MINISTRY.

And now, Lord, behold their threatenings : and grant unto thy servants, that with all boldness they may speak thy word. — *Acts 4 : 29.*

MEN do not like to have their sins brought to light and rebuked, or to be hard pressed with the humiliating and self-denying doctrines of the gospel ; and yet, many who cleave to their sins often become the most liberal patrons of the ministry, and when rich and influential — and some such are found in most congregations, especially in our cities — how great the temptation to the servant of God to yield to their demand that he prophesy to them smooth things. Alas, this has been the bane of the church in all ages ! It was so in the time of Israel's apostasy, and so it was with the church of Rome, and so, to a greater or less extent, has it always been. Witness the silence of the American pulpit, for more than a half century, upon the great sin of the nation, a sin which at length brought upon it the overwhelming calamities of civil war.

CHILDREN AND CHRISTIANITY.

By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. — *Acts 4: 30.*

IN an address at the late anniversary of the American Sunday School Union, Rev. Dr. Armitage said, —

“ I find a child in no religion but in the religion of Jesus. Mohammed seemed to know nothing about a child. The heathen seemed to know nothing about children in their mythology. Their gods were not born as children. They were never clothed with the sympathies of children. They were never endowed with the attributes of children. They never threw themselves into the social ties of children. O, no! That would not have been natural. That would not have been divine, in their conception. And hence they make no provision for children.

“ But the great elemental fact of Christianity is the holy Child Jesus. Born of a woman, born under the law, in total helplessness, physically, laid in a manger, cared for by no man, but the Child of the everlasting Father and the Prince of Peace. So that the gospel of Jesus is the only religion on earth that makes provision for a child, and is the only religion in which a child is laid at the basis and foundation of its faith.

“ The Bible is the child's book as well as the philosopher's book; and if the stern facts of the Bible, beautiful in love, came to the heart of the sturdy old tinker in Bedford jail, they also stole upon the heart of his little blind Mary at his feet! So that the philosopher and the child stand on equal ground in the matter of salvation. A child is not expected to depend upon the faith of mystery, but the faith of great, grand moral facts. The Saviour is a fact; Sin is a fact — not a doctrine, nor a theory, merely; God is a fact; Holiness is a fact; Heaven and Hell, and Christ, and Faith, and Love are all facts; and when a child feels that he is a living fact, and a loving God inspires him with love, with faith, with obedience, what can Gabriel more than love, and believe, and obey God in return? ”

POWER OF PRAYER.

And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. — *Acts 4: 31.*

THE Bible account of the power of prayer is the best we have, or can have.

Abraham's servant prays — Rebekah appears.

Jacob prays — the angel is conquered; Esau's revenge is changed to fraternal love.

Joseph prays — he is delivered from the prison of Egypt.

Moses prays — Amalek is discomfited; Israel triumphs.

Joshua prays — the sun stands still; victory is gained.

Hannah prays — the prophet Samuel is born.

David prays — Ahithophel goes out and hangs himself.

Asa prays — Israel gains a glorious victory.

Jehoshaphat prays — God turns away his anger, and smiles.

Elijah prays — the little cloud appears; the rain descends upon the earth.

Elisha prays — the waters of the Jordan are divided; a child is restored to life.

Hezekiah prays — one hundred and eighty-five thousand Assyrians are dead.

Hezekiah prays — the sun-dial is turned back; his life is prolonged.

Mordecai prays — Haman is hanged; Israel is free.

Nehemiah prays — the king's heart is softened in a minute.

Ezra prays — the wall of Jerusalem begins to rise.

The church prays — the Holy Ghost is poured out.

The church prays again — Peter is delivered by an angel.

Paul and Silas pray — the prison shakes; the door opens, every man's bands are loosed.

THE PRIMITIVE CHURCH AND THEIR PROPERTY.

Having land, sold it, and brought the money, and laid it at the apostles' feet. — *Acts 4: 37.*

WE believe that the primitive converts who sold their possessions, lands, and goods, and laid the price at the

apostles' feet for distribution, were impelled to that act by the Holy Spirit; that not enthusiasm but genuine piety moved them, and that for that act they deserve not our pity, but our highest praise. Moreover, the fruit of their generosity sufficiently exhibits its true glory; for we are told in immediate connection, "And the Lord added to the church daily such as should be saved."

It is necessary, if we would correctly appreciate the true spirit of this history, that we should have an exact understanding of the event itself. It is evident that it was voluntary. It was not an express or implied condition of membership with Christ's followers to sell every or any possession, and throw the proceeds into the common fund. The act does not seem to have emanated from the command, or even the advice, of the apostles. There is no intimation of the kind in the history. On the other hand, Peter said to Ananias, who sold his land and brought only a part of the price of it to the apostles, "While it remained was it not thine own? and after it was sold was it not in thine own power?" Implying clearly that if Ananias had let his land remain without sale, he would not have sinned, and even if after the sale he had retained the whole price for himself, he would have incurred no blame. But he could not have remained out of the church of Christ without sin; certainly he could not have refused Christ without sin; therefore he might have been a Christian, and yet not sold his land. The sin of Ananias was *lying*—bringing only a part of the price, under the pretense that it was the whole price; had he brought a part, and openly avowed that it was but a part, he would have been free from blame. The whole act was voluntary, and seems to have proceeded from a spontaneous impulse, felt by the Christians themselves, prompted, we suppose, by the Holy Spirit. — *Rev. E. O. Haven.*

JUDGMENTS OF GOD MANIFESTED.

And Ananias hearing these words, fell down, and gave up the ghost. And great fear came on all them that heard these things. — *Acts 5:5.*

BALTHAZAR'S quaffing in the church plate proved a fatal draught unto him. Korah, Dathan, and Abiram had no

sooner opened their rebellious mouths against Moses, but the earth opened her mouth, and swallowed them up quick. Ananias and Sapphira had no sooner told a lie, and stood to it, but they are struck dead to the ground. Herod had scarcely made an end of his oration to the people, and received their applause, but the angel of the Lord smote him, and made an end of him. O, that sinners of all sorts, blasphemous swearers, bloody murderers, unclean adulterers, and sacrilegious church robbers, when the devil eggs them on to any impiety or villainy, would but cast this rub in their way, and say to themselves, What if God should take me in the manner, and strike me in the very act, and cast me into the dungeon of hell, there to be tormented with the devil and his angels for evermore? Do I not provoke him to do it? Do I not dare him? hath he not threatened as much? hath he not done as much? That which is one man's case, may be any man's case, &c. — *Things New and Old.*

BE TRUE IN PREACHING FUNERAL SERMONS.

And the young men arose, wound him up, and carried him out, and buried him. — *Acts 5 : 6.*

WE all know the feeling of mingled surprise and incredulity with which we have listened, at the obsequies of some friend or neighbor, to eulogiums of the dead that would seem rather extravagant if pronounced over the ashes of even a Paul or a Judson. Could such a paragon of all Christian graces, we have asked ourselves, have walked with us so long, and we not know it? For the moment, we have been quite cast down by our seeming lack of discernment; but then the recollection that extravagance of eulogy is the custom in such cases comes to our aid, and we are comforted. Of course, every one is aware that the speaker does not really intend to present a false picture of character, and that the suppression of all dark shades is due simply to a desire to spare the feelings of sorrow-stricken relatives; but inasmuch as a false impression is thereby actually made, or the listeners are led to doubt the sincerity, or to question the truth of what is said, would it not

be the better course either to make no personal allusions at all, or, if that be out of the question, to be more truthful in making them?

We cannot but admire the bluff honesty of the old Scotch divine who, when asked to preach the funeral sermon of a young scapegrace of his parish, at first declined, but on being pressed satisfied at once his conscience and the truth in the following brief discourse: "Well, Jock is dead; speak gude of him I canna; speak ill of him I winna; but he's gane to his fathers."

DR. BEECHER ON REVIVALS.

And believers were the more added to the Lord, multitudes both of men and women. — *Acts 5: 14.*

MY brethren, we must have revivals! It must rain faster, or we perish with drought! There is no such thing as a growing, progressive church without them; no such thing as a prosperous country without them. God has never multiplied his people, never built up his kingdom rapidly without them, and never will. This is the thought I would impress upon those who hear me—the indispensable necessity of revivals of religion to perpetuate the church and to convert the world.

Revivals are necessary as a kind of substitute for miracles. God is the author of conversion; but not in the way of miracles—not without reference to and conformity with the laws of mind. Miracles can not convert the soul. How many of those who witnessed the miracles of Christ, do you suppose, were converted by the prodigies that astounded them? Miracles had their use, but that use was not the conversion of the soul. But now their object is accomplished; the gospel is authenticated; the work is under motion. Hear the world roar as it rushes along; and see, as civilization advances, wealth accumulates, luxury abounds, and society rises higher and higher, how men dislike the humbling doctrines of the cross! Religion becomes offensive; the gospel is odious; and

if they go on, they will scout it out of the world with their sneers and contempt. How are you to make head against all this accumulating hatred? By jogging along in the old orthodox way? No; men will go to hell by whole generations if something be not done. But go into a church filled with these gay, self-sufficient, contemptuous schemers, when the Spirit of God is abroad, and the atmosphere of revivals envelops the mass. Then see how they stir; what an arrest is put upon the current of their worldliness! The whole town is affected. Conviction spreads from heart to heart, like a fire in a dry forest. Everybody feels, and you can not tell why. In Litchfield, during a great revival, I would hear of conversions taking place simultaneously ten miles apart, without any contact or intercommunion. The gospel then took hold. It was invested with a kind of almightiness. It is impossible for the truth to make such an impression at any other time. We must have revivals, if the world is ever to be converted. To wait till the church is filled with the droppings of the sanctuary is to wait for ever.



STAND UP FOR JESUS.

Saying, Did not we straitly command you, that ye should not teach in this name? and behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men. — *Acts 5: 28, 29.*

THE Emperor Vespasian commanded a certain senator not to appear at the senate, or if he did come, not to speak anything the emperor would not approve.

To this the senator bravely replied that, "As he was a senator, it was fit he should appear at the senate; and if, being there, he was required to give his advice, he must speak freely what his conscience commanded him."

"Then you shall die," said the enraged ruler.

"I have never professed to be immortal," was the reply. "Do what you will, and I will do what I ought. It is in your power to put me to death unjustly, and in my power to die constantly."

If this heathen, with no gospel sun-ray to lighten the dark

valley, could thus stand firm to his principles in the very face of death, surely we should not shrink from duty because of a few straws of opposition in our way. If we would come after Christ, we must take up our cross and so follow him.

At a certain council of war, it was remarked by a lord present that the enemy had many pieces of ordnance planted in a certain place where it would be very dangerous to fight.

"My lords," said the valiant commander, Sir Horace Vere, "if you fear the mouth of a cannon, you must never come into the field."

So the Christian must nerve himself for strong opposition from the great enemy if he seeks to be useful to his Master. He can not stand up manfully for Jesus without having many seek to cast him down, and the worst foe of all will be found in his own bosom.

"Thanks be unto God who giveth us the victory through our Lord Jesus Christ."



EXALTED TO GIVE.

Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. — *Acts 5: 31.*

WHEN the Jewish rulers, who had sworn the life of Jesus away before the tribunal of the Roman governor, heard first of his resurrection, they remonstrated with the witnesses, "Ye intend to bring this man's blood upon us." The resurrection of Jesus had no other meaning to them than vengeance. They reasoned, "If he whom we slew is exalted, woe unto us!" But to these very men the apostles preached pardon. They proclaimed that Jesus is exalted for the purpose of showing mercy to his murderers. He is exalted to give, and he gives even to them. He gives to all, and upbraideth not. Now that he is exalted, and his enemies are in his power, instead of taking vengeance, he gives remission of sins.

The water is exalted into the heavens in order that it may give rain upon the earth — it is exalted to give. It is drawn up as by a resurrection, and arises pure into the heavens, that it may be in a capacity to send refreshing to the thirsty

ground. In the same way he who comes as rain on the mown grass was exalted that he might give—that he might give Himself, as the living water, to his own. — *Arnot*.

HOW MUCH A CHRISTIAN IS WORTH TO THE CHURCH.

And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. — *Acts 5 : 41*.

LET us examine ourselves a little, to see if we are not a little deceived in ourselves. Do we not think we are brave because we go with the tide in the hour of prosperity? Are we not all the while apologizing for ourselves because we feel all the heroism pressed out of us in the day of adversity? Then let every one say to himself, “I am worth to the church and its Master just what I am willing to do and suffer in its hour of need—and nothing more.” Let every man remember that he who would have a mighty influence for good, who would have men repose fullest confidence in his Christian integrity, must keep his heart strong under all clouds; who is unfaltering in his attachment to, and service for, the Redeemer and his cause.

Many were ready, in the days when the Saviour appeared in the flesh, to be his followers, and share his kingdom, when they dreamed it to be an earthly kingdom, to come in great pomp and triumph; but when the cross was revealed, “they all forsook him and fled.” In all ages, the “day of adversity” has winnowed the church. If a deal of chaff has been blown away, some wheat has remained, and this has always been the “seed of the church.”

Don't think that you are good and brave because the tides of prosperity in the church are bearing you along. Find out how much you are willing to do. More, find out how much you are willing to bear and suffer; find out in earnest heart-searchings in your closets before God, how much you are doing and suffering for him and his church, and reckon your strength by this test. For remember, “if thou faint in the day of adversity, thy strength is small.”

A MINISTER REPROVED BY HIS DREAM.

Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. — *Acts 6:2.*

THERE was, some years since, a revival of religion in a neighboring town, and a protracted meeting was in progress. A messenger was sent to request a certain minister, whom I know, to visit the place, and assist in holding the protracted meeting in which the brethren were engaged. He excused himself from going, stating that he had some business to which he must attend, which would render a compliance with their wishes exceedingly difficult. This was true, but it was *temporal business* to which he alluded; business which related to his own personal comfort. However, he invited the messenger to stay with him, and not depart until the next morning, and the messenger complied with his request.

That night the minister dreamed that he was in a place of worship, and was engaged in administering the sacrament of the Lord's Supper, and that two or three younger brethren were assisting him. He thought he was distributing the bread, and it seemed to him that as he proceeded, the bread became more and more unlike bread, and unsuitable for food, until it seemed more like chips or slivers of wood than like bread. When he had got partly through distributing the bread, he left the altar, around which the people were kneeling, thinking his younger brethren might finish the work. He found himself in the outskirts of the congregation, busily engaged in transacting some *worldly business*. After being thus engaged for a considerable while, he cast his eyes toward the altar, and observed the people who had come forward to receive the sacrament were still on their knees around the altar, just as he had left them, waiting for their minister to return; for all the other preachers had followed his example: they, too, had left the work, and had gone to attend to their secular concerns. He felt ashamed that he had set such a poor example to his younger brethren in the ministry; and it especially mortified his feelings that he had left a large and

solemn assembly so long in waiting, and so many on their knees, with the sacramental services but half finished. He immediately hastened back to the altar to finish his work, and while he was confessing his fault in neglecting them, he awoke.

I need not say this dream was a powerful reproof to him; how could it be otherwise? In the morning he told the messenger he had concluded to accompany him; he did so. He remembered the Macedonian cry, "Come over and help us," and he felt the power of the words of the apostle: "It is not reason that we should leave the word of God and serve tables."

The above is not a fiction — the writer knows it to be a fact. — *T. S.*

UNDIVIDED ATTENTION TO THE MINISTRY OF THE WORD.

But we will give ourselves continually to prayer, and to the ministry of the word. — *Acts 6:4.*

THE Holy Ghost gives edge and power to the word. One Sabbath morning, while the Rev. Dr. Bedell, of Philadelphia, was preaching, a young man passed by, with a number of companions as gay and thoughtless as himself. One of them proposed to go into the church, saying, "Let us go and hear what this man has to say, that everybody is running after." The young man made this awful answer, "No, I would not go into such a place if Christ himself was preaching." Some weeks after, he was again passing the church, and being alone, and having nothing to do, he thought he would go in without being observed. On opening the door, he was struck with awe at the solemn silence of the place, though it was much crowded. Every eye was fixed on the preacher, who was to begin his discourse. His attention was instantly caught by the text, "I discerned among the youths a young man void of understanding." (Prov. 7:7.) His conscience was smitten by the power of truth. He saw that *he* was the young man described. A view of his profligate life passed

before his eyes, and for the first time he trembled under the feeling of sin. He remained in the church till the preacher and congregation had passed out; then slowly returned to his home. He had early received infidel principles, but the Holy Spirit who had aroused him in his folly, led him to a constant attendance on the ministry of Dr. Bedell, who had been the instrument of awakening his mind. He cast away his besetting sin, and gave himself to a life of virtue and holiness. He afterward declared openly his faith in the Lord Jesus Christ, and his desire to devote himself to his service. — *Arvine's Cyclopaedia*.



READY TO DIE.

And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel. — *Acts 6: 15*.

A LADY once asked Mr. Wesley, "Supposing that you knew that you were to die at twelve o'clock to-morrow night, how would you spend the intervening time?" "How, madam?" he replied. "Why, just as I intend to spend it now. I should preach this evening at Gloucester, and again at five to-morrow morning; after that I should ride to Tewksbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my heavenly Father, lie down to rest, and wake up in glory."

Such a man has his house "set in order." Living to such a man is not the end of his life, nor is dying the destruction of his hopes. He lives for eternity, and dies to enter it, and live for ever with the Lord. "Let me die the death of the righteous, and let my last end be like his."



GOD WITH HIS PEOPLE.

And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him. — *Acts 7: 9*.

GOD did not prevent Joseph's sale to the Ishmaelites, and his bondage in Egypt, but he was with him there, which





THE FINEST FAMILIES OF THE ISLAND

was better. God did not take up the three Hebrews out of the furnace of fire, but he came down and walked with them in it. He did not remove Daniel from the den of lions, but he sent his angel to close the mouths of the beasts. He did not answer the prayer of Paul, by removing "the thorn in the flesh," but he gave him superior grace to bear it. He did not protect the apostles and early Christians from the sufferings of martyrdom, but he sustained them in those sufferings, and made their death turn to the furtherance of the gospel.

He does not keep us from dying, but will raise us up from the grave in the resurrection — "at the last day." He does not bring heaven down to earth to make our paradise here, but he takes us to be with him where he is; that we may be "for ever with the Lord." How much better are his ways than our ways? We shall be Christ-like when we can say from the heart, "Thy will be done."



PRESERVATION OF MOSES.

In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months. — *Acts 7: 20.*

JOSEPHUS tells us that the name of the princess who preserved Moses was Thermutis. He adds that the child grew up surpassingly beautiful; "so charming, that those who met him in the road would turn back to gaze after him; and people working by the wayside would leave what they were about, to stand and admire him. It is worth while to note that nothing is said in the Old Testament about the personal beauty of Moses. Our Bible authorities for this fact are Stephen (*Acts 7: 20*) and Paul (*Heb. 11: 23*), with whom Josephus here accords.

The introduction of the child Moses to Pharaoh is thus related by the Jewish historian. Thermutis led him to Pharaoh, her father, and said, —

"I have brought a child who is of a heavenly form and of a generous mind; and as I have received him in a wonderful manner from the bounty of the river, I have thought proper to adopt him for my son, and the heir of thy kingdom."

On this the king took the child in his arms and caressed him, putting the royal crown playfully upon Moses' head. But the little boy seized the diadem, threw it to the ground, and playfully trampled upon it. This made Pharaoh grave, as he fancied it to be a bad sign for the kingdom. Others, standing by, prophesied that the child was born to bring evil upon Egypt, and advised that he should be put to death. But Thermutis snatched her favorite away, and Pharaoh, out of love to his daughter, disregarded the cruel advice; "God himself, whose providence protected Moses, inclining the king to spare him."



HOW TO READ THE SCRIPTURES.

And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, *Sirs, ye are brethren; why do ye wrong one to another? — Acts 7: 26.*

WHEN Moses saw an Egyptian and an Israelite striving together, he killed the Egyptian, and saved the Israelite. (*Exod. 2: 12.*) But when he saw two Israelites striving together, he labored to reconcile them, saying, *Ye are brethren, why do ye strive?* So when we read or see the Apocryphal books, or heathen story, or popish traditions, contradicting Scripture — as, for instance, Jacob cursed Simeon and Levi for murdering the Shechemites (*Gen. 49: 7*) — and Judith blessed God for killing of them (*Judith 9*). Here, and in such like places, let us kill the Egyptian, but save the Israelite; set a value on the Scriptures, but slight the Apocrypha. But when we meet with any appearance of seeming contradiction in the canon of Scripture — as where it is said, God tempted Abraham (*Gen. 21: 1*) — and God tempteth no man (*James 1: 13*) — here now, and in many other places, we must be reconcilers, and distinguish betwixt a temptation of trial which is from God, and a temptation of seducement, which is by the devil, and these two seeming different friends will appear to be brethren, and agree well.

PREACHING THE MAIN THING.

Therefore they that were scattered abroad went everywhere preaching the word. — *Acts 8:4*.

TAKE heed to your preaching. This is, after all, the main thing. If you are no preacher, you are nothing. Let the pulpit be your throne. Who says that the pulpit has become effete? or that it has lost its power? God himself has put the pulpit on the throne. The preacher is not the lecturer, nor the philosopher, nor the critic, but the lifter up of the cross of the Saviour. This is your work. O, if you fail here, you miss your way. If there be anything in our ministry which does not lead to Christ, it is strange doctrine; God himself will destroy it; it is a blemish which disfigures the whole; it is but as the meteor of the marsh, which may beguile, but can not dissipate the darkness. It suggests the idea of darkness in the blaze of day, like the glare of the city gaslight kindled in the mockery of noon. Then preach Christ. You ask me how to preach Christ? In your own style. If you have the imagination of the poet, use it; if you have the eloquence of a Cicero, use it; if you have a quiet style of your own, then be yourself. If you have the polish in the grain, bring it out; don't let the pine grain sneer at the mahogany grain. Don't let us have the class of revival and non-revival brethren. Be lucid as Matthew, if you can; logical as Paul, poetic as Isaiah, tender and melting as John the beloved, stern and fiery as Ezekiel; only let us feel the power! You need power — power over the conscience. If you speak to the imagination, the poet will beat you; if you speak to the disputer, you will be worsted; but speak to the conscience, and no man can rival you there. You are a czar of many lands.

Above all, be in earnest. Preach wisely; aim at the fifth rib; let there be no affectation; not the bursting of a volcano, but the gentle dawning of the light, that, while it would not wake the slumbering babe, would fill the world with glory.

Aim at success. God's word promises it: "As I live, saith the Lord, my word shall not return unto me void." Trust God. The husbandman patiently waiteth, believeth, for the precious fruits of the earth; so may you. Expect success.

You have the promise. May God save us from invoking excuses for want of success, when our barrenness should drive us to our knees ! Let us dread above all things the curse of an unfaithful ministry. Preach the gospel. Don't fear because of the pride of rank or wealth ; don't be afraid of them, lest you have the guilt of souls on your hands. " Deliver me from bloodguiltiness, O God, thou God of my salvation." He who labors for God will get souls. O that you may invoke the baptism of the Holy Ghost upon these brethren ! and let the people say Amen.



RELIGIOUS EXCITEMENT JUSTIFIABLE.

And there was great joy in that city. — *Acts 8 : 8.*

REV. DR. STORRS, of Brooklyn, in a recent sermon, met the objection to excitement in religion, made by those who hold " that imperturbable coolness is essential to manly nature, and that appeals to the feelings of men in preaching the gospel are unwise," by the timely and pertinent illustration of the gold panic. He pictured the scene when sedate men, who had a hundred thousand dollars to pay in gold that had risen from thirty to sixty, rushed about the streets " as though they were shot out of artillery ;" and when an " assembly of decorous, well-established, successful men resolved itself, as it were, into a menagerie of struggling, screeching animals," and said, " I do not quarrel with that ; but don't talk to me of the impropriety of excitement on religion, where more is at stake than in millions of money. Excitement is not only natural and reasonable, but it is necessary, and a lack of it is a discredit to the gospel, a shame to human nature, and infidelity to God."



DO NOT LEAVE CHRIST OUT.

But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. — *Acts 8 : 12.*

THE people want the everlasting gospel in one form or another, fully brought out every Sabbath — as much, at least, as would save those hearers who, by the providential

appointment of God, are never to hear another sermon ere they pass into eternity. Well does the writer remember hearing a remarkable illustration of these words from the lips of a faithful servant of God, long since departed. On one Monday morning he was informed that a man who, the preceding evening, had listened to his discourse in his usual health, had suddenly been ushered into eternity. His personal responsibility to preach the gospel to men, as dying men — as to those who, for aught he knew, might be about to appear at the bar of God — at once flashed on his mind. Rising anxiously from his seat, he proceeded to examine the manuscript of the sermon which the departed soul had last heard, with the intensely earnest hope that he should find in it as much gospel truth as, had it been there and then, through the grace of God, understood and believed by the departed hearer, would have saved his soul. To his inexpressible grief, after the examination was over, he found the contrary. He saw that the hearers might have believed every word of that discourse, and remained unsaved. The sermon was scriptural, and well prepared, lacking in nothing save the gospel suited to a dying man. Penetrated with a sense of his unfaithfulness on that one occasion (for generally he was distinguished for the constancy, ardor, and faithfulness with which he preached the glorious gospel, and for very many seals to his ministry), he burst into a flood of tears, and, falling down at the mercy-seat, confessed before God, with much contrition, his dread omission; and ere he rose from his knees, he made the solemn vow that, with divine help, to the day of his death, he would never preach a sermon without setting forth as much of the glorious gospel as would, if truly believed, save any unregenerated soul then present who might be about to enter the world of spirits.

SINCERITY NOT A SAVIOUR.

Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. — *Acts 8: 21.*

IN morals the motive is an effective constituent of every transaction; and if a man endeavor to form a right judg-

ment, and yet fall into error, will not his sincerity exempt him from the consequences of his mistake? This supposition is contrary both to the testimony of the word, and to the analogy of nature. It sets up willful fancy against uniform fact. A man contracts and pays for a ship of first-rate material and workmanship. In due time a vessel is delivered to him of goodly appearance, but built of unseasoned material, and not water-tight in the joints. He embarks with his family and his goods in the treacherous bottom. When he is out of sight, and the storm has begun to blow, the truth begins to circulate from lip to lip among his former neighbors that the ship is not seaworthy, and the question is anxiously discussed whether she can accomplish the voyage. If one of them should reason that because the man did his best, and honestly believed the ship was good, a just God, overruling all, would not permit the innocent to be drowned, while the guilty stood on dry land safe, the suggestion would be scouted by common consent as an unsubstantial dream. We all know that the laws of nature do not turn aside to shield a man from the consequences of his error, because his intention was good. Every man, also, may, by a little consideration, come to see that this arrangement is best for the interests of all. Such is the principle that operates with undeviating uniformity in all the region which lies within the view of man; and what ground have we for believing that order will be exchanged for anarchy in the government of God, whenever it steps over the boundary of things seen and temporal?

PREACHING TO A SINGLE HEARER.

Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus. — *Acts 8:35.*

A CHRISTIAN laborer related the following: "One Sabbath evening, while returning from public worship, I overtook a young man, a stranger to me, and invited him to a seat in my carriage. After a brief conversation, I introduced the subject of personal piety, by inquiring if he enjoyed the consolations of religion. His reply was, that, though the im-

portance of a change of heart had long been impressed on his mind, he had not become a Christian. I urged him to come to a speedy decision, to seek God with all his heart, to make a preparation for heaven the first and great object of life. I endeavored to direct him to the Saviour as able, willing, and waiting to save every penitent sinner that would trust in him; and urged him to improve all the means of grace, and cease no effort till he should find peace with God. We parted. The next morning he left the place to reside in another town. He followed the advice given, and in a few days was happy in the forgiveness of sin. A few months subsequent to this time he called on me, and after informing me of his conversion, and his delight in the service of Christ, he alluded to our former conversation. 'That,' said he, 'was the first time I was ever addressed directly on the subject of personal piety, and but for that inquiry and advice of yours, I might never have obtained religion.' My heart was filled with gratitude that God had rendered that interview instrumental in his conversion. Other reflections also passed through my mind. How many opportunities of addressing, not only him but others, had Christians and ministers neglected! 'I may be repulsed,' 'It will do no good,' say they, while the friend or the stranger may be desirous of obtaining direction and encouragement in seeking salvation. Diligence and improving providential opportunities, and faithfulness in recommending religion, will turn many to righteousness, will lead many souls to heaven."

"I AM JESUS."

And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. It is hard for thee to kick against the pricks. — *Acts 9:5*.

IMMANUEL presents himself, and tells us he is exactly suited to us, whatever may be our circumstances or feelings. He says, "I am Jesus." Are you seeking the Lord? He is Jesus, the gracious, powerful, tender-hearted, ready and willing Saviour. Are you tried, troubled, and cast down? He is Jesus, the constant, sympathizing, present, wise, and

unchangeable friend. Are you a returning backslider, filled with your own ways? He is Jesus, and he says, "I will receive you; I will heal you; I will restore you; I will rejoice over you, as the shepherd over the sheep he had lost." Beloved, Jesus is the Lord our God, our all in all; our God is Jesus the Saviour, merciful, kind, and tender; this proclamation is cheering to the sinner, and delightful to the saint. Let us remember, whoever may change, whatever may change, he is Jesus still; still touched with the feeling of our infirmities; still able and willing to help us; still full of compassion and plenteous in mercy unto all them that call upon him; still ready to forgive, waiting to be gracious, full of pity, and pledged to receive us.

CHRIST THE SOUL-PHYSICIAN.

And Peter said unto him, Eneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. — *Acts 9: 34.*

THERE are physicians who prescribe for the symptoms only of their patients, who leave the deep-seated disease untouched, and thereby furnish more subjects for the undertaker than they restore to friends and society. Such medical pretenders are a disgrace to the honorable profession, and should never enter a sick-room. But there is another class of quack doctors more hurtful than these, because their blundering ignorance of spiritual things is more fatal in results. These are those self-constituted preachers who direct their ministrations to the symptoms of a disease deep-seated in the heart; who claim they are doing a good work because they expatiate on the beauties of morality, while they neglect or repudiate that change of heart from which only a correct morality can proceed. Such pretenders are doctoring the symptoms only. The vices of society are but the development of the "evil heart of unbelief in departing from the living God." A head faint can never cure an unbelieving "evil heart."

The true cure for symptom vices is that described in the word of God: "I will take the stony heart out of their flesh, and will give them a heart of flesh: that they may walk in

my statutes, and keep mine ordinances, and do them." (Ezek. 11:19, 20.) This doctrine, when re-stated in the New Testament, is called "the washing of regeneration and the renewing of the Holy Ghost." (Titus 3:5.)

It is in this way Christ is our soul-physician. How inconsistent and blind are many persons! They would not call a quack doctor into their family in case of sickness, but do accept, as a religious adviser and spiritual guide, a mere quack in divine knowledge, without a Christian experience, and whose declamations from the pulpit are as powerless to save the soul as prescribing to the symptoms is powerless in healing the patient. Such blindness was foretold by our Lord when he said, "And this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds were evil." Christ, as the soul-physician, makes an entire cure. "And Peter said unto him, Eneas, Jesus Christ maketh thee whole." (Acts 9:34.)



FATHER SEWALL'S GIVING.

And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. — *Acts 10:4.*

THE venerable Father Sewall, of Maine, once entered a meeting held for the benefit of foreign missions, just as the collectors, having received the contributions, were resuming their seats. The chairman of the meeting requested Father Sewall to lead in prayer. The old gentleman stood hesitating, as if he had not heard the request. It was repeated in a louder voice, but there was no response. Father Sewall all this time was diligently feeling about his pockets, and presently he produced a piece of money, which he deposited in the contribution box. The chairman, thinking he had not been understood, said loudly, —

"I didn't ask you to *give*, Father Sewall; I asked you to pray!"

"O, yes," he replied; "I heard you; but I can't pray till I have given something."

If Father Sewall's principles were universally adopted, would there be more giving or less praying? Some people give prayers without alms, others give alms without prayers; but as prayer without effort is as wrong as effort without prayer, the better way seems to be to put prayer and alms together, thus praying and giving, giving and praying.

PRAY.

On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray, about the sixth hour. — *Acts 10: 9.*

NEVER mind what scientific men say against prayer, pray. Law and order there is; but the Lord of law and order prayed, and says pray. He lived and died praying. He prayed in the garden and on the cross. He prayed early in the morning, in the evening, and even continued all night in prayer. Privately, with his disciples, and in public, he prayed. For his friends and his enemies, he prayed. In duties, ordinances, enterprises, trials, he prayed. What a lovely and forcible example of prayer he has given to men!

As he practised, so he preached. He taught men to pray. An inimitable form and model is given, and placed upon the sacred record. He taught that men ought always to pray, and not to faint.

Pray often. Wait not the compulsory hour of accident, or danger, or bereavement. In every time of need, pray. At the commencement of enterprises, during their continuance, with their ending, pray. Afflicted, surrounded by enemies, attending ordinances, pray. In every labor, sorrow, and joy, pray. Live by prayer. Walk as Jesus walked. Pray without ceasing.

Pray boldly. Prayer is placed among the Christian equipments for Christian conflict. Enemies will often quail before the bold requests of the followers of Christ. Whatever and whoever opposes Christianity, fear not. Boldly go to the throne of grace with the necessity of the hour and place. Make large and distinct and impressive requests. Let the world of sinners know the greatest blessings for immortals are

within the power of believing prayer. Let God be glorified among men in the answer of your bold requests.

Pray short. Let words be few. Especially ought this to be the case in social prayer. Short prayers place something distinctly before the minds of all who believe. United prayer is thus secured. Length of prayer is not strength of prayer. Faith may be weakened by the want of brevity, as the mind may lean on the work of long praying in expecting an answer. Do not expect answer of prayer, because of prayer, but only and solely because of the word of God.

Pray in faith. Believe when ye pray. Believe the divine promises unhesitatingly, fully. Believe because God says so and so. It is better ground than your sight, feelings, or reason. Each of these may deceive you. The word of God has no such liability. It is truth. Rest on the word of God. It is the body of true religious faith. Without that word, this faith cannot subsist.

Pray in Jesus' name. The Mediator must be now honored in prayer. He is clearly revealed. Men may despise him when they pray. They may cast out his name. But they ask amiss. They will get no answer from the Infinite Throne. Their case will receive no gracious attention from the Lord our God. Let Jesus be the authority for prayer as well as faith. Let his merits be always before the mind in prayer. The reconciliation of his death, and the intercessions of his life, give human prayer its opportunity to prevail.



PREACHING PEACE BY JESUS CHRIST.

The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all.) — *Acts 10: 36.*

LISTEN, dear reader! I have a message for you. Not from your chief magistrate, nor from your general; but from the King of kings; a gracious and tender invitation which comes to you from God the Father, from his Son Jesus Christ, and from the Holy Spirit, echoed back and urgently enforced by the pleadings of pious friends, perhaps a Christian mother. "Let the wicked forsake his way, and the unrighteous man

his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely." There can be no mistake; these words are for you, if you are a sinner and need a Saviour. God invites; stay not therefore to inquire if you feel the need of salvation sufficiently. That feeling is only sufficient when it leads you to come; linger not in the vain attempt to find something to give in exchange for, or to merit, this salvation. The price is already paid, even the precious blood of Christ. His righteousness only can avail. Like the seamen in a storm on the coast, delay not, when a pilot is offered you, to say, Do I feel my need of him sufficiently? Can I do something to save myself? If you linger, your doom will be sealed. Hasten, then, to take the Lord Jesus Christ as your Pilot, your Guide, your All, remembering that this salvation is all of grace — the sinner is nothing, and can do nothing: All is done, and Christ must be all in all!

"Come, ye weary, heavy laden,
Lost and ruined by the fall;
If you tarry till you're better,
You will never come at all."

— *By the author of "He is my Christ."*

· POWER OF A GOOD MAN'S LIFE.

For he was a good man, and full of the Holy Ghost, and of faith: and much people was added unto the Lord. — *Acts 11: 24.*

"THE beauty of a holy man's life," says Chalmers, "constitutes the most eloquent and effective persuasion to religion, which one human being can address to another. We have many ways of doing good to our fellow-creatures, but none so efficacious as leading a virtuous, upright, and well-ordered life. There is an energy of moral suasion in a good man's life passing the highest efforts of the orator's genius. The seen but silent beauty of holiness speaks more eloquently

of God and duty than the tongues of men and angels. Let parents remember this. The best inheritance a parent can bequeath to a child is a virtuous example — a legacy of hallowed remembrances and associations. The beauty of holiness beaming through the life of a loved relative or friend, is more effectual to strengthen such as do stand in virtue's ways, and raise up those that are bowed down, than precept, command, entreaty, or warning. Christianity itself, I believe, owes by far the greater part of its moral power, not to the precepts or parables of Christ, but to his own character. The beauty of that holiness which is enshrined in the four brief biographies of the man of Nazareth, has done more, and will do more to regulate the world, and bring in an everlasting righteousness, than all other agencies put together. It has done more to spread his religion in the world than all that has ever been written on the evidences of Christianity."

WILLING TO BEAR HIS PROPORTION.

Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. — *Acts 11 : 29.*

A GENTLEMAN of wealth who had been much addicted to frolic and sports, was converted and became a member of one of our congregations. This congregation had adopted the *ad valorem* principle as a means of defraying its expenses. In a few months after this gentleman's conversion the deacons waited on him in order to make their assessment; and knowing that he was rich, and that his proportion of the expenses would amount to a pretty handsome sum, they feared that he would not be willing to bear it, and their demand give him serious offense, and prove an injury to him. Hence they approached their business with some trepidation and great caution. At first he was at a loss to ascertain the reasons of their apparent diffidence. The deacons perceiving this, became, of course, more explicit. The gentleman was surprised. "What on earth," said he, "do you mean? Do you suppose that I would be unwilling to pay my full proportion? When I was a man of the world, and united with others in the scheme of

pleasure, I would have deemed myself a mean man had I not paid the full proportion of the expense. Go to the assessor's book, and put me down for my full proportion of the expenses of the church. Do you think that I intend to be a meaner man now, since I have become a servant of God, than I was when a servant of the devil?"

MINISTERING ANGELS.

And, behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. — *Acts 12: 7.*

THE doctrine of the ministry of angels is clearly taught in the Scripture of Truth, and especially in the Revelation; nevertheless, little attention is paid to that doctrine by many professing Christians. Angels appeared to patriarchs, to Moses, to the prophets, to our Lord, and to his apostles. Sometimes, though ministering, they were invisible, as when the prophet saw encompassing him "chariots and horses of fire." At other times they came in disguise, as unto Abraham, and Lot, and Israel. At other periods they appeared in their proper persons, as at the tomb of Jesus; for then their countenances were as the lightning, and their garments white as snow. Thus, too, it was with Lazarus, when they carried him from earth to Abraham's bosom.

At the end of the world angels will come with Christ (*Matt. 25: 31*) to gather mankind to judgment (*Matt. 13: 41*) at the revelation of Jesus Christ (*2 Thess. 1: 7*). Angels proclaimed his birth; they also will attend his second appearing. — *Jones.*

PROVIDENTIALLY DELIVERED.

But he beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. — *Acts 12: 17.*

IN a village near Warsaw there once lived a pious peasant of German extraction, by name Dobry. Without any fault of his own, he had fallen into arrears with his rent, and the

landlord determined to turn him out; and it was winter. He went to him three times, and besought him in vain. It was evening, and the next day he was to be turned out with all his family; when, as they sat there in their sorrow, Dobry kneeled down in their midst, and sang, —

“Commit thou all thy griefs
And ways into His hands.”

And as they came to the last verse —

“When Thou wouldst all our need supply,
Who then shall stay Thy hand?” —

there was a knock at the window. It was an old friend — a raven that Dobry’s grandfather had taken out of the nest, and tamed, and then set at liberty. Dobry opened the window; the raven hopped in, and in his bill was a ring set with precious stones. Dobry thought he would sell the ring; but he thought again that he would take and show it to his minister; and he, who saw at once by the crest that it belonged to King Stanislaus, took it to him, and related the story. The king sent for Dobry, and rewarded him so that he was no more in need, and the next year built him a new house, and gave him cattle from his own herd; and over the house-door there is an iron tablet whereon is carved a raven with a ring in his beak, and, underneath, this verse: —

“Thou everywhere hast sway,
And all things serve Thy might;
Thy every act pure blessing is —
Thy path unsullied light.”

STRIKING RETRIBUTION.

And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost. — *Acts 12: 23.*

WHEN the darkest of its many dark tragedies was enacted — the St. Bartholomew massacre — Knox was still alive. “Being conveyed to the pulpit,” says McCrie, “and summoning up the remainder of his strength, he thundered the vengeance of heaven against ‘that cruel murderer and false

traitor, the King of France,' and desired Le Croc, the French ambassador, to tell his master, that sentence was pronounced against him in Scotland, that the divine vengeance would never depart from him, nor from his house, if repentance did not ensue; but his name would remain an execration to posterity, and none proceeding from his loins should enjoy his kingdom in peace." Have the kings of France since that day reigned in peace, or descended from the throne in years and honors? Charles IX., by whom the dreadful tragedy was enacted, died soon after in awful horrors, the blood flowing from every pore in his body. Henry III., his successor, fell by the hand of an assassin. Henry IV., after a reign of twenty years distracted by civil wars, died by the dagger of Ravaillac. His successor, Louis XIII., after a reign of thirty-three years, spent mostly in warring with his subjects, died on his bed. Of Louis XIV. it is impossible to say whether the opening of his career was the more brilliant, or its close the more disastrous and unhappy. The reign of Louis XV. was marked by private profligacy, public profusion, increasing financial embarrassment, and growing discontent. The king expired of a mortal distemper caught in the pursuit of his pleasures. In the next reign the revolution appeared upon the scene, and Louis XVI. perished on the scaffold. The troubled lives and dishonored ends of the French kings since that period are too well known to require that we should dwell upon them. And now the death of Louis Philippe adds another to the list of dis-crowned heads which have gone down in exile into the tomb.

DOING THE DEVIL'S WORK.

But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. — *Acts 13: 8.*

THE chief thing the devil does in this world, is to tempt people to do wrong. Awful as it is to say this of any of God's creatures, he lives only to sin himself and to make others sin. Is it not an awful thing, my young friends? Yet there are people in this world who, though not as bad as the devil, are very much like him, and take pleasure in doing his

work for him. Who are they? Who does the devil's work for him? Every person, every boy, and every girl who tempts any one to do wrong; every such person is doing the devil's work. And of all awful things in the world, is not this among the most awful? There is nothing that makes one so like the devil as tempting people to sin.

Now, has no one who reads this sometimes done this very thing? A boy wants to stay from Sunday school, and tries to prevail upon some other to do the same. By so doing he tempts him, and thus does the devil's work. A little girl disobeys her mother, and then asks her sister not to tell their mother, when she inquires who did it. And this little girl does the devil's work by tempting her sister to tell a lie. Yes, every boy or girl is doing the devil's work who tries to make any one do what that person knows to be wrong. The sin of tempting others makes one like the devil. O, never do this. Never ask any one, or try to prevail upon any one, to do wrong. It is hateful to God.



JUSTIFICATION AND SANCTIFICATION.

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. — *Acts 13:39.*

JUSTIFICATION regards something done for us; sanctification something done in us. The one is a change in our state, the other in our nature. The one is perfect, the other gradual. The one is derived from the obedience of the Saviour, the other from his spirit. The one gives us a title to heaven, the other a meetness for it. Suppose you had a son — you forbade him to enter a place of contagion on pain of losing all you could leave him. He goes, and is seized with the infection. He is guilty, for he has transgressed your command, but he is also diseased. Do you not perceive that your forgiving him does not heal him? He wants not only the father's pardon, but the physician's aid. In vain is he freed from the forfeiture of his estate, if he be left under the force of the disorder. — *Rev. W. Jay.*

DESPISING AND RIDICULING RELIGION.

Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you. — *Acts 13: 41.*

NEVER laugh at religion. Never make a jest of sacred things. Never mock those who are serious and in earnest about their souls. The time may come when you will count those happy whom you laughed at; a time when your laughter will be turned into sorrow, and your mockery into heaviness. Whatever you please to laugh at, don't laugh at religion.

Contempt of holy things is the high road to infidelity. Once let a man begin to make a jest and joke of any part of Christianity, and I am never surprised to hear that he has turned out a downright unbeliever.

Have you really made up your mind to this? Have you fairly looked into the gulf which is before you if you persist in despising religion? Call to mind the words of David: "The fool hath said in his heart, There is no God." (Ps. 14: 1.) The fool, and none but the fool! He has said it, but he has never proved it! Remember, if ever there was a book which has been proved true from beginning to end, by every kind of evidence, that book is the Bible. It has defied the attacks of all enemies and fault-finders. "The word of the Lord is indeed tried." (Ps. 18: 30.) It has been tried in every way, and the more evidently has it been shown to be the very handiwork of God himself.

Matthew Henry tells a story of a great statesman in Queen Elizabeth's time, who retired from public life in his latter days, and gave himself up to serious thought. His former gay companions came to visit him, and told him he was becoming melancholy. "No," he replied, "I am serious; for all are serious around about me. God is serious in observing us, Christ is serious in interceding for us, the Spirit is serious in striving with us, the truths of God are serious, our spiritual enemies are serious in their endeavors to ruin us, and why then should not you and I be serious too." Don't laugh at religion. — *Rev. J. C. Ryle.*

REPEATING SERMONS.

And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. — *Acts* 13 : 42.

A VERY senseless prejudice exists in many minds against the repetition of sermons. The feeling is peculiarly prevalent in the West. In the East, the repetition is much more common. The Rev. Theodore L. Cuyler, writing from Saratoga, uses the following language with respect to this matter: "A poor, juiceless sermon ought never to be preached the first time; but a nutritious, savory discourse may be made all the better on a second delivery. Dr. Addison Alexander preached his glorious sermon on the 'Faithful Saying' until he wore out the manuscript; and Dr. Griffin repeated his elaborate discourse on the 'Worth of the Soul' ninety times! He never wearied of it—nor did his audience either. As congregations change constantly, and memories are leaky, a first-rate practical sermon ought to be repeated (with extempore improvements) about once in five years. Fewer sermons and richer should be a settled pastor's aim. Whitefield attained great finish and power by giving the same discourses over and over again through all his missionary tours."

 PROGRESS OF MISSIONS.

For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, and thou shouldest be for salvation unto the ends of the earth. — *Acts* 13 : 47.

SOME years ago a secretary of the Home Missionary Society, who has since gone to his rest, said to me, "When I think that for every blow which the church strikes in behalf of missions, God strikes ten, it overwhelms me." And well it may overwhelm us all, when we look at the history of missions. Go back, for instance, thirty years, and see what changes God has wrought in this work. Thirty years ago the missionaries who had gone to China were sitting down under the shadow of those high walls, patiently, hopefully, trustfully waiting for

the first practical breach. Thirty years ago the empire of Japan was sealed utterly against the Christian world, with the exception of a few Dutch traders at Nangasaki. Thirty years ago Hindostan was held by the East India Company — that great corporation that was so blind to its true mission even to the end. But He that is glorious in his apparel, traveling in the greatness of his strength, has gone forth, and now Asia, from the Mediterranean to the utmost borders of Nippon, is trembling under his footsteps. — *Rev. S. B. Treat.*

BOLDLY CONFESSING CHRIST.

Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. — *Acts 14 : 3.*

ONE of Frederick the Great's best generals was Hans Joachim von Zieten. He was never ashamed of his faith. Once he declined an invitation to come to his royal master's table, because on that day he wished to present himself at the table of his Lord and Master Jesus Christ. It was sacrament day. The next time he appeared at the palace, the king, whose infidel tendencies were well known, made use of some profane expressions about the holy communion of the Lord's Supper; and the other guests laughed at the remarks made on the occasion. Zieten shook his gray head solemnly, stood up, saluted the king, and then said with a firm voice, "Your majesty knows well that in war I have never feared any danger, and everywhere have boldly risked my life for you and my country. But there is One above us who is greater than you or me, — greater than all men: he is the Saviour and Redeemer, who has died also for your majesty, and has dearly bought us all with his own blood. This Holy One I can never allow to be mocked or insulted; for on him repose my faith, my comfort, and my hope in life and death. In the power of this faith, your brave army has courageously fought and conquered. If your majesty undermines this faith, you undermine, at the same time, the welfare of the state. I salute your majesty." This open confession of his Saviour by Zieten

made a powerful impression on the king. He felt he had been wrong in his attack on the faith of his general, and he was not ashamed to acknowledge it. He gave his hand to Zieten, his right hand, placing the left on the old man's shoulder, and said with emotion, "O happy Zieten! how I wish I could also believe it! I have the greatest respect for *you*. This shall never happen again." The king then rose from the table, dismissed his other guests, but said to Zieten, "Come with me into my cabinet." What passed in that conference, with closed doors, between the great king and his greater general, no one has ever learned; but this we know, that the Lord's own words are now verified to Zieten: "Whosoever shall confess me before men, him will I confess before my Father which is in heaven." — *British Workman*.

GLORYING IN TRIBULATION.

Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. — *Acts 14: 22*.

GUY DE BREZ, a French minister, was prisoner in the Castle of Tournay, in Belgium. A lady who visited him said she "wondered how he could eat, or drink, or sleep in quiet." "Madam," said he, "my chains do not terrify me, or break my sleep; on the contrary, I glory and take delight therein, esteeming them at a higher rate than chains and rings of gold, or jewels of any price whatever. The rattling of my chains is like the effect of an instrument of music in my ears; not that such an effect comes merely from my chains, but it is because I am bound therewith for maintaining the truth of the gospel."

SAVED THROUGH GRACE.

But we believe, that through the grace of the Lord Jesus Christ, we shall be saved, even as they. — *Acts 15: 11*.

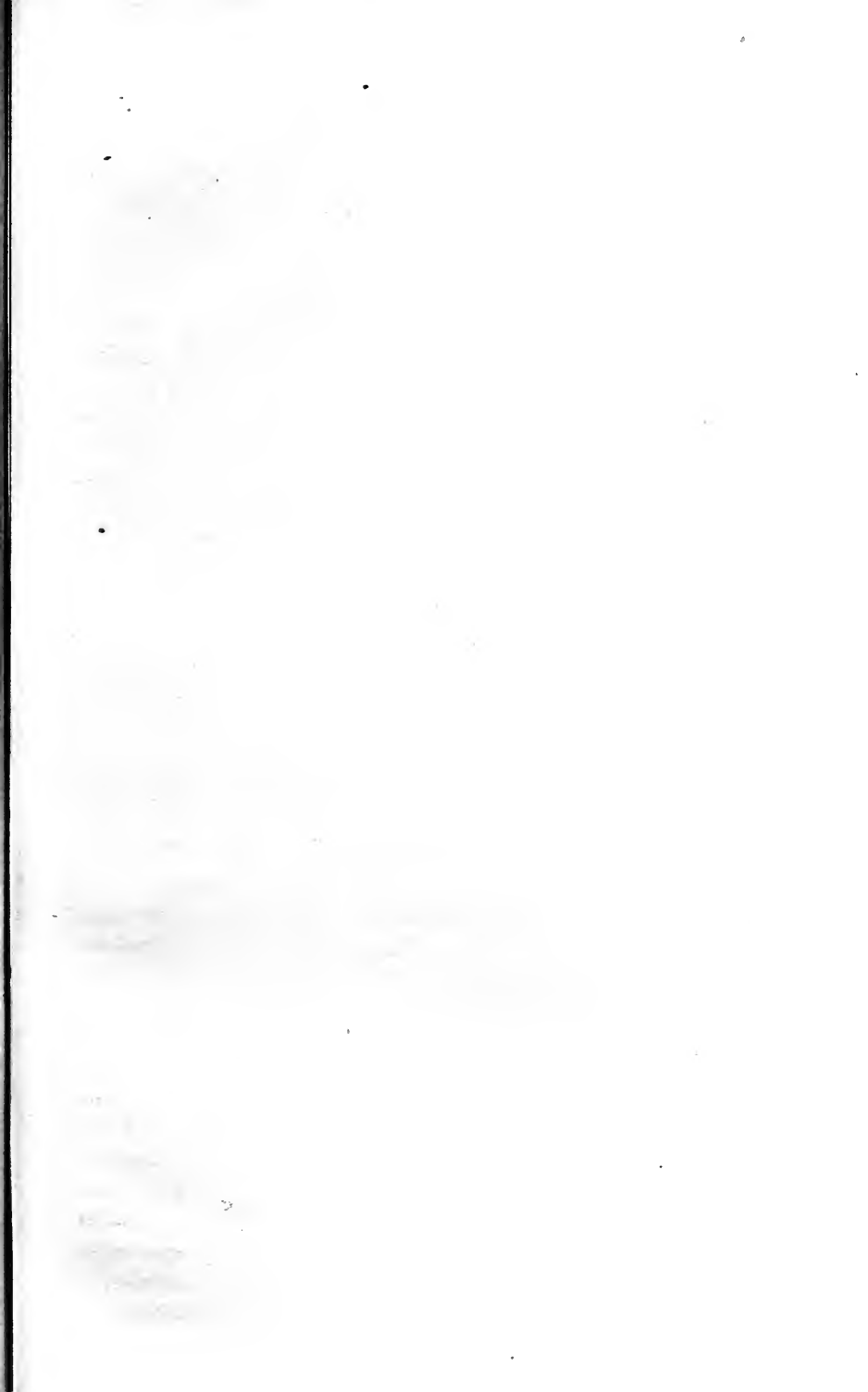
WHEN M. Monod and I attended the University of Geneva, there was a professor of divinity who confined himself to lecturing on the immortality of the soul, the existence of God, and similar topics. As to the Trinity, he did not believe

it. Instead of the Bible, he gave us quotations from Seneca and Plato. St. Seneca and St. Plato were the two saints whose writings he held up to admiration. But the Lord sent one of his servants to Geneva; and I well remember the visit of Robert Haldane. I heard of him first as an English or Scotch gentleman who spoke much about the Bible, which seemed a very strange thing to me and the other students, to whom it was a shut book. I afterward met Mr. Haldane at a private house, along with some other friends, and heard him read from an English Bible a chapter from Romans, about the natural corruption of man, — a doctrine of which I had never heard before; in fact, I was quite astonished to hear of men being corrupt by nature. I remember saying to Mr. Haldane, "Now I see that doctrine in the Bible." "Yes," he replied; "but do you see it in your heart?" That was a simple question; but it came home to my conscience. It was the sword of the Spirit; and from that time I saw that my heart was corrupt, and knew from the word of God that I could be saved by grace alone. — *Dr. Merle D' Aubigné.*

OMNISCIENCE OF GOD.

Known unto God are all his works from the beginning of the world. — *Acts 15:18.*

THE all-seeing and the all-knowing of God are truths overwhelming to man. Is this universe an unsurveyed and solitary waste? Do you fancy there is no presence to cheer it, nor eye to look upon it for ever? There is an eye whose vision is spread all over this amazing scene. There is a mind present unto it in all its illimitable extent. The Eternal One, at the same moment, converses with its immeasurably remote extremes. There is a mind to whose intelligence all this amazing vast of worlds on worlds, and suns on suns, and systems on systems, is distinctly apparent. Every atom in this magnificent immensity, whether sinking in its depths or aspiring in its heights, whether resting on its axis, or whirling on its verge, is watched by the intense and eternal scrutiny of the omnipresent and omniscient God. — *Bishop Hamline.*





REV. WILBUR FISK, D. D.

Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren. — *Acts 15: 22.*

PERHAPS no individual, of any denomination, had acquired throughout New England so universally the esteem and confidence of all classes as did Dr. Fisk. We recollect an instance in which the influence of his name was strikingly exhibited. It occurred during a trip from Middletown to New York, a short time before the General Conference of the Methodist Episcopal Church of 1832. The doctor was on his way to the conference. The number of passengers was greater than usual, and they all had assembled in the cabin for the purpose of having their berths assigned them for the night. Immediately after this business had been attended to, the clerk of the boat announced that Dr. Fisk would perform religious services before the company retired to rest, and requested those who were not favorable to it to withdraw to the forward cabin. One individual, apparently a military officer, availed himself of this privilege. The doctor rose near the stairway, and after making a few remarks, intended to produce a feeling of dependence upon God, especially under the circumstances by which we were then surrounded, he gave out an appropriate hymn, in singing which a number of the passengers united. When he bowed to address the throne of grace, we paused a moment to look over the solemn and unaccustomed scene before us. It is usual, as is well known, in miscellaneous assemblies, for all to stand during prayer, but in this instance it was otherwise; with scarcely an exception every one of the passengers had bent themselves before the Lord, thus evincing not only a proper veneration for religion, but their high respect for the individual who was leading the devotions. Those who knew the doctor need not be told what was the effect of these services, for no man possessed the faculty of improving such occasions to better advantage. We retired to rest that night with more devotional feelings than we ever experienced on board of a steamboat, and it will be long before the impression produced by this circumstance will be effaced.

ESTABLISHED IN FAITH.

And so were the churches established in the faith, and increased in number daily. — *Acts 16 : 5.*

IF a man pray as he should, it is "the prayer of faith." If a man obey as he should, it is "the obedience of faith." If a man war in the church militant, it is "the fight of faith." If a man live as a Christian and holy man, he "liveth by faith." Nay, shall I yet say more ; if he die as he ought, he "dieth by faith." "These all die in faith." What is that ? The power of faith that directed and ordered them in the cause of their death, furnished them with grounds and principles of assurance of the love of God, made them carry themselves patiently in death. I can say no more, but with the apostle, "Examine yourselves whether you be in the faith." Why does not the apostle say, Examine whether faith be in you ; but "whether you be in faith" ? His meaning is, that as a man is said to be in drink, or to be in love, or to be in passion, that is, under the command of drink, or love, or passion ; so the whole man must be under the command of faith. If he pray, faith must indite his prayer ; if he obey, faith must work ; if he live, it is faith that must quicken him ; and if he die, it is faith that must order him in death. And wheresoever faith is, it will do wonders in the soul of that man where it is ; it can not be idle ; it will have footsteps ; it sets the whole man on work ; it moves feet, hands, eyes, and all parts of the body. Mark how the apostle disputeth : "We, having the same spirit of faith, according as it is written : I believe, therefore have I spoken ; we also believe, and therefore speak." The faith of the apostle, which he had in his heart, set his tongue agoing. If a man have faith within, it will break forth at his mouth. — *Thos. Hooker.*

SUCCESSFULLY PREACHING CHRIST.

These men are the servants of the most high God, which shew unto us the way of salvation. — *Acts 16 : 17.*

MR. COLLINS' preaching was often attended by divine unction almost resistless. Crowded congregations bowed

beneath its influence as trees in a wood before a mighty wind. While preaching at Northiam, from Isaiah 43 : 25, 26, feeling grew until the people instinctively rose from their seats. During the final appeal preaching merged into praying, all seemed carried to the throne, the chapel resounded with loud amens and shouts of glory, glory. Many were saved, and believing souls were filled with glory and with God.

Success was not limited to trophies won at the altar for penitents. A certain baker, whose wife was pious, finding the chapel lit up late one evening, walked in. The flour-covered garb of his trade made the man very conspicuous as he stood curiously and undevotionally gazing in wonder at the scene. "Lord, have mercy on that baker," cried Mr. Collins. The man started like a frightened deer, but the arrow was in him. "Lord, have mercy on that baker," kept ringing in his ears until he made the prayer his own. It was answered then, and a few weeks after, happy in God, he joined the society from whose sanctuary in such scared confusion he had fled. — *D. Nash.*

BIBLE DEMONOLOGY.

But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. — *Acts 16 : 18.*

DR. WHEDON, in his excellent Commentary on the Gospels, makes the following exposition on the subject of the New Testament demons. In his notes on Mark 5 : 2, Dr. Whedon says, —

"*First.* The whole system of Bible demonology presupposes an arch-enemy of God and man, finite, yet powerful, an arch-angel of evil, who is the mightiest finite representative of wickedness revealed to us in the universe. (See note on Matt. 4 : 1.) He makes his appearance in Eden under the base guise of a serpent, and procures the fall of man. As Belial, he is known in Old Testament history, and perhaps as Azazel. He is Satan, in the book of Job. He is Satan, Beelzebub, and prince of devils, in the New Testament.

"*Second.* Out of the range of the Scripture Lands, the powers

of evil widely and powerfully ruled. Yet it may have been under other names, and wearing other guises. The same world of invisible evil powers in its great outlines is dimly disclosed; but the demoniac agencies appear in different specific modes and styles, as the customs and institutes of men admitted them. There were the oracles, revealing apparently more or less of hidden truth, and with their devotees more or less inspired and frenzied. And it is by this very oracular inspiration that the girl, in Acts 16:16, was said to be filled, namely, by the spirit of Pythan, which was the name of the god of the oracles. And this maiden exhibited the same peculiar phenomena as those demoniac, in showing a supernatural knowledge of the true character of the apostles, proclaiming them to be the servants of the Most High, while she herself only professed to belong to a far inferior opposing power.

"It is a striking fact (which we shall again notice) that the Father of the Christian church boasted that the oracles became dumb after the coming of Christ. This brings us also to another striking conclusion of the church, namely, that the demons of the New Testament—the devils of Scripture—lurked under the guise of much of the mythology of heathendom. And in that view of the case, we are at no loss to find an abundance of phenomena, in pagan antiquity, analogous to the possessions in the New Testament." — *W. Jones*.



READING PRAYERS UNDER DIFFICULTIES.

Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. — *Acts 16:24, 25.*

THE following witty anecdote is related of Rev. Dr. Calvin Chapin, formerly a Congregationalist preacher in Albany, N. Y.:—

"Many years ago, before Albany was linked to Boston by iron bands, a meeting of the American Board of Commissioners for Foreign Missions was held at Albany, and Dr. Chapin,

with a number of other clergymen from this region, attended, performing the journey by stage. At the close of the meeting they returned by the same conveyance. The stage started at four o'clock in the morning, which at that season of the year was before daylight. All the passengers in the stage but one were Congregational clergymen; that one was a young Episcopal minister. At first starting, the passengers were all silent, till after some time our young Episcopal friend, with somewhat more of courage than of discretion, proceeded to deliver himself substantially as follows:—

“‘I have been examining those portions of the Scriptures, lately, in which prayer is spoken of, and have satisfied myself that prayer is never spoken of in the Bible where the circumstances do not render it probable — yea, I may say certain — that the prayer must have been read.’

“‘To this somewhat startling proposition, no one made any reply; but our young friend, nothing daunted, went on:—

“‘I will defy any gentleman present to bring forward an instance where this was not the case.’

“‘There was again a short silence, which was broken by Dr. Chapin, who said in his blandest and most deferential tones,—

“‘I do not mean to deny your position, sir; but there is a question I should like to ask, if you will be so kind as to answer it.’

“‘O, ask as many questions as you please — I will answer them,’ said the young man.

“‘The question I wished to ask, was,’ said Dr. Chapin, very deliberately too, ‘who it was held the candle for Jonah when he read prayers in the whale’s belly?’

“‘It is said that the juvenile divine maintained a dignified silence during the rest of that journey.’



DR. NETTLETON’S REPLY TO A CAVILER.

Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas; and brought them out, and said, *Sirs, what must I do to be saved? — Acts 16: 29, 30.*

A CAVILER once asked Dr. Nettleton, “How came I by my wicked heart?” “That,” he replied, “is a question

which does not concern you so much as another, namely, How you shall get rid of it. You have a wicked heart, which renders you entirely unfit for the kingdom of God; and you must have a new heart, or you can not be saved; and the question which now most deeply concerns you is, How shall you obtain it?" "But," says the man, "I wish you to tell me how I came by my wicked heart." "I shall not," replied Dr. Nettleton, "do that at present; for if I could do it to your entire satisfaction, it would not in the least help you toward obtaining a new heart. The great thing for which I am solicitous is, that you should become a new creature, and be prepared for heaven." As the man manifested no disposition to hear any thing on that subject, but still pressed the question how he came by his wicked heart, Dr. Nettleton told him that his condition resembled that of a man who is drowning, while his friends are attempting to save his life. As he rises to the surface of the water, he exclaims, "How came I here?" "That question," says one of his friends, "does not concern you now. Take hold of this rope." "But how came I here?" he asks again. "I shall not stop to answer that question now," replies his friend. "Then I'll drown," says the infatuated man; and spurning all proffered aid, sinks to the bottom.



CHRISTIAN EXPERIENCE EVERYWHERE.

And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house. — *Acts 16: 34.*

THE prominent features of religious experience are the same among all Christian people in every quarter of the globe. There are certain marks of genuine conversion, which, wherever appearing, carry with them irresistible evidence that the person has indeed become the workmanship of the Holy Spirit. In South Africa I have met with many who know by happy experience the saving power of godliness; who exemplify its principles by their general walk and conversation, and in whom we are compelled to glorify God. They prove themselves to be true disciples of the Lord Jesus Christ. I

remember one young man, connected with the society in Fort Beaufort, a Fingoe, whose modest spirit, sincere piety, and consistent deportment won my ardent affection. He was a local preacher, and evidently lived in the enjoyment of God's saving grace. This young man informed me, that when he was awakened to a sense of his condition as a sinner, he left his home, and wandered to the distant mountains in search of solitude for prayer. There he continued two days and a night, engaged in religious meditation and fervent pleading with God for pardon, determined not to rest until God had removed from his conscience the burden of guilt. Nor was he disappointed. His prayer was heard, his guilt canceled, his soul brought into glorious liberty; and he returned from the mountains rejoicing in God his Saviour. This is the course frequently pursued by the people in such circumstances. The majority of those whose testimony to the enjoyment of the divine favor I have heard, appear to have found the blessing in the mountain or the bush.

WITNESSES FOR THE BIBLE.

And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures. — *Acts 17: 2.*

THE Rev. Professor Leonard Woods said, "When I commenced my duties of professor of theology, I feared that the frequency with which I should have to pass over the same portions of Scripture would abate the interest in my own mind in reading them; but, after more than fifty years of study, it is my experience that with every class my interest increases."

Daniel Webster said, "From the time that, at my mother's feet, or on my father's knee, I first learned to lisp verses from the Sacred Writings, they have been my daily study and vigilant contemplation. If there be anything in my style or thoughts to be commended, the credit is due to my kind parents in instilling into my mind an early love of the Scriptures."

Fisher Ames said, "I will hazard the assertion that no man

ever did or ever will become truly eloquent without being a constant reader of the Bible, and an admirer of the purity and sublimity of its language."

The great Milton said, "There are no songs comparable to the songs of Zion, no orations equal to those of the prophets, and no politics like those which the Scriptures teach."

Even the brilliant infidel Rousseau said, "I must confess to you that the majesty of the Scriptures astonishes me; the holiness of the evangelists speaks to my heart, and has such strong and striking characters of truth, and is, moreover, so perfectly inimitable, that if it had been the invention of men, the inventors would be greater than the greatest heroes."



GOD'S WAY TO A WICKED HEART.

God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands. — *Acts 17: 24.*

"THERE was an infidel in England," said a speaker in the Fulton Street prayer meeting, "who had a very pious wife, and also a little girl about twelve years old, who was a great pet with her father, and of whom he was very fond. He would never allow her to be taught to read, for fear she might be led to read the Bible, for he hated the Bible with a bitter hatred. He would not allow the name of Christ to be spoken in his presence. He would not allow his wife to speak to him on the subject of religion. This poor, anxious woman often studied how she could reach the heart of her wretched husband. She had a pious friend with whom her husband was intimate. So she resolved to invite him to come and talk with her husband about the salvation of his soul. She did so; and the conversation made no impression upon him. He was very angry with his wife. He declared he would have no more of this; and to make the matter certain, he took a piece of board and wrote on it, in large letters, with chalk, 'God is nowhere,' and nailed the board to the foot of the bed, so that all could see it who entered the room. He said he was not going to have his sentiments mistaken; all should know that he disbelieved in a God."

"He was taken very sick, and even his little daughter could not see him he was so ill. Meantime his daughter began to learn to read, and improved rapidly. One day, when the father had got better from his long sickness, he had his little daughter called into the room.

" 'What have you been doing,' said he, 'since I have been sick?'

" 'I have been learning to read, father,' she answered.

" 'Well, then, read what is written on the board.' The child could only read by spelling out the words. So she began: 'God is now here'—reading wrong one word. But that misreading was the means of the father's conversion."

LIFE FROM GOD ALONE.

Neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things. — *Acts 17: 25.*

IN the course of his address at the opening of the Belfast Methodist College, the Rev. W. Arthur, president, said, "No man knew the sublime teaching but the man who felt faith in the active intervention of God for the regeneration of human beings. Every visitor to Rome had stood before that wonderful horse on the Capitoline Hill, and almost fancied that he saw Michael Angelo standing before it, and staring at it till it had impressed itself upon his soul, and then saying, 'Animal, march, march!' This was not the utterance of hope, but of despair. It was his aspiration striking against the cage that held in his ambition. With what faith would that man have gone to work if there was a possibility that at some point of his progress, on the touch of his chisel, a fire from the unseen world would enter, and his work would begin to live! Now, that was the position of the Christian teacher. He was working upon an immortal being, working upon the image of God with an instrument pointed by God, and moment by moment expecting that God himself would appear in the midst of the work, and send through it the unseen fire that would light up within that soul the principles of eternal life."

“MADE OF ONE BLOOD.”

And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. — *Acts 17 : 26.*

THERE is a common life-stream flowing through the veins of all men, of whatever tribe or nation, which, notwithstanding its accidental modifications caused by influence of climate, food, health, and habits, is yet everywhere characteristically the same, and can be recognized as such.

This life-stream of the human race is characteristically different from all other life-streams found in all other creatures, in other words, the blood of beasts, birds, or fishes, or any other creeping thing, and can be clearly distinguished therefrom.

Science has actually established our interpretation of the Pauline statement as the true one ! The light breaks at last upon our path ! The achievements of scientific naturalists furnish to our hand the materials for a true interpretation, and bring vividly to mind the pertinent and far-reaching remark of Bishop Butler, that “Events as they come to pass will open the fuller sense of Scripture.” The microscope accomplishes to-day a splendid work in behalf of the living oracles of God. It interprets to-day a part of the oration of Paul. It has superseded the tedious and circuitous method of chemical analysis, relied upon for the last twenty years, but with so much misgiving and dissatisfaction. The most that could be accomplished by this means, was simply the detection of the presence of coloring matter in the blood, without any evidence whatever whether the blood was that of a man, a beast, or a bird. But the microscope has done more. It has done for the blood just what the telescope has done for the nebulous stream in the heavens. It has resolved the mazy mass into separate globes, and determined the variety, character, and size of each. First came the discovery that the blood of every animal is composed of an infinite number of minute, red globules, floating in a colorless fluid. Next, in the mammal class, these globules were uniformly circular, and somewhat flat ; in thickness equal to one fourth

the diameter. Next, that in birds, fishes, and reptiles, these globules are oval in form; and last of all, that, "every kind of animal has its blood-globules, differing in size from those of every other kind."

WHERE IS THE REDEEMER?

That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us. — *Acts 17: 27.*

SUCH is the ruling view of the natural heart regarding the soul's necessities, and such is the habit of mankind touching the great matters of death and eternity, that one who seeks salvation with the earnestness due to the subject is sure to be called "beside himself." This is no new thing. The exhorters on the day of Pentecost, and Paul before Festus, suffered the same charge.

A touching story is told of a poor negro on the coast of Africa, who became distressed about his soul. One day an English sailor, who chanced to hear his lamentations, told him, in a careless manner, that he must go to England, and there he would hear of the Christian's God who paid the debt. The soul-burdened negro resolved to follow this advice. After going a long distance to find a ship, he obtained leave to work his passage to England. On board the ship, and in the streets of London, he inquired in vain for the object of his search. The poor negro, asking "for the Christian's God dat pay de debt," was ridiculed as a fool, or pitied as a lunatic.

One day, when he was lamenting to himself his want of success, a gentleman overheard him, and stopping to speak to him, told him if he would go to a certain place that evening, he would hear about the Christian's God. He went, and found that the gentleman who had spoken to him was himself the preacher. There he heard of the debt of sin; how Jesus had paid that debt, and, having paid it, invites poor, helpless sinners to come to him and find peace and rest. Before the sermon was finished, the poor negro started up in his seat, with clasped hands, and tears streaming down his sable cheeks, and those near him could hear him whisper, "Me have found him! Me have found him!—the Christian's God dat pay de debt!"

THE FUTURE JUDGMENT.

Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained : whereof he hath given assurance unto all men, in that he hath raised him from the dead. — *Acts 17 : 31.*

GOD hath appointed a day in which he will judge the world in righteousness. All will then give account to God. And what an account ! Every work, with every secret thing, whether good or evil, will be brought forth, and the decision of the only wise God will find a response in every mind. What interests are involved in the issues of the judgment ! The decision is irreversible ; from it there is no appeal.

Here is a powerful motive to deter from all evil and to incline to all holiness. The certainty of the day of final reckoning is appalling to the oppressor ; the licentious tremble in view of it ; the proud, the covetous, the lovers of pleasure more than lovers of God dread to contemplate it, for it will be a revelation of the wrath of God to them because of ungodliness. Only through repentance toward God and faith toward our Lord Jesus Christ can that wrath be turned away. To the faithful believer in Christ the judgment conveys no alarm ; he is accepted of God through his Saviour, and is an heir of eternal life. At the tribunal of heaven he will be publicly recognized as a child of God, and enter on his everlasting inheritance. If we are holy, if “our love is made perfect,” we shall have boldness in the day of judgment, because as Christ is, so are we in this world. — *C.*



WHITEFIELD'S ELOQUENCE.

And a certain Jew, named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. — *Acts 18 : 24.*

AN intimate friend of the celebrated historian Hume asked him what he thought of Mr. Whitefield's preaching ; for he had listened to the latter part of one of his sermons at Edinburgh. “He is, sir,” said Mr. Hume, “the most ingenious preacher I ever heard ; it is worth while to go twenty

miles to hear him." He then repeated a passage toward the close of the discourse which he had heard. After a solemn pause, he thus addressed his numerous audience: "The attendant angel is just about to leave the threshold, and ascend to heaven. And shall he ascend, and not bear with him the news of one sinner among all this multitude, reclaimed from the error of his ways?" To give the greater effect to the exclamation he stamped with his foot, and with gushing tears, cried aloud, "Stop, Gabriel! stop, Gabriel! stop ere you enter the sacred portals, and yet carry with you the news of one sinner converted to God!" He then, in the most simple but energetic language, described what he called a Saviour's dying love to sinful man, so that almost the whole assembly melted into tears. This address was accompanied with such animated yet natural action, that it surpassed, said Hume, anything that I ever saw or heard in any other preacher.

BUSINESS AND PRAYER.

This man was instructed in the way of the Lord. — *Acts 18:25.*

IF a professed disciple would not have his secular business become as a millstone about his neck to drown him in perdition, he must be a man of prayer; he must daily secure spiritual communion with God. If he suffer his business to consume his time and spirit so as to deprive him of opportunities for prayer, reading the Bible, and real communion with God, he must decay in piety, and his service of mammon eat up his service of God. No one who believes that God answers prayer will think of omitting either secret or family devotion for want of time, even when business is unusually urgent. Which is worth more to you or your family — an additional period of your own unblessed labor, or the blessing of God on your efforts, won by spending that time in pleading with him in prayer? The plea of want of time is essentially atheistical; none should urge it but those who regard prayer as an empty mockery that never receives an answer from the Lord. Let the day begin with communion with God, let the

disciple pass the whole day in the spirit of prayer, and all its scenes will be inscribed with "Holiness to the Lord."

This point may be best enforced by the words of a devoted disciple of Christ. He said, with great earnestness and simplicity, "I have made a discovery this summer which I regard as of great value. I used to defer my morning devotions till after the first work of the morning. But this summer, immediately on rising, before doing aught else, I pray; and I pray till I feel God's presence. Then I read the Scriptures till breakfast, and I find my heart warm, and ready to engage with interest in family prayer. At noon the hay wants turning; but I push on to spend a season in prayer; and the heart having become warm in the morning, it needs but little to restore its fervor, and I am soon at work again with a lively sense of God's presence. When all is done, I look back on the day spent with God, and give thanks for all his mercies, commending myself to him. And now," he added, with the greatest animation, "I can commend the plan to all Christians. It has carried me all through haying and harvesting, and in the busiest of it all I have had as much enlargement of heart and spiritual joy as ever in my life."



PERSONAL LABOR.

And he began to speak boldly in the synagogue: Whom, when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. — *Acts* 18: 26.

DR. WAYLAND says, "After leaving college I entered upon the study of medicine. I was sitting alone one day in the office of the physician with whom I studied, when a plain man, evidently from the country, entered to procure some medical advice. After we had sat some time in silence, or in conversation upon different subjects, without any introduction he turned to me, and asked, —

"What is the difference between hope and expectation?"

"I was taken by surprise, and gave him such an answer as occurred to me. He said, —

"We may hope for a thing when we have no definite

ground on which our hope rests, and while we are making no effort to secure it, as we hope for fair weather or rain. When we expect a thing, we at least believe that we have some solid ground on which our expectation rests, and we, of course, make efforts necessary to secure it. I suppose every man hopes to be saved at last, whatever may be his life, or how much he may neglect the great salvation. A man, however, never expects to enter heaven unless he has some solid reason on which his expectation may be realized.'

"He then made a brief application of the subject to me personally, and shortly afterward left the office. I have never seen him since, I never knew his name; but I never think of him without gratitude and love. If ever I shall be so happy as to enter the gates of the New Jerusalem, I know that I shall meet him there, and shall thank him, in better language than I can now command, for his Christian care for a thoughtless stranger. I can remember no sermon that made so deep an impression on my mind as this brief conversation."

A MAN WHO THOUGHT HE NEVER PRAYED.

Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. — *Acts 19:13*.

THE Rev. Mr. Kilpin passed a very profane man, and having omitted to rebuke him, he awaited him in the morning in the same place. When he approached, Mr. Kilpin said, —

"Good morning, my friend; you are the person I have been waiting for."

"O, sir," said the man, "you are mistaken, I think."

"I do not know you; but I saw you last night when you were going home from work, and I have been waiting some time to see you."

"Sir, you are mistaken; it could not have been me; I never saw you in my life before, that I know of."

"Well, my friend," said Mr. Kilpin, "I heard you pray last night."

"Now I assure you that you are mistaken. I never prayed in all my life."

"O!" said Mr. Kilpin, "if God had answered your prayer last night, you had not been seen here this morning. I heard you pray that God would destroy your eyes, and ruin your soul."

The man turned pale, and, trembling, said, —

"Do you call that prayer? I did, I did."

"Well, then, my errand this morning is to request you from this day to pray as fervently for your salvation as you have done for damnation; and may God in mercy hear your prayer!"

The man from that time became an attendant on Mr. Kilpin's ministry, and it ended in his early conversion to God.

BAD BOOKS AND THEIR INFLUENCE.

Many also of them which used curious arts, brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver. — *Acts* 19: 19.

A YOUNG man who recently committed suicide in Indiana, ascribed his downfall to the influence of "the vilest kind of novels," which he was allowed to read when eight or nine years old. "If good books had been furnished me," he says, "and no bad ones, I should have read the good books with as great zest as I did the bad ones. Persuade all persons over whom you have any influence not to read novels," was his parting message to his brother. The chaplain of Newgate prison in London, in his annual report to the lord mayor, referring to many fine-looking lads of respectable parentage in the city prison, says he discovered "that all these boys, without one exception, had been in the habit of reading those cheap periodicals which are now published for the alleged instruction and amusement of the youth of both sexes."

MAMMOTH PLACE OF AMUSEMENT.

And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theater. — *Acts 19: 29.*

THE ancient theater of Ephesus has recently been examined and measured. It must have been the largest ever erected. Its diameter was six hundred and sixty feet, forty feet more than the major axis of the Coliseum. Allowing fifteen inches for each person, it would accommodate fifty-six thousand seven hundred spectators. Drury Lane will only contain three thousand two hundred, and old Covent Garden held two thousand eight hundred. This edifice was the scene of one of Apollonius' miracles. It is memorable for the uproar described in Acts 19, when the Ephesians accused Paul and the Christians in this very building. To this edifice the writer to the Corinthians alluded, probably, when he said, "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me?" Nearly as large as this theater was the great Coliseum of Boston, which had a seating capacity of fifty thousand persons. It was built in 1872, under the direction of Mr. Gilmore, for a world jubilee, when two thousand instruments and twenty thousand voices participated.

SLEEPING IN CHURCH.

And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. — *Acts 20: 9.*

PAUL found it easier to raise Eutychus from the dead than to keep him awake during the long sermon which lasted till midnight. Whether or not this circumstance is a rebuke to the sleepers of the sanctuary, it should be some comfort to those whose ministrations are afflicted by them. A sleeping hearer is worse by far than an empty pew or a lifeless post. We can comprehend his infirmity, sympathize with him in his constitutional proclivity, and we might even hazard the opin-

ion that it is better for him to come than to stay away. If he does his best — goes to bed early the night before, takes his coffee as usual, and does not overfeed — he must be borne with, and all parties must be resigned to the inevitable. At a venture some stray arrow may hit him between the dreamy naps, and the wakeful interludes of prayer and song may be a partial means of grace. Some of the best Christians we have known have been deep and habitual sleepers; but they have not been helpful hearers. There are various degrees of sleepers. While some make a full and unconditional surrender, others spend their entire time and strength in the laudable effort to maintain their consciousness. They rub their eyes, change position, nod, and then sit straighter than ever, to show that they are most attentive. Such persons deserve credit for a resolute and determined spirit, and illustrate the power of the will to overcome the weakness of the flesh.



BISHOP RIDLEY'S FAITHFULNESS.

But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. — *Acts 20 : 24.*

PREVIOUS to the accession of the bloody Mary to the throne of England, Dr. Ridley, the bishop of London, paid the princess a visit at her place of retirement in the country. Mary thanked him for his civility, and entered into conversation with him for about a quarter of an hour. She told him that she remembered him at court, and particularly mentioned a sermon of his before her father; and then leaving her chamber of presence, she dismissed him to dine with her officers. After dinner she sent for him again, when the bishop informed her, that he not only came to pay her a visit, but also to offer to preach before her next Sabbath, if she would be pleased to permit him. On this she changed countenance, and after some minutes' silence, said, —

“As for this matter, I pray you, my lord, make the answer to it.”

And upon the bishop urging the matter, as a sense of conscience and duty, she at last told him that the doors of the parish church should be opened to him, where he might preach if he pleased, but neither herself nor any of her servants should hear him. .

“Madam, I trust you will not refuse God’s word.”

“I can not tell what you call God’s word. That is not God’s word now which was God’s word in my father’s days.”

“God’s word is the same at all times, but has been better understood at some times than in others.”

Mary, enraged, replied, —

“You durst not, for your ears, have avouched that for God’s word in my father’s days, that you do now. As for your new books, I thank God I never read any of them; I never did, and I never will.”

After using much harsh language, she took leave of the bishop with these words: — .

“My lord, for your civility in coming to see me, I thank you; but for your offering to preach before me, I thank you not a whit.”

This interview gave the bishop a sorrowful prospect of what was to be expected if ever the princess came to the throne. When she ascended the throne, Ridley went to do her homage, and to submit himself to her clemency. He was immediately sent to the Tower, and after three months imprisonment was removed to Oxford, and condemned for heresy. During the two weeks between his condemnation and death, the priests used every means in their power to gain him over to their cause; but he was deaf to their remonstrances, and was not to be shaken from the principles he had adopted. When the day of his death arrived, he was calm and intrepid. He called it his wedding-day; and having invited some friends, he supped the preceding evening with great cheerfulness. One of his friends proposed to sit up with him, but he declined, saying, that by God’s help he hoped to sleep as quietly as ever he had done. On the morning he dressed himself in his Episcopal habit, and walked to the place of execution between the mayor and one of the aldermen; and seeing Latimer approach, ran to meet him, embraced him, and exclaimed, —

“Be of good heart, brother, for God will either assuage the fury of the flames, or else give us strength to endure them.”

At the stake he knelt down and embraced it. Both he and Latimer prayed, and both suffered the most cruel death with the greatest courage.

PREACHING THE WHOLE TRUTH.

For I have not shunned to declare unto you all the counsel of God. — *Acts 20 : 27.*

I HAVE always felt that it is one of the chief points of wisdom, in the ministry of the Word, that we give a due proportion to every part of divine teaching. Hence, in the earlier days of my ministry, I hung up in my study a large board, with ruled lines, and with headings, “Doctrinal,” “Experimental,” “Preceptive,” “Promissory,” and so on; and I entered the texts each Sunday, each under its proper head, so that at a glance I could see whether I was giving a due proportion to every part of God’s truth; and when I found any part deficient, I immediately added to that, feeling that I was best honoring God’s word in honoring all God’s word. When we speak of preaching the gospel, we do not mean reiterating certain truths to the exclusion of all others; our duty is to present, as in a great historical picture, the whole of God’s word, every figure in its place and proportion; ever bearing in mind that the great center figure of the whole group, on which the whole depends, is the Lord Jesus Christ. — *Canon Stowell.*

A FRUITFUL TEXT.

I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. — *Acts 20 : 35.*

IT was a good text that Rev. Dr. Mellor, the pastor of the Congregational church of Halifax, England, selected for a sermon, when he chose the words of the Lord Jesus, “It is more blessed to give than to receive;” but little did he con-

ceive of the effect that would follow from his treatment of it. That sermon impressed upon the conscience of one of his wealthy hearers the duty of generosity as a principle; and the city of his residence, his native land, and the heathen world, have felt the happy impulse then given. "To that sermon," he was wont to say, "the town of Halifax owes whatever God has enabled me to do by its park, its almshouses, and its orphanage." And when he afterward gave fifty thousand dollars to the London Missionary Society, and an equal amount to the Pastors' Retiring Fund, he remarked, "Whatever pleasure I have had in getting money, I have had a thousand times more in giving it."

This liberal Christian steward was Sir Francis Crossley; he died at Halifax, January 5, 1872. He was the youngest of the three brothers who constituted the celebrated carpet manufacturing firm, the largest in the world. Their wonderful success may have been owing in no small degree to their rule of "giving as God prospered them," and to their kind consideration of their working men, for they were the first to take their operatives into partnership with themselves, and to share with them the enormous profits of their business.

While the gifts of all the brothers were princely, those of Sir Francis were the largest. He was a man of large-hearted Christian catholicity, and while strongly attached to his own denomination, was always ready to respond to appeals from every quarter. The people of Yorkshire were justly proud of him, and four times returned him as their member of Parliament.

In his speech, on presenting the beautiful park to the citizens of Halifax, August 14, 1857, he stated an interesting fact in regard to the suggestion of the idea to him. While on a tour to America, he was gazing on the White Mountains. The magnificent sight overwhelmed him with gratitude at God's great goodness to him, and he asked, "Lord, what wilt thou have me to do?" The answer came immediately, "It is true thou canst not bring the many thousands thou hast left in thy native country to see this beautiful scenery; but thou canst take this to them. It is possible so to arrange art and nature that they shall be within the walk of every working man in

Halifax, so that he may be able to stroll there after his day's work is done, and to get home again without being tired." In recognition of his noble generosity for the good of the people, he received in 1863 the title of baronet.

EMOTIONAL IN CHRISTIANITY.

And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship. — *Acts* 20 : 37, 38.

A LATE writer gives as one reason for the progress of Methodism, that it assigns the emotional its true place. And he spoke wisely. "It is not thinking that makes a man good," said Adam Bede, "it is feeling." Yet we are becoming ashamed of real, hearty, gushing feeling, and more and more the absurd aphorism, "Christianity is not feeling, it is principle," gains credence. It will always be popular where godlessness rules. "A gentleman," said Bishop Doane, "conceals his feelings." Then Jesus Christ was not a gentleman, for he wept, groaned, cried, and rejoiced. Then Paul, who fell on the necks of his brethren, was not a gentleman. Then Christianity is not a genteel religion. A false modesty is as foolish as it is offensive to all right-minded people. If Christ and his apostles were to appear among men *incognito*, these non-emotional religionists would regard them far behind the times, and unfit for religious leaders.

ROWING AND STEERING THE BOAT OF LIFE.

And when we had taken our leave one of another, we took ship; and they returned home again. — *Acts* 21 : 6.

THE servants of the Saviour are like rowers in a boat. They sit with their backs to the bow, and can not see what lies ahead. But the helmsman at the stern is on the lookout, and he steers the boat whithersoever he wills. So in our godly undertakings we sit with our backs to the future. We

know not what the morrow may bring forth. But it is our business to pull at the oar of prayer and earnest labor. There is a divine Helmsman who sees the future, and who holds the rudder in his hand. We have only to commit our way to him, and to pull the oar of duty. This is trust. This is faith. This is the way that Paul pulled his boat toward Rome, not knowing or caring what stripes and imprisonments, or what triumphs of the gospel, were awaiting him there. What a blessed thing it is that we can not foresee the future! We might be so paralyzed by the peril, or the difficulties, or the sufferings before us, that we would drop the oars in despair. What a mercy it is that a mother does not know all that shall befall the child of her bosom! What a mercy that we ministers do not know what failures we have to encounter during the year of labor which we are just entering! Every true Christian toiler is continually "saved by hope." He pulls the oar and trusts. — *T. L. Cuyler.*

HOW ALL MAY PREACH.

And the same man had four daughters, virgins, which did prophesy. — *Acts 21 : 9.*

ALL can not preach from the pulpit, or deliver long and eloquent orations; but there is a kind of preaching that is permitted to all men: this kind is most effectual. Offices of kindness to the bodies and souls of those around us; words of encouragement to the weak, of instruction to the ignorant, of consolation to the troubled, of brotherly kindness to all, spoken by the fireside, the wayside, or bedside; or devotion to the services of religion in our families and our closets, as well as in the sanctuary; in a word, all tokens of earnest, active, self-denying love to our fellow-beings, springing from our love to God, will form a most impressive sermon, a most convincing proof to the world around us, that we have been with Jesus. All Christians are called out in this way to preach the gospel. Woe to them if they neglect the call, and blessed are they who fulfill this ministry, and in their humble sphere prove themselves to be workers together with God.

HEROISM OF A FEMALE MISSIONARY.

Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die, at Jerusalem for the name of the Lord Jesus. — *Acts* 21 : 13.

AFTER the Rev. Marcus Whitman had been sent out by the American Board, and had been welcomed by them, he returned to the States for his intended wife, and to enlist fellow-missionaries. He found Rev. Henry Spalding and wife under appointment to go to labor with the Osage Indians; but he solicited them to accompany him and his bride to Oregon. In response to their inquiries, he told them it would probably take two summers to make the journey; that their convoy would be the American Fur Company; that their meat would be the buffalo; that their journey would be on horseback; and that they would have to swim the rivers. Having reached a resting-place, they spent some time in prayer, and then left Mrs. Spalding to herself. Though she had just risen from a lingering illness, she in a few minutes appeared with the joy of the Lord beaming in her angelic face, and said, "I have made up my mind to go." Her husband told her of her weakness, and of the dangers of captivity, and, overcome with emotion, he wept like a child; but she said she was willing "to die at Jerusalem or in the Rocky Mountains for the name of the Lord Jesus." Her husband reluctantly yielded before her heroism. As they went on their journey, people sought to induce her to turn back. Tales of horror were told her about companies massacred, all except the women, and they led into captivity by lustful savages; but not a hair's breadth was she moved from her purpose. Sick or well, or even fainting by the way, she insisted on pressing forward. On one occasion, when urged to tarry and rest, she said, "No; I started to go over the mountains in the name of my Saviour, and I must go on." Messrs. Whitman and Spalding, with their heroic wives, six years before Fremont was known as the "Pathfinder," demonstrated that women could cross the Rocky Mountains. Mrs. Spalding, having been hailed with gladness by the Nez Perce women, and being nourished by the roots and fish with which they fed her, improved in her health, and labored among

them as a missionary till called to wear a martyr's crown. Talk of the heroism of carnal warfare! Where has it produced a hero or heroine comparable to Mrs. Spalding? Long let her name live, and let her example be held up to incite to heroic sacrifice and deeds of noble daring for Christ's sake.

YOUTHFUL FIRMNESS IN PERSECUTION.

And I persecuted this way unto the death, binding and delivering into prisons both men and women. — *Acts 22 : 4.*

AT Cesarea, in Cappadocia, a child named Cyril, in a time of heavy persecution, called continually upon the name of Jesus Christ; and neither threats nor blows could divert him from it. Many children of his own age persecuted him, and his heathen father turned him out of doors. At last he was brought before the judge, who threatened him, and expostulated with him. With undaunted boldness he said, "I rejoice to bear your reproaches: God will receive me. I am glad that I am expelled out of our house: I shall have a better mansion. I fear not death, because it will introduce me to a better life." He was condemned to the flames, with a full expectation that he would recant, and save his life. He remained firm, saying, "Your fire and your sword are insignificant: I go to a better house and more excellent riches; dispatch me presently, that I may enjoy them." He suffered, being burned to death amid a throng of wondering spectators.

ST. PAUL, THE APOSTLE OF THE GENTILES.

And he said unto me, Depart: for I will send thee far hence unto the Gentiles. — *Acts 22 : 21.*

IT was St. Paul's peculiar appointment to be the apostle of the Gentiles; for though he preached frequently to the Jews, yet to preach the gospel to the Gentiles, and to write for the conversion and establishment of the Gentile world, were his peculiar destination. Hence we find him and his

companions traveling everywhere, through Judea, Phenicia, Arabia, Syria, Cilicia, Pisidia, Lycaonia, Pamphylia, Galatia, Phrygia, Macedonia, Greece, Asia, the Isles of the Mediterranean Sea, the Isles of the Ægean Sea, Italy, and some add Spain and even Britain. This was the diocese of this primitive bishop. None of the apostles traveled, none preached, none labored as this man; and we may add, none were so greatly owned of God. The Epistles of Peter, John, James, and Jude are great and excellent; but when compared with those of Paul, however glorious they may be, they have no glory, comparatively, by reason of that glory that excelleth. Next to Jesus Christ, St. Paul is the glory of the Christian church. Jesus is the foundation, Paul the master-builder. — *Clarke's Commentary.*

PERSECUTED BECAUSE HE WAS GOOD.

And as they cried out, and cast off their clothes, and threw dust into the air, the chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging, that he might know wherefore they cried so against him. — *Acts 22: 23, 24.*

A WOLF flies not upon a painted sheep, and men can look upon a painted toad with delight. It is not the soft pace, but the furious march, of the soldier that sets men a-gazing and dogs a-barking. Let but a man glide along with the stream of the world, do as others do, he may sit down and take his ease; but if he once strive against the stream, stand up in the cause of God, and act for Christ, then he shall be sure to meet with as much malice as men and devils can possibly throw upon him. — *Spencer.*

SMALL THINGS MAKE UP A GODLY LIFE.

And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day. — *Acts 23: 1.*

DID a holy life consist of one or two noble deeds, — some signal specimens of doing, or enduring, or suffering, — we might account for the failure, reckon it small dishonor to turn

back in such a conflict. But a holy life is made up of small things of the hour, and not the great things of the age, that fill up a life like that of Paul or John, like that of Rutherford, or Brainerd, or Martyn.

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgences of self and of the flesh, little acts of indolence or indecision, or slovenliness or cowardice, little equivocations or aberrations from high integrity, little touches of shabbiness or meanness, little bits of covetousness or penuriousness, little exhibitions of worldly gayety, little indifferences to the feelings or wishes of others, out-breaks of temper, or crossness and selfishness, or vanity; the avoidance of such little things as these goes far to make up at least the negative beauty of holy life. And then attention to the little duties of the day and hour in public transactions, or private dealings, or family arrangements; the little words, and looks, and tones; little self-denials, and self-restraints, and self-forgetfulness; little plans of kindness and thoughtful consideration for others; to punctuality and method, and true aim in the ordering of each day, — these are the active developments of holy life, the rich and divine mosaics of which it is composed.

What makes yon green hill so beautiful? Not the outstanding peak or stately elm, but the bright sward which clothes its slopes, composed of innumerable blades of slender grass. It is of small things that a great life is made up; and he who will acknowledge no life as great, save that which is built up of great things, will find little in Bible character to admire or copy.

PROVIDENCE.

And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. — *Acts* 23: 16.

GOD controls and directs the powers of nature, not by violating or suspending its laws, — except in case of miracles, — but he works in, by, and through them, in such a manner

as that when "his judgments are abroad in the earth, the inhabitants of the world will learn righteousness."

It is impossible to tell how God controls these natural agents; but surely it is not more difficult to believe that he does control them than that he created them. This doctrine is attended with fewer difficulties than that theory which excludes God from his own works, subordinates his power to the forces of nature, and exalts law above the lawgiver.

The scriptural idea of providence — the connection of the divine energy with the laws and forces of nature — is beautifully described by the Psalmist: "He sendeth forth his commandments upon the earth, his word runneth very swiftly. He giveth snow like wool; he scattereth his hoar frost like ashes. He casteth forth his ice like morsels; who can stand before his cold? He sendeth out his word and melteth them; he causeth his winds to blow and the waters to flow." And, "He maketh his sun to rise on the evil and the good; and he sendeth his rain on the just and the unjust." The wild storm in its fury, the thunderbolts of heaven; "the pestilence that walketh in darkness, and the destruction that wasteth at noon-day;" famine, pestilence, and sword; "fire, hail, snow, vapor, and stormy wind," — are only instruments in the hands of omnipotent power and infinite wisdom, and are employed as God's agents, either as the messengers of his mercy or the ministers of his justice.

GOD'S SPECIAL PROVIDENCE.

Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain; for he hath a certain thing to tell him. — *Acts 23: 17.*

IT is said that John Fletcher, when a young man, was very anxious to join the army to go to South America. The vessel was ready to start, friends secured him an appointment; but the morning he was to have sailed, the servant, in coming into his room at breakfast, stumbled, and spilled over him the boiling coffee, and so scalded him that he was unable to go on his journey. He lamented the accident — was disappointed in

all his plans ; but the vessel was never heard from. Fletcher was spared to become a preacher of the gospel, a man who wielded by his pen, as well as by his voice, an overwhelming influence upon the minds of men, and being dead yet speaketh. No miracle was wrought. Wesley, the little boy, is sleeping in the upper story of Epworth rectory. It is on fire ; he is forgotten ; but suddenly a woman remembers there is a child asleep, and she calls, and the child shows his head at the window ; and a brave man, at the risk of himself being burned, mounts a ladder, and the little fellow throws himself into his arms, and is saved, and Wesley is spared to enlighten the world.



OUR ACCUSERS.

Commanding his accusers to come unto thee : by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. — *Acts 24 : 8.*

ALL the elements accuse me. The heaven says, I have given the light for thy comfort. The air says, I have given every sort of winged creature for thy pleasure. The water says, I have supplied thy table with my countless luxuries. The earth says, I have furnished thee bread and wine ; but yet thou hast abused all these blessings, and perverted them to a contempt of their Creator. Therefore all our benefits cry out against me. The fire says, Let him be burned in me. The water says, Let him be drowned in me. The air says, Let him be shaken by a tempest. The earth cries, Let him be buried in me. The holy angels, whom God has sent for ministers of love, and who are to be our joyful companions in the future, accuse me. By my sins I have deprived myself of their holy ministries in this life, and the hope of their fellowship in the future. The voice of God, which is the divine law, accuses me. The law must be fulfilled, or I perish ; but to fulfill the law is, for me, impossible, and to perish in eternity is intolerable. God, the most severe Judge, the powerful executor of his eternal law, accuses me. I can not deceive him, for he is omniscience itself. I can not escape him, for his omnipotence everywhere reigns. — *Gerhard's Meditations.*

RESURRECTION OF THE DEAD.

And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. — *Acts 24: 15.*

SOME years ago a vase, closely sealed, was found in a mummy pit in Egypt, by the English traveler Wilkinson, who sent it to the British Museum. The librarian having unfortunately broken it, discovered in it a few peas — old, wrinkled, and as hard as a stone. The peas were planted carefully under a glass, on the 4th of June, 1844, and at the end of thirty days these seeds were seen to spring up into new life. They had been buried, probably, about three thousand years ago, perhaps in the time of Moses, and had slept all that time apparently dead, yet still living in the dust of the tomb. — *Gaussen.*

What this writer has told us about seeds should remind us that God is just as able to raise our dead bodies from the grave, and give them new life. For why should it be thought a thing incredible that God should raise the dead? "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body according to the working whereby he is able even to subdue all things unto himself."



A SERMON THAT PAID WELL.

And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. — *Acts 24: 24.*

WILLIAM BROWN was a local preacher, and a tenant on the vast estate of General Van Rensselaer. Once Brown received notice to pay his rent. He collected a load of wheat, and went with it to Albany, and calling on the general, told him that was all he could raise.

"What do you do?" said the general.

"Work at tailoring, and let out my lots."

"Don't you preach sometimes?"

"Yes."

"Will you preach at my house to-night?"

"Yes."

The general called in his friends to hear the poor mechanic. He was a small man and unpromising in his appearance, and the landlord undoubtedly thought to have a little fun with him. Brown was shrewd and fearless. He took for his text, "They that will be rich," &c. The next day the general gave him a free lease of his farm during his life and that of his wife, receipted the back rents, and had his wheat ground and sent back to him.

PAUL AND FELIX.

And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season I will call for thee. — *Acts 24: 25.*

WE know how Paul would bring home the word on both sides. He would keep nothing back. He strikes with a will. He thrusts the sword in to the hilt. He has no compassion; for he knows that compassion in this place is unfaithfulness to a fellow-sinner's soul. Felix is compelled to listen, and, what is much more, Felix is compelled to listen with secret application of the dreadful word to himself. As the preacher advanced from point to point, the conscience of the governor, as the voice of God in his breast, murmured, "Thou art the man." On the one side he is unrighteous; on the other he is impure; and when the judgment to come was pressed forward, he felt as if an angel with a flaming sword were approaching to destroy him, while he had no power to escape.

Felix is like a man chained to the ground in the middle of the Mont Cenis Tunnel. Above, below, and on either side he is shut in. Without a figure, the barriers on all sides are nothing else and nothing less than the everlasting hills. While he is chained to the spot in that dark avenue, he looks along the gloomy telescope tube, and, lo, in the distance, a red fiery spark, like a fixed star. It is like an eye, all-seeing and angry, glaring on him from afar. But as he gazes on it, he perceives that it is growing larger, and, O, horror! it is advancing. It is coming with inexpressible speed. It is the fiery engine rushing on — rushing over him!

Felix trembled ; and well he might. He has reached that point in spiritual experience on which the Philippian jailer stood, when he "called for a light and sprang in trembling." But, alas ! he does not seek relief from the terror of conviction where the official in Philippi sought and found it. Instead of, "What must I do to be saved ?" it is, "Go thy way for this time." Two men may be led by nearly the same path into those soul-pangs which accompany conviction of sin, and yet the two men may follow opposite courses in life, and meet opposite rewards in eternity. It is not how you fall into the pains of conviction that fixes your state, but how you get out of them. Not how you were wounded, but how you are healed, is the turning-point of the loss or saving of the soul. Instead of seeking healing in accepting Christ his Saviour, Felix sought ease by stifling the preacher's voice — quenching the Spirit, who spoke in the preacher.

FALSE REPRESENTATIONS.

And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. — *Acts 25 : 7.*

WHEN the first missionaries from America reached the Sandwich Islands, in the spring of 1820, an effort was made by some of the foreigners to have their landing and establishment at the islands forbidden by the government. With this view their motives were misrepresented by them to the king and chiefs. It was asserted that, while the ostensible object of the mission was good, the secret and ultimate design was the subjugation of the islands, and the enslavement of the people ; and by way of corroboration, the treatment of the Mexicans, and aborigines of South America and the West Indies, by the Spaniards, and the possession of Hindostan by the British, were gravely related. It was in consequence of this misrepresentation that a delay of eight days occurred before the missionaries could secure permission to disembark. In answer to these allegations, the more intelligent of the chiefs remarked, —

"The missionaries speak well; they say they have come from America only to do us good; if they intend to seize our islands, why are they so few in number? where are their guns? and why have they brought their wives?"

To this it was replied, —

"It is true their number is small; a few only have come now, the more fully to deceive. But soon many more will arrive, and your islands will be lost."

The chiefs again answered, —

"They say that they will do us good; they are few in number: we will try them for one year, and if we find they deceive us, it will then be time enough to send them away."

Permission to land was accordingly granted. The result has shown how groundless were these accusations.



INFIDELITY WITHOUT HOPE.

For if I be an offender, or have committed anything worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. — *Acts 25: 11.*

INFIDELITY claims to be without fear; it is certainly without hope. Mr. Owen visited Alexander Campbell, at Bethany, to make arrangements for their discussion on the evidences of Christianity. In one of their excursions about the farm, they came to Mr. Campbell's family burying-ground, when Mr. Owen stopped, and, addressing himself to Mr. Campbell, said, —

"There is one advantage I have over the Christian — I am not afraid to die. Most Christians have fear in death; but if some few items of my business were settled, I should be perfectly willing to die at any moment."

"Well," answered Mr. Campbell, "you say you have no fear in death; have you any hope in death?"

After a solemn pause —

"No," said Mr. Owen.

"Then," rejoined Mr. Campbell (pointing to an ox standing near), "you are on a level with that brute. He has fed until

he is satisfied, and stands in the shade, whisking off the flies, and has neither hope nor fear in death."

Such is infidelity. It degrades man to the level of brutes; it is brutish.

THE SILVER CUP RESTORED.

Why should it be thought a thing incredible with you that God should raise the dead? — *Acts 26 : 8.*

IN Dr. Brown's work on the Resurrection, there is a beautiful parable from Hally. The story is of a servant, who, receiving a silver cup from his master, suffers it to fall into a vessel of aquafortis, and seeing it disappear, contends in argument with a fellow-servant that its recovery is impossible, till the master comes on the scene and infuses salt water, which precipitates the silver from the solution, and then, by melting and hammering the metal, he restores it to its original shape.

With this apologue a skeptic — one of whose great stumbling-blocks was the resurrection — was so struck that he ultimately renounced his opposition to the gospel, and became a partaker of the Christian hope of immortality. This converted skeptic died, trusting in his Saviour, only six months after Dr. Brown was interred in the same burying-ground; and, by a coincidence altogether undesigned, he was laid near Dr. Brown's grave — near his feet.

PREPARE TO MEET THY GOD.

To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. — *Acts 26 : 18.*

A SOCIETY was some years ago established to distribute tracts by post in the higher circles. One of these tracts, entitled "Prepare to meet thy God," was not long since enclosed in an envelope, and sent by post to a gentleman well known for his ungodly life and reckless impiety. He was in his study when he received this letter among others.

"What is that," said he — "'Prepare to meet thy God'? Who has had the impudence to send me this cant?"

And with an imprecation on his unknown correspondent, he arose to put the paper in the fire.

"No, I won't do that," he said to himself on second thought. "I know what I will do; I'll send it to my friend B.; it will be a good joke to hear what he will say about it."

So saying, he enclosed the tract in a fresh cover, and in a feigned hand directed it to his boon companion.

Mr. B. was a man of his own stamp, and received the tract, as his friend had done, with an oath at the Methodistical humbug, which his first impulse was to tear in pieces.

"I'll not tear it either," said he to himself. "Perhaps I may make some fun out of it to tell our club. I'll have a look at it before it goes."

He sat down and read it. The solemn words, "Prepare to meet thy God," at once arrested his attention, and smote his conscience. Like those of whom the poet says, —

"They came to scoff, and remained to pray," —

the arrow of conviction entered his heart as he read, and he was converted on the spot, "from darkness to light, from the power of Satan unto God."

Almost his first thought was for his ungodly associates.

"Have I received such blessed light and truth, and shall I not strive to communicate it to others?"

He again folded the tract, and inclosed and directed it to one of his companions in sin.

Wonderful to say, the little arrow again hit the mark. His friend read. He also was converted, and both are now walking as the Lord's redeemed ones.



ALMOST AND ALTOGETHER.

Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. — *Acts* 26 : 28.

ONCE, as two ladies were conversing together in their quiet parlor, an aged clergyman entered. The conversation immediately took a religious turn, and the peace and comfort

of a Christian hope were spoken of. Suddenly the clergyman turned to one of his friends, and said, rather abruptly, —

“Madam, is your husband a Christian?”

The lady’s face flushed painfully. For a moment she hesitated, then said, —

“My husband is one of the best persons I ever knew. He is so amiable and benevolent that I think few Christians can equal him.”

“And yet,” said the clergyman, “you must feel deeply anxious for his salvation.”

“I don’t know,” said the lady. “I can not but think that all will be well with him. He is so good. He has such a respect for religion. He is *almost* a Christian.”

The clergyman bent upon her a look of tender concern and sympathy as he said, —

“But *almost* saved is *altogether* lost. Remember that.”

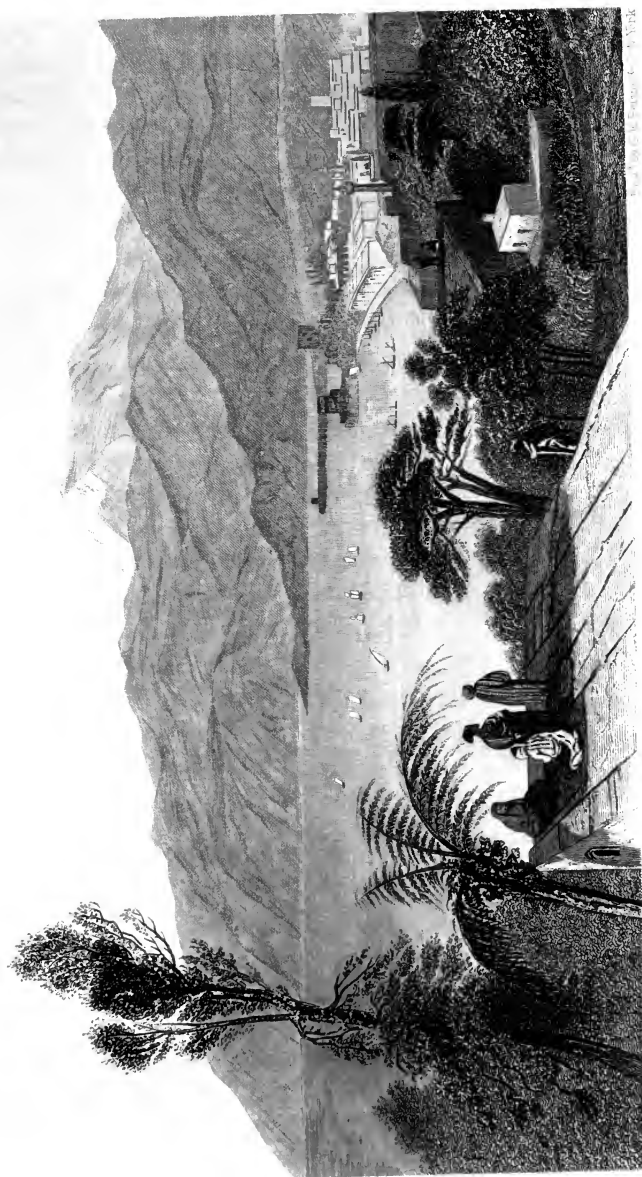
The words smote her with a sudden conviction of her husband’s danger, and from that time forth her prayers for him were constant and fervent.

REMARKABLE FROM ASSOCIATIONS.

And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone. — *Acts* 27 : 7.

LEAVING Gibraltar on the afternoon of the 25th of August, we entered the Mediterranean, — a sea of rich classic memories, — where, long ere the Anglo-Saxon race was known as a power on earth, there sailed the rich-laden ships of nations that are now in their graves. Here the vessels of Tyre’s “merchant princes,” when she was the “mart of nations,” were found bearing the luxuries of the East to the very borders of the Atlantic. Here the fleets of Egypt, of Carthage, of Greece, and of Rome, and the Moslem, sailed when such names as those of Alexander, and Cleopatra, and Cæsar, and Hannibal, and the Crusaders filled the ear of the world with their deeds. On these waves the fate of nations has once and again been decided, and the horrid trade of war has





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frequently reddened them with human gore. Here Jonah, unfaithful to his mission, sought to fly "from the presence of the Lord," and, ere he could arrest his blind career, sank deep into these depths, and found himself in the "belly of hell." Here St. Luke, and Titus, and Timothy sailed, and here the great apostle of the Gentiles (not far from where these notes were written) was "in perils of the waters," and suffered shipwreck.

Within sight of this sea the larger portion of the Holy Scriptures was written; and, above all, how pleasing was the reflection that these very waters on which we sailed have been looked upon by "God manifest in the flesh"! On the eastern shores of this sea has Immanuel walked; and from it he drew some of his illustrations when teaching "in the coast of Tyre and Sidon." Beautiful sea! the gayest flotilla that ever was sent forth by that same Tyre to deck thy bosom — with its "perfect beauty" (see Ezekiel, chap. 27) — conferred on thee, to my heart, no such honor as did that glance of thy Maker, who was at the same time

"My God — incarnated for me!"

— *Rev. William Butler, D. D.*



THE RESCUE.

And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass that they escaped all safe to land. — *Acts 27:44.*

SEVERAL years ago a ship was burned near the mouth of the English Channel. Among the passengers were a father, mother, and their little child, a daughter not many months old. When the discovery was made that the ship was on fire, and the alarm was given, there was great confusion, and the family became separated. The father was rescued and taken to Liverpool, but the mother and her infant were crowded overboard, and, unnoticed by those who were doing all in their power to save the sufferers still in the ship, they drifted out of the Channel with the tide, the mother clinging

to a fragment of the wreck, with her little one clasped to her breast.

Late in the afternoon of that day a vessel bound from Newport, Wales, to America, was moving slowly along in her course. There was only a light breeze, and the captain was impatiently walking the deck, when his attention was called to an object some distance off which looked like a person in the water. The officers and crew watched it for some time, and, as no vessel was near from which any one could have fallen overboard, they thought it impossible that this could be a human being. But, as their vessel was scarcely moving, it was thought best to get out a boat and row to the object. The boat was accordingly lowered and manned. It was watched with considerable interest by those who remained on board, and they noticed that, as it drew near to the drifting speck, the rowers rested on their oars two or three minutes, then moved forward, took in the object or thing, — they knew not which, — and returned to the ship. When the boat's crew came on board, they brought with them this mother and her child, alive and well; and the sailors said that, as they drew near, they heard a female voice sweetly singing. As with a common impulse, the men ceased rowing, and listened; and then the words of the beautiful hymn sung by this trusting Christian, all unconscious that deliverance was so near, came over the waves to their ears: —

“Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high;
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide,
O, receive my soul at last!”

In due time the vessel arrived in America. The mother wrote to her friends in England, and thus the father learned of the safety of his wife and child, and in about four months from the time of their separation they were happily reunited.

EXTRAORDINARY ANSWER TO PRAYER.

And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux : to whom Paul entered in, and prayed, and laid his hands on him, and healed him. — *Acts* 28 : 8.

IN a small volume of sermons, entitled “ Good News from a Far Country,” preached at Newburyport, Mass., about one hundred years ago, by Rev. Jonathan Parsons, then pastor of the Presbyterian Church there, in a note appended to page 55, an account is given of a remarkable case which occurred in Ipswich, Mass. A young woman, living there, had been confined to her bed for the space of two years and two months ; she had not been able to speak a loud word for a year and eight months, had been speechless about four weeks, and blind about three weeks. At her desire, several ministers met at her room December 15, 1755, and joined with a number of private Christians in prayer for her. During one of the prayers, and while her case was spreading before the Lord, she sprang up in the bed, opened her eyes, and spoke with a loud voice, expressing her great surprise at the power and grace of Jesus Christ, calling upon all to help her praise God for the marvelous work he had wrought upon her soul and her body that day. Her sight and her speech recovered gradually, till, in about an hour, they were both clear and distinct. The same day she was dressed, and walked several times across the room without help, and, with a very little help, walked out.

The foregoing account was written several months after, by Rev. Mr. Parsons, who was present at that meeting ; and he concludes by saying, “ She has continued now, for several months, to gain strength, attends the public worship of God, and gives good evidence of being a real Christian.”

BLESSINGS WITH RESTRAINT.

And Paul dwelt two whole years in his own hired house, and received all that came in unto him. — *Acts* 28 : 30.

VISITING a friend one day, Gotthold found him seated with his family at table, and observed that the children

all received a due portion of food, and were required to eat it in a quiet and orderly way ; but that beside the father's plate there was also lying upon the table a rod, to warn them against improprieties of conduct and manners. He thereupon observed to his friend, " You treat your children as our heavenly Father treats his. He, too, prepares a table before them, and gives them all sorts of good things, spiritual and temporal, to enjoy ; and yet the rod, which is another name for the cross, must likewise be at hand, that we may not become froward, but walk in holy fear and filial obedience. Of this truth God has given us an almost similar emblem in the sacred Scriptures. For the ark of the Old Testament contained not only the golden pot with the manna, but also Aaron's rod, which blossomed, to intimate the authority he exercises over his family, and teach us that, although he feeds the members with the hidden manna of his sweet grace, he also purposes to use the rod if he shall see cause."

WHO ARE SAINTS?

To all that be in Rome, beloved of God, called to be saints : Grace to you, and peace, from God our Father and the Lord Jesus Christ. — *Romans 1 : 7.*

ALL God's people are saints. The Scriptures make no distinction among them. Saints are sanctified or holy ones. The pious under former dispensations were saints. David speaks of " the saints that are in the earth." We read of " the saints in Jerusalem," the " saints at Rome," the " saints in Achaia," all the " saints in Christ Jesus," &c. The meanest Christian is a saint. " To me," says Paul, " who am less than the least of all saints, is this grace given." For the Popish custom of canonization there is no authority in Scripture, and no foundation in reason. It makes a distinction where God makes none. It pronounces judgment on the characters of men from an imperfect human knowledge. How does the pope know, how can mortals know, who are holy and who are not? All believers, in the charitable language of Scripture, are saints ; a select few, in the presumptuous language of

Romanism; are saints. "With me," says Paul, "it is a very small thing that I should be judged of man's judgment."

It is custom, we presume, rather than a conviction of its propriety, which leads many Protestants and some Baptists to employ the language of the Romish canon, and say St. Paul, St. Peter, &c. We do not affirm that it is sinful to use this epithet — Peter and Paul were saints — eminent saints — though Paul accounted himself the least of all; but it is inexpedient to use it. It is countenancing a false distinction and a superstitious practice, which have given birth in the Romish church to numerous feasts and ceremonies, which we are sorry to see, to some extent, adopted by the Protestant Episcopal church. To be consistent, we should call all Christians saints, or we should call none so. If we say St. Peter, then let us say St. Chrysostom, St. Luther, St. Doddridge, St. John Newton, and St. John Bunyan.

To some it may seem wanting in reverence to say simply Paul. Call him then "brother Paul;" for so he is styled in the Bible. It is certainly not more disrespectful to speak of Paul without a title, than it is to speak of Abraham, Isaiah, and Jesus without one. How would St. Jesus sound? The late Andrew Broddus, of Caroline, in anticipation of his death, directed that these words should be inscribed on his tombstone: A Sinner Saved by Grace. He was, doubtless, as worthy of canonization as multitudes who have been superstitiously canonized and worshiped.

RELIGION THE POWER OF GOD.

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. — *Romans* 1: 16.

"RELIGION is something more than opinion; something more than ecclesiastical relationship; something more than ceremony. It is not only light, but life; its seat is not only in the head, but in the heart; it is a thing of the will, affections, and conscience, as well as of the intellect, and memory, and bodily organs. It is a deep conviction of guilt in the

sight of God, a humbling sense of corruption of nature, true faith in Christ as the great atonement, peace through belief in the gospel, supreme gratitude and love to God, a spiritual and heavenly mind, and a holy life.

“It is the mind of Christ, the image of God, the Bible lodged in the heart as the rule of the inward and outer life — a thing God-wrought, heaven-descended, and eternal.”

BISHOP LATIMER'S OLD SERMON.

Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. — *Romans* 1: 21.

IN Bishop Latimer's famous old sermon, “Of the Plow,” is a passage, which, though written three hundred years ago, applies admirably to what is now going on in the church of England. “Where the devil is resident, and has his plow going, there away with books, and up with candles; away with Bibleſ, and up with beads; away with the light of the gospel, and up with the light of candles, yea, at noonday. Where the devil is resident, that he may prevail, up with all superstition and idolatry; censing, painting of images, candles, palms, holy water, and new service of men's inventing, as though man could invent a better way to honor God with than God himself hath appointed. Down with Christ's cross, up with purgatory pick-purse, up with him — the Popish purgatory, I mean. Away with clothing the naked, and up with gay garnishing of stocks and stones; up with man's traditions and his laws; down with God's traditions and his most holy word. Down with the old honor due to God, and up with the new god's honor.”

THE FIRST CHAPTER OF ROMANS.

Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. — *Romans* 1: 22, 23.

DR. WORCESTER once said that he had been told by a returned missionary, that after reading the first chapter of

Romans to a heathen congregation, they came around him at the close of the service, and said, "You wrote that chapter for us." The Watchman and Reflector says, "We have heard the Rev. Dr. Dean, of China, relate a similar fact. He had been conversing with an intelligent Chinese respecting our sacred books, assuring him that they are very old. He gave him a specimen. Soon after the man came to Dr. Dean, and, with a look of triumph and accusation, exclaimed, 'You told me your book was very ancient; but that chapter,' pointing to the first of Romans, 'you have written yourself since you came here and learned all about Chinamen.'"

DATES OF ROMISH ERRORS.

Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever. Amen. — *Romans 1: 25.*

ONE of the chief differences between the Roman Catholic church and Protestants is, the former disregard the Holy Scriptures as the only sufficient rule of faith. The following exhibits the dates when the principal Popish errors were made articles of faith by the sanction of a general council:—

Invocation of saints, 700; image worship, 787; infallibility, 1076; transubstantiation, 1215; supremacy, 1215; half communion, 1415; purgatory, 1438; seven sacraments, 1547; sacrifice of the mass, 1563; apocryphal books, 1547; priestly intention, 1547; indulgences introduced in the fifteenth century, but not sanctioned by a council till 1563; venial sins, 1563. Popery is, therefore, a new system; it is a piece of patchwork. One patch was added by one pope or one council, and another by another. The work was finished at Trent in 1564, when a few additional patches were added. It bears something of the semblance of Christianity, just as the counterfeit coin resembles that which is genuine. There is not a single doctrine, with the exception of the Trinity, in which Romanists do not differ from the ancient Catholic church. How, then, can it be said Popery is the religion of Jesus Christ, when its principles are not to be found in any of our Lord's discourses, or in the writings of his apostles?

WRECK OF THE "SABBATH-BREAKER."

But we are sure that the judgment of God is according to truth against them which commit such things. — *Romans 2 : 2.*

IN a quiet village, situated on the shores of a beautiful lake, lived a man of some wealth and independent manners. He disregarded the Sabbath entirely, and pursued his business or pleasures as best suited his taste or convenience. He commenced building a boat, principally for pleasure excursions on the lake. While he was proceeding with the enterprise, which it was whispered abroad would afford an opportunity for Sunday sailing, he was called on by a minister, who inquired about the boat, and expostulated with him, as the enterprise would increase the wildness and immorality of their village.

"I am afraid," said the minister, "your boat will prove a Sabbath-breaker."

The man looked him in the face, and with much assurance said, —

"Yes, it will — that's just what I'll name my boat. I have been thinking some time what to call her, and you have just hit it. I thank you for the suggestion. This boat shall be called 'The Sabbath-Breaker.'"

As he said this, he bade the minister good day, with a chuckle at his evident surprise and mortification. The building went on, and especially on Sunday. She was soon ready to launch, and was launched on Sunday, and named "The Sabbath-Breaker," amid the cheers of some twenty or thirty half-intoxicated men. An old sailor or two shook their heads at the way she struck the water; but the folly usual to such an owner hid his eyes to the truth. She was rigged and fitted for an excursion. She must go out on Sunday. A general invitation was given, and numbers crowded on board. On the streamer was floating the name in large black letters, "The Sabbath-Breaker."

She put out. Several, seized by an indefinable dread as they read the name over their heads, sprang on shore; others would have done so, but the boat was off. She sailed well enough for a while. The timid felt reassured, and music and

mirth began. But scarcely four hours had passed when the boat was struck by a flaw of wind which came very suddenly upon her. Confusion reigned aboard. Scarce an effort was made. She keeled almost instantly over, and went to the bottom. Now, what an outcry! But soon all was over. Forty souls, mostly youth, had found a watery grave, and just above the surface of the lake floated the streamer bearing a terrible meaning — “The Sabbath-Breaker.” If earth furnishes such incidents, what will eternity unfold of the wreck of the Sabbath-breaker?

RETRIBUTION.

And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? — *Romans 2 : 3.*

JACOB deceived his father, and was in turn deceived by his own sons.

The Egyptians killed the Hebrew male children, and God smote the first-born of Egypt.

Sisera, who thought to destroy Israel with his iron chariots, was himself killed with an iron nail, stuck through his temples.

Adoni-bezek, *Judges 1 : 5-7.*

Gideon slew forty elders of Succoth, and his sons were murdered by Abimelech.

Abimelech slew seventy sons of Gideon upon one stone, and his own head was broken by a piece of millstone thrown by a woman.

Samson fell by the “lust of the eye,” and before death the Philistines put out his eyes.

Agag, *1 Sam. 15 : 33.*

Saul slew the Gibeonites, and seven of his sons were hung up before the Lord, *2 Sam. 21 : 1-9.*

David, *2 Sam. 12 : 10-14.*

Ahab, after coveting Naboth’s vineyard, *1 Kings 21 : 19,* fulfilled, *2 Kings 9 : 24-26.*

Jeroboam, the same hand that was stretched forth against the altar was withered, *1 Kings 13 : 1-6.*

Joab, having killed Abner, Amasa, and Absalom, was put to death by Solomon.

Daniel's accusers thrown into the lion's den meant for Daniel.

Haman hung upon the gallows designed for Mordecai.

Judas purchased the field of blood, and then went and hanged himself.

So, in the history of later days, Bajazet was carried about by Tamerlane in an iron cage, as he intended to have carried Tamerlane.

Mazentius built a bridge to entrap Constantine, and was overthrown himself on that very spot.

Alexander VI. was poisoned by the wine he had prepared for another.

Charles IX. made the streets of Paris to stream with Protestant blood, and soon after blood streamed from all parts of his body in a bloody sweat.

Cardinal Beaton condemned George Wishart to death, and presently died a violent death himself; he was murdered in bed, and his body was laid out in the same window from which he had looked upon Wishart's execution.

LAYING UP ETERNAL STORES.

But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God. — *Romans 2 : 5.*

EVERY man is treasuring up stores for eternity: the good are laying up treasures in heaven, where moth doth not corrupt; the evil and impenitent are "treasuring up wrath against the day of wrath." What an idea is this! Treasures of wrath! Whatever the impenitent man is doing, he is treasuring up wrath. He may be getting wealth; but he is treasuring up wrath. He may be getting fame; but he is treasuring up wrath. He may be forming pleasing connections; but he is also treasuring up wrath: every day adds something to the heap. Every oath the swearer utters, there is something gone to the heap of wrath. Every lie the liar tells, every licentious act the lewd man commits, adds something to the

treasure of wrath. The sinner has a weightier treasure of wrath to-day than he had yesterday ; he will have a weightier to-morrow than he has to-day. When he lies down at night, he is richer in vengeance than when he arose in the morning. He is continually deepening and darkening his eternal portion. Every neglected Sabbath increases his store of wrath ; every forgotten sermon adds something to the weight of punishment. All the checks of conscience, all the remonstrances of friends, all the advice and prayers of parents, will be taken into the account ; and all will tend to increase the treasures of wrath laid up against the day of wrath. — *J. A. James.*

BEYOND THE MERCY OF GOD.

Who will render to every man according to his deeds. — *Romans 2 : 6.*

AN intelligent and excellent minister was once called to visit a man, then on his death-bed, who had been for many years engaged in the African slave-trade. He had been commander of a swift and successful ship, but had been often compelled to throw his poor captives to the sharks and the sea, to save his vessel from the cruisers, or to lighten it in the storm ; and had passed through the various terrible scenes incident to the prosecution of that infamous traffic. And now he was dying, in the full maturity of his powers, and in the midst, if we remember rightly, of pecuniary prosperity and social comfort. The minister spoke to him of repentance.

“ Repentance ! ” was his reply ; “ *I can not* repent ! You have seen many sorts of men, sir ; and perhaps you think you have seen the most wicked and desperate among them. But I tell you that you don’t know anything about an African slave-dealer. His heart is *dead*. Why, sir, I know perfectly well — I understand it fully — that I shall die in spite of everything ; and I know that I shall go to hell. There is no possible salvation for me. It is *perfectly impossible* but that I shall be damned. And yet it don’t move me in the least. I am just as indifferent to it as ever I was in my life.”

And so he died ; with despair perfected into insensibility and

death, the very fires of divine wrath, as they flashed upon his face, not starting a sigh, or a pulse of emotion. His heart was "dead."

ETERNAL LIFE.

To them who by patient continuance in well doing seek for glory, and honor, and immortality; eternal life. — *Romans 2: 7.*

HOWE, in his Blessedness of the Righteous, has a noble passage, in which he contemplates innumerable multitudes of pure and happy creatures inhabiting and replenishing ample and spacious regions above, ignorant of nothing lawful and pleasant to be known, curious to know nothing useless, endowed with a self-governing wisdom, yet with a noble freedom, all everywhere full of God, full of reverence and dutiful love, every one in his own eye as nothing, self-consistent, even free of all self-displeasures, all assured of their acceptance with God, all counting each other's felicity their own, and every one's enjoyment multiplied so many thousand-fold, as he apprehends every one as perfectly pleased and happy as himself. Well may the Christian say, as he ponders these noble thoughts, "O, what will it be to be there!" And if the joy is so rapturous, the rest so blessed, the company so edifying, the place so glorious, Christ visible, God near, death behind, judgment over, what is our hope of this glory, and what result does it produce in us? Does it strengthen us for the duties of life, and console us under its sorrows, making its crosses light, and its gains trifling? Surely we Christians are but half awake, and the children of this world are in their generation wiser than the children of light. There are treasures for us that we will hardly think of, a home that is barely worth our while to prepare for, joys which we languidly taste, gifts which we slothfully use. Yet the night is far spent, the day is at hand. We have slumbered and slept till our lamps are all but gone out; let us haste to trim them, for the bridegroom is coming. Surely, if we quite believe about heaven all that the Bible tells of it, how humility would clothe us, and zeal inflame us, and the thought of our inheritance ennoble us, making us calm and brave as the sons of God!

DOING GOOD PREVENTED SIN.

But glory, honor, and peace to every man that worketh good; to the Jew first, and also to the Gentile. — *Romans 2: 10.*

THE following singular adventure was related some years ago in an English newspaper: Two men, tired of life, took the resolution of drowning themselves. Chance led them, without being known to each other, to fix on the same spot for the execution of their purpose; and they met on Westminster Bridge, from whence they purposed to throw themselves into the Thames. Very different motives had led to this result. One, born to a large fortune, was satiated with pleasure, and having no resources within himself, resolved to get rid of life which he found painful and burdensome; the other, having applied himself to commerce, which he had pursued for many years with indefatigable industry, was now, by a series of losses and disasters, irretrievably ruined. Despair brought one thither, disgust and satiety the other. Both, being young, were struck with having come to the same spot for the same purpose by different routes. The disgusted man, having heard the other's story, said to him, "There is no remedy for my unhappiness; there is for yours. I am rich, and can heal your sorrows by giving you part of my property. I shall at least have performed one good action before I destroy myself, and your motive for getting rid of life will be removed." The despairing man was delighted with the project of the disgusted one; but the latter, after saving the life of the other, had no longer any wish to make an end of his own; the good action he had done reconciled him to existence. A strong friendship ensued between the two men in consequence of this meeting; one gave the other his daughter in marriage, and both are now as much attached to life as they were for a moment disgusted with it.

JESUS WHISPERING.

Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another. — *Romans 2:15*.

“WHAT is conscience?” said a Sabbath school teacher one day to the little flock that gathered around to learn the word of life.

Several of the children answered, one saying one thing, and another another, until a little timid child spoke out, —

“It is Jesus whispering in our hearts.”

Does Jesus whisper in your heart?

When you do right, does he approve? When you do wrong, does he rebuke? Does he make your heart sad when you have sinned, and happy when you have done right? Be thankful, then, for this, and remember always to heed the Saviour’s whisper, and study his word, and pray to know his will, and then you will be safely guided to his heavenly home at last.

JUDICIOUS ADVICE TO A YOUNG WAG.

For what if some did not believe? Shall their unbelief make the faith of God without effect? — *Romans 3:3*.

A VENERABLE minister at H. preached a sermon on the subject of eternal punishment. On the next day, it was agreed among some thoughtless young men, that one of them should go to him and endeavor to draw him into dispute, with the design of making a jest of him and of his doctrine. The wag accordingly went, was introduced into the minister’s study, and commenced the conversation by saying, “I believe there is a small dispute between you and me, sir, and I thought I would call this morning and try to settle it.”

“Ah,” said the clergyman, “what is it?”

“Why,” replied the wag, “you say that the wicked will go into everlasting punishment, and I do not think that they will.”

“O, if that is all,” answered the minister, “there is no dispute between you and me. If you turn to Matt. 25:46, you

will find the dispute is between you and the Lord Jesus Christ, and I advise you to go immediately and settle it with him."

This unexpected turn in the conversation introduced the young disputant to a third party, with whom he was not on very friendly terms; he therefore thought it best to drop the subject.

RELIEF FOR A DISTRESSED CONSCIENCE.

Being justified freely by his grace, through the redemption that is in Christ Jesus. — *Romans 3 : 24.*

IN his recently published Notes of a Tour in Switzerland, Rev. Baptist Noel observes that there are states of mind in which nothing but the gospel can afford peace, and illustrates the sentiment by this remarkable anecdote :—

"Not long since, a Protestant lady in the south of France, supposing herself to be near death, was seized with deadly terror. It was in vain that her husband sought to console her. They had lived a thoughtless life, and she could not bear to stand before the judgment seat of God. 'Then let us send for the minister,' said her husband. 'What use is it?' replied the sick person; 'I know what he will say; it avails nothing.' However, the young minister was sent for. Being a young rationalist, who had often opposed evangelical doctrine, he endeavored, when he reached the chamber of sickness, to console her by the memory of her domestic virtues, and by the assurance of the boundless mercy of God. But his efforts were utterly vain; all his fine speeches could not silence a reproachful conscience; she felt that the justice of God was in terrible array against her ungodliness, and the very mission of Christ convinced her of unpardonable ingratitude to the Redeemer. The minister was perplexed; all his stores of commonplace, heartless palliatives to mental anguish were exhausted, and she wildly told him that she was wretched and undone. What could he say more? At that moment it flashed upon his mind that the evangelical doctrine which he had so often opposed would silence all her fears; it was precisely what her agonized mind was asking for; it would be to her

like water in the scorched desert. He knew the doctrine of justification by grace through faith well, for he had often maligned it; he was familiar with the texts cited by evangelical ministers, for he had employed his powers of criticism to refute their evangelical meaning. 'If he could but speak to her as an evangelical minister, he could hush that awful tempest, which he could scarcely bear to witness. But how could he say what he did not believe? How calm even that agony by a lie? At least, he could read those passages supposed to contain evangelical doctrine; there could be nothing wrong in that.' Baffled and perplexed, he directed her to the word of God for consolation, and read to her such texts as these: 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' 'He that believeth on the Son hath everlasting life.' 'As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.' 'Therefore we conclude that a man is justified by faith without the deeds of the law.' 'Being justified freely by his grace, through the redemption that is in Christ Jesus.' 'There is, therefore, now no condemnation to them which are in Christ Jesus.' No more was wanted; it was light to her perplexed path, it was peace to her anguish, it was life to the dying, it was an instant cure for her despair; and she welcomed the gospel as the flower in the desert welcomes the rain, held fast the consolation, and died rejoicing in faith—a single instance of the adaptation of the gospel to our moral wants."

THE RAILWAY TICKET.

To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. — *Romans 3: 26.*

"HOW do you think you are to be justified before God?"
 He said an Irish clergyman to a man in his parish.

"How, sir? By the righteousness of Christ, to be sure!"

"Well, but I want you to inform me what you understand by the righteousness of Christ," rejoined the clergyman.

The man hesitated for a moment, and then replied, —

“Suppose, sir, I want to go to Limerick. I go down to the railway station, and try to get into a carriage. A porter comes up to me, and asks for my ticket. I am obliged to tell him I have none, and have no money to buy one. He pushes me back, and says I must not go. A kind, rich man is standing by; he says to me, ‘I will purchase a ticket for you.’ This he does, and hands it to me. I show it to the porter, who then allows me to get into a carriage, and away I go to Limerick. In the same way I want to go to heaven. I have no way of purchasing the title to it. Jesus sees my anxiety to go; he died to pay the debt of my sins; he gives me his righteousness; I show this to God; and as the railway ticket admitted me to the train, this gives me a title to heaven which of myself I did not possess, and by my own power I could never have obtained.”

FAITH TRIUMPHING OVER NATURE.

Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. — *Romans 4: 16.*

THE important part which faith performed in the early history of God's people is well set forth by Dr. Whedon in his Commentary on Romans 4: 16. He says, “The Jewish Race-Church was born by miracle from Abraham's faith. It was a wonderful fact that not only Abraham's spiritual seed, but even his bodily posterity, was born of his faith, and but for that faith had never existed. In patriarchal times, great was great paternity. To be a bountiful mother was the glory of a woman; to be father of a family, the power of a man. To be father of a tribe was power; to be father of a nation was greatness; to be father of many nations was the greatest of greatness. The great promise had then been given to Abraham, that he should be father of many nations. The stars of the firmament indicated their number and prefigured their glory. But a direful stoppage was in the way. The multitudinous streams of generations were dry at the fountain head.

The birth of the future church and its Messiah was naturally impossible. But Abraham was no mere naturalist. He believed in a God above nature, a God of holiness and truth; he held fast to the divine promise, and left to the divine will the question of the *How*. And so by divine miracle was Israel born, a miracle dimly foreshadowing the miracle of the generation of Israel's Messiah, and the miracle of the regeneration through the Messiah."



IMPUTED RIGHTEOUSNESS OF CHRIST.

And being fully persuaded, that what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. — *Romans 4: 21, 22.*

THE doctrine of "Christ's imputed Righteousness" is thus treated by Dr. Adam Clarke, in his Commentary on the fourth chapter of Romans,—concluding remarks: "To say that Christ's personal righteousness is imputed to every true believer, is not scriptural; to say that he has fulfilled all righteousness for us, or in our stead, if by this is meant his fulfillment of all moral duties, is neither scriptural nor true. That he has died in our stead, is a great, glorious, and scriptural truth; that there is no redemption but through his blood, is asserted beyond all contradiction, in the oracles of God. But there are multitudes which the moral law requires, which Christ never fulfilled in our stead, and never could. We have various duties of a domestic kind, which belong solely to ourselves, in the relation of parents, husbands, wives, servants, &c., in which relations Christ never stood. The salvation which we receive from God's free mercy, through Christ, binds us to live in a strict conformity to the moral law; that law which prescribes our manners, and the spirit by which they should be regulated, and in which they should be performed. He who lives not in the due performance of every Christian duty, whatever faith he may profess, is either a vile hypocrite or a scandalous Antinomian."

SIMPLICITY OF SAVING FAITH.

But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead. — *Romans 4: 24.*

THE late King of Sweden was greatly exercised upon the subject of faith some time previous to his death. A peasant being once on a particular occasion admitted to his presence, the king, knowing him to be a person of singular piety, asked him, "what he took to be the true nature of faith." The peasant entered deeply into the subject, and much to the king's comfort and satisfaction. The king, at last, on his death-bed, had a return of his doubts and fears as to the safety of his soul, and still the same question was perpetually in his mouth to those about him: "What is real faith?" His attendants advised him to send for the Archbishop of Upsal, who, coming to the king's bedside, began, in a learned and logical manner, to enter into the scholastic definition of faith. The prelate's disquisition lasted an hour. When he had done, the king said, with much energy, "All this is ingenious, but not comfortable; it is not what I want. Nothing but the farmer's faith will do for me."

DELIVERED UNTO DEATH FOR OUR SINS.

Who was delivered for our offenses, and was raised again for our justification. — *Romans 4: 25.*

CHRIST atones for us on the cross; he justifies us on the throne. That he may purchase our pardon for us, he must die; that he may secure the application of his blood to our case, he must rise again. He must ever live to intercede for us by pointing to the merit of his death. He must ever live and reign, that he may apply the pardoning grace to the successive generations of the penitent as they appear in faith before him. — *Dr. D. D. Whedon, in Com.*

FAITH WHICH JUSTIFIES.

Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ. — *Romans 5: 1.*

IF we would at once see what a true and saving faith is, we may take the sum of it in this description. It is when a sinner, being, on the one hand, thoroughly convinced of his sins, of the wrath of God due to him for them, of his utter inability either to escape or bear this wrath, — and on the other hand, being likewise convinced of the sufficiency, willingness, and resignation of Christ to satisfy justice, and to reconcile and save sinners, — doth hereupon yield a firm assent unto these truths revealed in the Scripture, and also accepts and receives Jesus Christ in all his offices, — as his prophet, resolving to attend unto his teaching; as his Lord and King, resolving to rely upon his sacrifice alone, — and doth accordingly submit to him, and confide in him sincerely and perseveringly. This is that faith which doth justify, and will certainly save all those in whom it is wrought. — *Bishop Hopkins, of Londonderry.*

GOD'S ANVIL.

And not only so, but we glory in tribulations also; knowing that tribulation worketh patience. — *Romans 5: 3.*

TRIBULATION means *threshing*; and Trench, in his excellent little treatise on the study of words, has carried out the figure, showing that it is only by threshing us that God separates the wheat from the chaff. Here is a precious little morsel which somebody has clipped from an old paper and sent to us, credited "to the German of Julius Sturm," and which will speak touchingly to many a heart which has been put into the *furnace* of affliction.

"I HOLD STILL."

"Pain's furnace heat within me quivers,
 God's breath upon the flame doth blow,
 And all my heart in anguish shivers,
 And trembles at the fiery glow ;

And yet I whisper, 'As God will !'
And in his hottest fire hold still.

"He comes and lays my heart, all heated,
On the hard anvil, minded so
Into his own fair shape to beat it
With his great hammer, blow on blow ;
And yet I whisper, 'As God will !'
And at his heaviest blows hold still.

"He takes my softened heart and beats it ;
The sparks fly off at every blow ;
He turns it o'er and o'er and heats it,
And lets it cool, and makes it glow ;
And yet, I whisper, 'As God will !'
And, in his mighty hand, hold still.

"Why should I murmur ? for the sorrow
Thus only long-lived would be ;
Its end may come, and will, to-morrow,
When God has done his work in me ;
So I say, trusting, 'As God will !'
And, trusting to the end, hold still.

"He kindles, for my profit purely,
Affliction's glowing, fiery brand,
And all his heaviest blows are surely
Inflicted by a Master-hand :
So I say, praying, 'As God will !'
And hope in him, and suffer still."



GRACE FREELY OFFERED.

But not as the offense, so also is the free gift : for if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. — *Romans 5 : 15.*

GRACE does not stand upon a distant mountain-top, and call on the sinner to climb up the steep heights, that he

may obtain its treasures; it comes down into the valley in quest of him; nay, it stretches down its hand into the very lowest depths of the horrible pit, to pluck him thence out of the miry clay. It does not offer to pay the ninety and nine talents if he will pay the remaining one; it provides payment for the whole, whatever the sum may be. It does not offer to complete the work if he will only begin it by doing what he can; it takes the whole work in hand, from first to last, presupposing his total helplessness. It does not bargain with the sinner, that if he will throw off a few sins, and put forth some efforts after better things, it will step in and relieve him of the rest by forgiving and cleansing him; it comes up to him at once, with nothing short of complete forgiveness, as the starting-point of all his efforts to be holy. It does not say, "Go, and sin no more, and I will not condemn thee;" it says at once, "Neither do I condemn thee; go and sin no more." — *Rev. H. Bonar.*

A WONDERFUL PULPIT.

Moreover the law entered that the offense might abound. But where sin abounded, grace did much more abound. — *Romans 5: 20.*

THE pulpit of a true Christian ministry is no rose-water affair, to suit the likes and dislikes of men in their sins. It must show "the exceeding sinfulness of sin," that the remedy for sin may be sought after and applied to the soul. Those ministers who make prominent their laudations of human nature, and keep out of sight man's deep depravity, and his need of pardon and converting grace, as declared in the Bible, are quack doctors in the hospital of this world's humanity. They seek to effect a surface cure, while the disease of sin is deep-seated, and demands the most faithful probing to touch its depths of corruption. That only is a cure that changes the heart. That sinner only is saved into whose moral nature God puts the "new spirit" (Ezekiel 11: 19), after taking away "the stony heart." Rev. W. F. Crafts, A. M., gives us a beautiful illustration of a true gospel pulpit: —

"In the cathedral of Brussels there is one of the most wonderful pulpits in the world, which is called 'The Chair of

Truth.' It is carved very skillfully in wood, and represents the pulpit in the midst of 'the tree of life,' so that the preacher seems to speak, indeed, in God's stead, as if he were only a 'voice,' like John the Baptist, uttering the message of God's heart. Beneath the pulpit, and beneath the tree, we see Adam and Eve, hanging their guilty heads in shame, and hastening from the garden, driven forth by the angel with the flaming sword, who is following them. The serpent's form is twined about the tree, and its head, with open mouth, is seen above the pulpit; but upon that head stands the Christ-child, with the cross as its spear and staff, and his mother behind him. The seed of the woman is bruising the serpent's head. This symbolic pulpit is a powerful lecture in homiletics, and the art of Christian teaching generally. Every successful pulpit must be founded on an intense realization of sin, and crowned with a grand assurance of the power of Christ to triumph over sin."

Every Christian teacher, whether in the pulpit, in the home circle, or in the Sunday school, needs the same realization of man's sinfulness, and the same assurance of Christ's saving power. "Sin abounds." "Grace does much more abound." These two supreme facts must be intensely real in the heart of every teacher of God's word, that he may indeed be a "fellow-helper to the truth."

May, 1874.

DID SHE WALK IN NEWNESS OF LIFE?

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. — *Romans 6: 4.*

MRS. A. was a church member. She thought herself exceedingly benevolent. She gave to almost every cause. We will see how benevolent she was. She gave six dollars for a pocket handkerchief, and having a dollar left after the purchase, dropped it in the box for "foreign missions." She gave forty dollars for a crape shawl, and two dollars the same day to "domestic missions." She gave ten dollars for a pair of earrings, and a quarter of a dollar to the "tract society;"

three hundred dollars she expended on a fashionable party when her daughter Amelia "came out," and fifty dollars went towards repairing the church and paying the pastor. Her elegant cut velvet hat cost fifteen dollars; she paid fifty cents about the same time towards a new Sabbath school library. She gave three dollars for Eliza Ann's senseless wax doll, and one dollar towards educating a young immortal in Africa. Which weighed the heaviest in her heart, Christ or the fashionable world? Will God be satisfied with the *dribblets* which chance to remain in the Christian's purse, after every elegant taste has been gratified, and that, too, when a heathen world is perishing?

THE BODY OF SIN DESTROYED.

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. — *Romans 6 : 6.*

A MAN may beat down the bitter fruit from an evil tree until he is weary; whilst the root abides in strength and vigor, the beating down of the present fruit will not hinder it from bringing forth more. This is the folly of some men; they set themselves with all earnestness and diligence against the appearing eruptions of lust, but, leaving the principle and root untouched, perhaps unsearched out, they make but little or no progress in this work of mortification. — *John Owen, D. D.*

CAN WE DO NO MORE FOR CHRIST?

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. — *Romans 6 : 11.*

IN this day and age of the world, a large and wide field is open for Christian philanthropy and zeal, wherein to exercise its fullest benevolence and most extended schemes of usefulness, in the blessed work of Sabbath schools, Bible and tract distribution, missions, and many other noble plans for benefiting our fallen race. One hardly need be in want of a place to work. Yet, with all these opportunities for doing

good, there are those who find little or nothing to do for Christ. Such go upon the ground that *all* cannot engage in Sabbath school instruction, or in carrying the word of life from door to door, or enlist as foreign and home missionaries. And must there, on this account, be some idlers in the vineyard, some excused from labor for Christ, except so far as their *pecuniary* aid is called for? Admit that all these avenues of usefulness are closed to you; can you not speak a word for Christ? Were our conversational powers given us for our own gratification and that of our friends merely, or for this, as the chief object? Much of our influence, for weal or woe, upon those around us, must depend upon the use we make of the "one talent" committed to us in the gift of speech. Look at it, Christian friend! You have an impenitent man in your employ. He has been by your side, engaged in the same labor, for weeks, and months, perhaps even years, and there has been a free interchange of thought and feeling on almost every subject; but have you ever talked with him frankly on the one thing needful—inquired after his soul's interest? The wife and mother, who regrets that she "is so shut up at home," has she been faithful in urging the claims of Christ upon her children and domestics, and upon all who make up that dear home circle?



BODILY INDULGENCES.

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. — *Romans 6:12*.

CHRISTIANITY forbids all hurtful indulgences, which war against the soul.

Many are the New Testament passages referring to the hindrances which wrong physical appetites throw in the way of spiritual advancement. "Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us; and let us run with patience the race that is set before us." Here, under the same figure, the apostle urges physical and dietetic

discipline, like that of the foot-racers, as essentially connected with growth in spiritual grace. In Romans 6, he says, "Let not sin, therefore, reign in your mortal bodies, that ye should obey it in the lusts thereof." Peter says, "Abstain from fleshly lusts," — extravagant appetites and passions, — "which war against the soul." There are other scriptures showing the intimate relation which the bodily system bears to the spiritual character; and it has seemed strange to me that sermons based upon this great and important fact, to which so many scriptures attest, are almost never preached. There is, probably, greater damage done to the soul of Christianity at the present day by the varied sensualities of the lips, than by almost any other means. And yet there is but just one form of intemperance referred to in the preaching of the day, and that too often omitted.

DR. RUSH ON THEATER-GOING.

Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? — *Romans 6: 16.*

DR. RUSH told a friend that he was once in company with a lady, a professor of religion, who was speaking of the pleasure she anticipated at the theater in the evening.

"What, madam," said he, "do you go to the theater?"

"Yes," was the reply; "and don't you go, doctor?"

"No, madam," said he; "I never go to such places!"

"Why, sir, do you not go? Do you think it sinful?" said she.

He replied, "I will never publish to the world that I think Jesus Christ a bad master, and religion an unsatisfying portion, which I should do if I went on the devil's ground in quest of happiness."

This argument was short, but conclusive. The lady determined not to go.

THOMAS PAINE'S LAST HOURS.

What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. — *Romans 6:21.*

A RECENT memoir of Stephen Grellet, a beloved Christian minister among the Friends, furnishes us some facts connected with the death-bed of Thomas Paine, which have never before been published, and which will be read with the deepest interest. There is a terrible pathos in the story of a life of such blasphemy and darkness, lit up at last with the stern revealings of death.

"A few days previous to my leaving home on my last religious visit," says Mr. Grellet, "on hearing that he [Paine] was ill, and in a very destitute condition, I went to see him, and found him in a wretched state; for he had been so neglected and forsaken by his pretended friends, that the common attentions to a sick man had been withheld from him. The skin of his body was, in some places, worn off, which greatly increased his sufferings. A nurse was provided for him; and some needful comforts were supplied. He was mostly in a state of stupor; but something that had passed between us had made such an impression upon him, that some days after my departure, he sent for me, and on being told I was gone from home, he sent for another Friend.

"This induced a valuable young Friend, Mary Roscoe, who had resided in my family, and continued at Greenwich during part of my absence, frequently to go and take him some little refreshments suitable for an invalid, furnished by a neighbor.

"Once, when she was there, three of his deistical associates came to the door, and in a loud, unfeeling manner, said, 'Tom Paine, it is said you are turning Christian; but we hope you will die as you have lived;' and then went away. On which, turning to Mary, he said 'You see what miserable comforters they are.'

"Once he asked her if she had ever read any of his writings; and on being told that she had read but very little of them, he inquired what she thought of them, adding, 'From such a one as you I expect a correct answer.' She told him that, when

very young, his 'Age of Reason' was put into her hands, but that the more she read in it, the more dark and distressed she felt, and she threw the book into the fire.

" 'I wish all had done as you,' he replied; 'for if the devil has ever had any agency in any work, he has had it in my writing that book.'

"When going to carry him some refreshment, she repeatedly heard him uttering the language, 'O Lord! Lord God!' or, 'Lord Jesus! have mercy upon me!'

"It is well known that during some weeks of his illness, when a little free from bodily pain, he wrote a great deal; this his nurse told me; and Mary Roscoe repeatedly saw him writing. If his companions in infidelity had found anything to support the idea that he continued on his death-bed to espouse their cause, would they not have eagerly published it? But not a word is said; there is a total secrecy as to what has become of these writings."

CHRIST IS WONDERFUL.

For I was alive without the law once; but when the commandment came, sin revived, and I died. — *Romans 7: 9.*

WELL may Christ be called Wonderful. He is wonderful for what he is in the present. And here I will just appeal to you personally — is he wonderful to you? Let me tell the story of my own wonderment at Christ; and, in telling it, I shall be telling the experience of all God's children. There was a time when I wondered not at Christ. I heard of his beauties, but I had never seen them; I heard of his power, but it was naught to me; it was but news of something done in a far country; I had no connection with it, and therefore I observed it not. But, once upon a time, there came one to my house of a black and terrible aspect. He smote the door. I tried to bolt it, to hold it fast. He smote again and again, till at last he entered, and with a rough voice, he summoned me before him; and he said, "I have a message from God for thee. Thou art condemned on account of thy sins." I looked at him with astonishment. I asked him his

name. He said, "My name is the Law;" and I fell at his feet as one that was dead. "I was alive without the law once; but when the commandment came, sin revived, and I died." As I lay there, he smote me. He smote me till every rib seemed as if it must break, and the bowels be poured forth. My heart was melted like wax within me. I seemed to be stretched upon a rack—to be pinched with hot irons—to be beaten with whips of burning wire. A misery extreme dwelt and reigned in my heart. I dared not lift up mine eyes, but I thought within myself, "There may be hope, there may be mercy for me. Perhaps the God whom I have offended may accept my tears and my promises of amendment, and I may live." But when that thought crossed me, heavier were the blows, and more poignant my sufferings, than before, till hope entirely failed me, and I had naught wherein to trust. Darkness, black and dense, gathered around me. I heard a voice as it were of rushing to and fro, and of wailing and gnashing of teeth. I said within my soul, "I am cast out from his sight; I am utterly abhorred of God; he hath trampled me in the mire of the streets in his anger." And there came one by of sorrowful but of loving aspect, and he stooped over me, and he said, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." I arose in astonishment, and he took me, and he led me to a place where stood a cross, and he seemed to vanish from my sight. But he appeared again hanging there. I looked upon him as he bled upon that tree. His eyes darted a glance of love unutterable into my spirit, and in a moment, looking at him, the bruises that my soul had suffered were healed; the gaping wounds were cured; the broken bones rejoiced; the rags that half covered me were all removed; my spirit was white as the spotless snows of the far-off-north. I had melody within my spirit; for I was saved, washed, cleansed, forgiven, through him that did hang upon the tree. O, how I wondered that I should be pardoned! It was not the pardon that I wondered at so much; the wonder was, that it should come to me. I wondered that he should be able to pardon such sins as mine. — *C. H. Spurgeon.*

DECEIVABLENESS OF SIN.

For sin, taking occasion by the commandment, deceived me, and by it slew me. — *Romans 7: 11.*

THE Watchman and Reflector has some very sensible criticisms on the semi-infidel theories of natural goodness and excellences of sinful nature. It says these rose-water theories as to what sin actually is, in its root and character, belong purely to the study, and find no favor practically in the great out-door world. One of these very writers, if he were to awake some morning and find that his house had been robbed, would be just as eager as any one else to catch the thieves, and have them brought to punishment. The sinners that break into his own house to steal, and, if need be, to kill, are not the kind of sinners contemplated in his theory. In short, in the actual business of life, and where the great common sense of humanity has free course, sin is estimated, in its temper and quality, just as it is in the Bible, and in all true evangelical preaching. Everywhere on the face of the earth, in the common details of their daily life, men regard sin as that which is guilty and punishable. So strongly is this sentiment imbedded in the human mind that where courts are corrupted and justice is delayed, where crimes are winked at and go unpunished, the people as a mass will rise up and become the summary avengers of iniquity. When a band of men, in the silence of the night, take a gang of robbers from the officers of the law, and hang them upon the nearest tree because they cannot otherwise have justice done, is it to be supposed that they and the wide-spread community which they represent hold to these soft and sickly theories as to what sin is? Would they be content to talk of it and think of it as a "mere defect of nature," or as "arising from imperfect knowledge"? No; the Bible and the common sense of mankind agree on this subject, as upon many others, and these feeble theories are as offensive to reason as they are to Christian doctrine.

DIFFERENT ESTIMATES OF SIN.

Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good, that sin, by the commandment, might become exceeding sinful. — *Romans 7: 13.*

WHEN the doctrine of man's natural depravity is preached in scriptural fashion from the evangelical pulpit, there are multitudes of men who curl the lip in scorn, and bless themselves that they take more elevated and cheerful views of human nature. Those especially who call themselves Liberal Christians are always greatly shocked at the bare mention of "total depravity," though they seldom take pains to inform themselves what that doctrine, as held by the evangelical churches, really is. We have also an abundance of writers in these modern times, who, when they sit down to theorize about sin, make it such an exceedingly simple and innocent affair, that no one need be troubled by it. It is a mere defect of nature, arising from want of proper knowledge. It is incidental to all early and finite training. It is not only harmless in the long run, but a positive source of good.

CHRIST OUR DELIVERER.

O, wretched man that I am! who shall deliver me from the body of this death? — *Romans 7: 24.*

THE seventh chapter of *Romans* is too often made a hiding-place for backslidden professors, and such as professed religion without ever experiencing a change of heart. The true Christian leaves this chapter, as a description of experience at his conversion, as quickly as the sick man leaves the hospital when fully cured.

Our Lord does more than pardon,—he delivers. "Who shall deliver me?" is the cry of a seeker.

Man in the flesh, as a child of Adam, wants two things—the forgiveness of the sins which he committed *in* that state; and also deliverance *out* of that state, and to get into a *new state*. For man, the judgment will be according to the deeds

done in his body, whether good or bad. Now, as Christians, we find that we are forgiven our sins, for which Christ died; and not only this, but that our old man is crucified with him, that the body of sin might be destroyed. God has turned to the tree, and says, "The tree is bad." Then he deals with it in Christ, in judgment, not merely its fruit. Then he shows the source of life to us, — Christ himself, — after he has cut all away! — *Times of Refreshing.*

TRINITY IN UNITY.

So then with the mind I myself serve the law of God. — *Romans 7 : 25.*

THE authority of the law of God, says the Rev. N. West, is the authority of a Trinity in Unity. "I myself serve the law of God." (Rom. 7 : 25.) "Fulfill the law of Christ." (Gal. 6 : 2.) "The law of the Spirit of life." (Rom. 8 : 2.) The divine law is, then, the law of God, of Christ, and of the Spirit. But it is written, "There is one lawgiver, who is able to save," &c. (James 4 : 12.) Therefore these three are one. Here, then, is the true reason why the Scriptures represent the whole Trinity was tempted and resisted by the disobedience of man. For sin being the transgression of the law, and the law resting on the sanction of the undivided authority of the Father, the Son, and the Holy Ghost, every breach of it is against the Trinity. Hence the strong prohibition, "Ye shall not tempt the Lord your God." (Deut. 6 : 16.)

HE WILL RAISE US UP.

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. — *Romans 8 : 11.*

THE earth is God's chest, in which he locks up the dust of his saints for a short time; but when God calls for this treasure again, the earth shall presently be willing to yield what was intrusted to her bowels; as the dew of heaven fall-

ing upon the herbs after they are withered and almost dead by the parching heat of the sunne, again waxe green and flourish, so when we have laine withering in the grave, the Lord Jesus Christ shall be as the dew of heaven upon us; He shall come down in His pöwer and put a new life into us, and after death we shall be raised to a life of glory. Our bodies are called in Scripture the temples of God. Let me tell you that God will not pull downe His temples, unless He intended to build them up againe; He will set up these temples in glory, which he pulls downe and layes in the dust with dishonour.*



MINISTRY OF AFFLICTION.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. — *Romans 8 : 18.*

AN invalid of twenty years, whose sufferings were extreme, was one night thinking of the reason of this long-continued affliction; suddenly the room filled with light, and a beautiful form bent over her, saying,—

“Daughter of sorrow, art thou impatient?”

“No; but I am full of pain and disease, and I see no end; nor can I see why I must suffer thus.”

“Come with me, daughter, and I will show thee.”

He tenderly took her up in his arms, and carried her over land and water, till he set her down in a far-off city, and in the midst of a large workshop. The room was full of windows, and the workmen seemed to have small brown pebbles, which they were grinding, and shaping, and polishing. The guide pointed her to one who seemed to be most earnestly at work. He had a half-polished pebble, which was now seen to be a diamond, in a pair of strong pincers. He seemed to grasp the little thing as if he would crush it, and to hold it to the rough stone without mercy. The stone whirled, and the dust flew, and the jewel grew smaller and lighter. Ever and anon he

* From “The Perfection of Justification maintained against the Pharise, and the Purity of the Sanetification against the Stainers of it. By John Simpson, an unworthy publisher of Gospel Truths in London.” London, 1648.

would stop, hold it up to the light, and examine it carefully. "Workman," said the sufferer, "will you please tell me why you bear on and grind the jewel so hard?"

"I want to grind off every flaw and crack in it."

"But don't you waste it?"

"Yes; but what is left is worth so much more. The fact is, this diamond, if it will bear the wheel long enough, is to occupy a very important place in the crown we are making up for our king. We take more pains with such. We have to grind and polish them a great while; but when they are done they are beautiful. The king was here yesterday, and much pleased with our work, but wanted that this jewel in particular should be ground and polished a great deal. So you see how hard I hold it down on this stone. And see, there is not a crack nor a flaw in it! What a beauty it will be!"

Gently the guide lifted up the poor sufferer, and again laid her down on her bed of pain.

"Daughter of sorrow, dost thou understand the vision?"

"O, yes; but may I ask you one question?"

"Certainly."

"Were you sent to me to show me all this?"

"Assuredly."

"O, may I take to myself the consolation that I am a diamond, and am now in the hands of the strong man who is polishing it for the crown of the great King?"

"Daughter of sorrow, thou mayst have consolation; and every pang of suffering shall be like a flash of lightning in a dark night, revealing eternity to thee; and hereafter thou shalt 'run without weariness and walk without faintness,' and sing with those who have come out of great tribulation."



INTERCESSION OF THE SPIRIT.

Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which can not be uttered. — *Romans* 8 : 26.

DR. CHALMERS gives the following interesting explanation of the intercession of the Spirit : —

“How is it, that ‘the Spirit itself maketh intercession for us with groanings which can not be uttered?’ When the Spirit maketh intercession for us, it is not by any direct supplication from himself to God the Father on behalf of any one individual, but it is by pouring upon that individual the spirit of prayer and supplication. The man whom he prays for is, in fact, the organ of his prayer. The prayer passes, as it were, from the Spirit through him who is the object of it. These groanings of the Spirit of God which can not be uttered are those unutterable desires wherewith the heart is charged, and which can only find vent in the ardent but unspeakable breathings of one who feels his need, and longs to be relieved from it; who has a strong and general appetency after righteousness, and yet can only sigh it forth in ejaculations of intense earnestness. These are called the groanings of the Spirit of God, because it is, in fact, he who hath awakened them in the spirit of man. When he intercedes for a believer, the believer’s own heart is the channel through which the intercession finds its way to the throne of grace.”

GOOD OUT OF EVIL.

And we know that all things work together for good to them that love God; to them who are the called according to his purpose. — *Romans* 8: 28.

TREASONS, seditions, battles, and revolutions, so far as they are made up of evil, are of man; but in this evil development are to be recognized, nevertheless, the controlling purpose and overruling goodness of God. Judas was the son of perdition, and Satan possessed him; but his intended decadence sped on the work of redemption. The fall of Jerusalem seemed like a geyser of hell, springing up to meet an overturned vial of the hottest wrath of Heaven; but into the heart of that glowing ruin, as into molten wax, was stamped down a new seal of attestation to Christ’s Messiahship, and out of that furnace-mouth of vengeance went a new pentecostal fire, a fresh and wider evangelization of the Gentiles. The wars that marked the Protestant reformation on the soil of Germany, Holland, France, England, and Scotland, and the later

struggles of the English commonwealth, spread round much of woe, and wrong even; but who could spare from European and American history the seeds of truth and life, order and freedom, that those conflicts scattered? The good very far outweighed the precedent and attendant ills. Could literature, could freedom, could religion forego the heroes, martyrs, sages, and confessors that emerged in those trials, and bequeathed to us their enduring triumphs?

We are, throughout our land, — once so peaceful, and fertile, and teeming with promise, — now feeling the terrible ills of warfare; but are we — because of its drafts of men and its heavy burdens of taxation and consumption, the harvest fields that it tramples down, and the hospital couches that it litters with human sufferers, the households that it shivers, and the graves that it fills — to say that it has abrogated a prayer or a Sabbath? Has it repealed the gospel, or banned the further descent of the regenerating and sanctifying Spirit of God? None of all these. God is in the struggle. We, in our temerity, clay as we are, are too prone to forget this, and to question and to instruct the divine Worker who is tempering and molding the ductile mass. When man undertakes to mend God's sovereign behests, he spoils himself into a misshapen vessel of dishonor. God is in the struggle. And for his church shall good emerge from all these dark and stormy scenes. — *Dr. Williams.*

THE FLAGS WHICH SAVED LIFE.

What shall we then say to these things? If God be for us, who can be against us? — *Romans 8:31.*

AN American citizen, whose birth was in the British empire, was temporarily residing in Spain. While there, he was accused of committing a capital crime, in the estimation of that semi-barbarous nation. He was tried, condemned, and sentenced to be shot. He sought the interposition of the American consul in his behalf. The consul inquired into the case, and found the penalty too severe for the offense, according to the laws of civilized nations. He therefore begged the au-

thorities to forbear the execution of the condemned man, but to no avail. An appeal was made to the British consul to use his influence to save the life of the unjustly condemned man, which he cheerfully did; but the authorities were inexorable. Nothing but his death would satisfy them. The day of execution was fixed, and the place indicated. The victim of Spanish hatred was led out in front of a file of soldiers, who only waited the order to fire, when an American citizen would be unjustly put to death. At this critical moment, by a mutual understanding, the British and American consuls, each with the flag of his country, stepped forward and enveloped the trembling culprit within the folds of the flags which represent the two great nations of Christendom. Will they fire now? No, they dare not; for those flags represent powers which they dare not disregard. The culprit was saved.

There is another banner, the symbol of mercy, power, and pardon. It is the banner of the cross—the colors of that “kingdom which is not of this world.” Wrap this around the soul of any of earth’s guiltiest ones, and he may bid defiance to the powers of earth and hell. “For if God be for us, who can be against us?” Divine justice can send no arrow of eternal death against the soul of one whom Jesus saves through faith in his blood. — *Rev. W. S. Titus.*

INSTRUCTIVE ETYMOLOGY OF THE WORD “TRIBULATION.”

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? — *Romans 8: 35.*

WE all know, in a general way, that this word, which occurs not seldom in Scripture and in the Liturgy, means affliction, sorrow, anguish; but it is quite worth our while to know how it means this, and to question the word a little closer. It is derived from the Latin *tribulum*, — that word signifying the threshing instrument, or roller, by which the Romans separated the corn from the husks; and *tribulatio*, in its primary significance, was the act of this separation. But

some Latin writer of the Christian church appropriated the word and image for the setting forth of a higher truth; and sorrow, and distress, and adversity being the appointed means for the separating in men of their chaff from their wheat, of whatever in them was light, and trivial, and poor, from the solid and the true, therefore he called these sorrows and griefs "tribulations," threshings, that is, of the inner spiritual man, without which there could be no fitting him for the heavenly garner. — *Trench.*

CHRIST OUR STRENGTH.

Nay, in all these things we are more than conquerors through him that loved us. — *Romans 8:37.*

IT is the inactivity of faith in Jesus that keeps us so imperfect, and wrestling with our corruptions, without any advancement. We wrestle in our own strength too often, and so are justly, yea, necessarily, foiled; it can not be otherwise till we make him our strength. This we are still forgetting, and had need to be put in mind of, and ought frequently to remind ourselves. We would be at doing for ourselves, and insensibly fall into this folly even after much smarting for it, if we be not watchful against it. There is this wretched natural independency in us that is so hard to beat out. All our projectings are but castles in the air, imaginary buildings without a foundation, till once laid on Christ. But never shall we find heart peace, sweet peace, and progress in holiness, till we be driven from-it, to make him all our strength; till we be brought to do nothing, to attempt nothing, to hope or expect nothing, but in him; and then shall we indeed find his fullness and all-sufficiency, and "be more than conquerors through him who hath loved us." — *Archbishop Leighton.*

THE OLD SCOTCH WOMAN'S FAITH.

For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. — *Romans 8: 38, 39.*

BY the side of a rippling brook in one of the secluded glens of Scotland there stands a low, mud-thatched cottage, with its neat honeysuckle porch facing the south. Beneath this humble roof, on a snow-white bed, lay, not long ago, old Nancy, the Scotch woman, patiently and cheerfully awaiting the moment when her happy spirit would take its flight to "mansions in the skies," experiencing with the holy Paul, "We *know* that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." By her bedside, on a small table, lay her spectacles and her well-thumbed Bible, — her "barrel and her cruse," as she used to call it, — from which she daily, yea, hourly, spiritually fed on the "bread of life." A young minister frequently called to see her. He loved to listen to her simple expressions of Bible truths; for when she spoke of her "inheritance, incorruptible, undefiled, and that fadeth not away," it seemed but a little way off; and the listener almost fancied he heard the redeemed in heaven saying, "Unto him that loved us, and washed us from our sins in his own blood."

One day the young minister put to the happy saint the following startling question: "Now, Nanny," he said, "what if, after all your prayers, and watching, and waiting, God should suffer your soul to be eternally lost?" Pious Nanny raised herself on her elbow, and turning to him a wistful look, laid her right hand on the precious Bible, which lay open before her, and quietly replied, "Ae, dearie me, is that a' the length you hae got yet, mon?" and then continued, her eyes sparkling with almost heavenly brightness, "God would hae the greatest loss. Poor Nanny would but lose her soul, and that would be a great loss indeed; but God would lose his *honor* and his *character*. Haven't I hung my soul on his 'exceed-

ingly precious promises ' ? and if he brak' his word he would make himsel' a liar, and a' the universe would rush into confusion ! ”.

Thus spoke the old Scotch pilgrim. These were among the last words that fell from her dying lips, and most precious words they were — like “ apples of gold in pictures of silver.”



CHRIST'S DIVINITY AND HUMANITY.

Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. — *Romans 9 : 5.*

DO you ask how you shall distinguish when a text speaks of Christ in respect to his human nature ? I answer, just as, when you speak of a man, you distinguish whether what is said relates to his body or his soul. When I say, “ Abraham is dead,” I mean obviously his *mortal* part. When I say, “ Abraham is alive,” I mean obviously his *immortal* part. When the evangelist says that Jesus increased in stature and wisdom, and in favor with God and man, and when he affirms of him other things predicable of our human nature, he obviously means to apply all this to his human nature. When he affirms that the Logos is God, and that he made the universe, when the apostle says that he is God over all and blessed for ever, I cannot help thinking it to be equally obvious that they predicate this of his divine nature. The simple answer to your question then is, that we must determine which nature is meant by what is affirmed concerning it. — *M. Stuart to Channing.*



HEAVEN A PREPARED PLACE.

And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory. — *Romans 9 : 23.*

A SCOFFING infidel of considerable abilities, being once in a company with a person of weak intellect, but a real Christian, and supposing, no doubt, that he should obtain an easy triumph, and display his ungodly wit, put the following

question to him: "I understand, sir, that you expect to go to heaven when you die; can you tell me what sort of a place heaven is?" "Yes, sir," replied the Christian; "heaven is a prepared place for a prepared people, and if your soul is not prepared for it, with all your boasted wisdom, you will never enter there."

"For vain applause transgress not Scripture rules;
A witty sinner is the worst of fools."

THE GOSPEL OF CHRIST THE TRUE CIVILIZER.

And he saith also in Osee, I will call them my people which were not my people, and her beloved which was not beloved. — *Romans 9 : 25.*

IN Mr. Pritchard's *Researches into the Physical History of Mankind*, vol. i. p. 183, we find a beautiful confirmation of the above important truth. He says, "So rapid has been the spread of civilization around the settlements of the United Brethren, by whom the task of introducing the Christian religion among the Hottentots was undertaken, as to have given rise to a general notion that the missionaries of that church direct their endeavors in the first place to the diffusion of industry and social arts, and make religion a secondary object of attention. This, however, they uniformly deny. It is the unvarying statement of these missionaries, deduced from the experience of a hundred years of patient service and laborious exertions among the rudest and most abject tribes of human beings, that the moral nature of man must be in the first instance quickened, the conscience awakened, and the better feelings of the heart aroused by the motives which Christianity brings with it, before any improvement can be hoped for in the outward behavior and social state; that the rudest savages have sufficient understanding to be susceptible of such a change; and that, when it has once taken place, all the blessings of civilization follow as a necessary result."

NOT BY WORKS, BUT BY FAITH.

What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. — *Romans 9:30.*

A POOR Indian, who had been a very wicked man, but who had become pious, was desired to tell how it was that he had been led to Christ. He described it in this way, taking his figures from his way of life, as he had been accustomed to chase the deer and the bear over mountains and through morasses:—

“I was in the mud,” said he; “I tried to get out, and I could not. I tried the harder, and the harder I tried the faster I sunk. I found I must put forth all my strength; but I went down deeper, and deeper, and deeper. I found I was going all over in the mire; I gave the death-yell, and found myself in the arms of Jesus Christ.”

Admirable picture of the fruitlessness of all our efforts to save ourselves! How slow we are in learning that all personal and human expedients to extricate ourselves are utterly in vain! But no sooner is the discovery made than the arms of Jesus are open to receive us.

There is but one step out of self into Christ. As soon as “O, wretched man that I am! who shall deliver me?” bursts from the convicted and anguished soul, and the eye of faith is fixed upon Christ, the cry of deepest distress is immediately changed into “Thanks be unto God, through Jesus Christ our Lord!”



RELIGION NOT TO BE COVERED UP.

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. — *Romans 10:9.*

IN a recent outpouring of the Spirit in A., there was a large and interesting family, in which the mother was the only professor of religion. They lived three miles from the church. The father, some fifty years old, took great pains to be at the

meetings; and the mother, though the family ran down to the cradle, contrived to have all but a picket guard round the baby out to every meeting. Soon the children began to manifest anxiety; the eldest daughter gave her heart to Christ; a little son expressed full determination to be the Lord's.

The heart of the father was moved, and in a social meeting he said, "My friends, I am a wretched sinner. When I was sixteen years old, away at school, my mind was awakened, and I awoke one morning very happy, trusting in Christ: everything seemed to be praising God; but I covered it up in my heart, and it soon passed away. From that time I have been a miserable man, of no account to myself or anybody else, and I don't think there is any mercy for me now."

Fervent prayers were offered for him. He was exhorted to lay aside his fears and come to Jesus. He went home, set up an altar in his house, and, after a great struggle, publicly consecrated himself to God. Two grown sons and two smaller ones came to the Saviour, — the father, daughter, and five sons all sitting at the Saviour's feet. There is great joy in that house. "Them that honor me I will honor," says God.



FAITH SUBJECT TO THE WILL.

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. — *Romans 10: 10.*

I HAVE a striking illustration to mention. I was asked one day to breakfast at the house of an excellent man, who has gone to his everlasting rest — the late Thomas Meux, of Bloomsbury Square; and, on going in, I heard him saying, "You deny the Bible, and therefore there is no arguing with you." I instantly guessed there was a skeptic present, and instead of giving an exposition of a chapter, as I had done on one or two occasions, I resolved to give a succinct summary of the evidences of the Christian faith. In the course of my remarks, I made the following statement, which I had received from good authority: "There was an infidel of great notoriety, and of no ordinary powers of mind. He had a wife who was

a Christian, and a daughter who was believed to be so: his wife died, and went to her rest, and after some time consumption laid the daughter also on her dying bed. Three or four days before her death, she called her father to her bedside, and put the question to him, 'Father, am I to die in the creed you teach, or in the faith in which my mother died?' The struggle in the father's mind was intense, and his frame was convulsed for a time. At last, in the agony of his feelings; he gave utterance to the convictions of his heart—'Die, my child, in your mother's faith.'"

I little suspected, when I rose from the table, and was introduced to the party, that that very father was at the moment in the room. There were tears in his eyes, but no conviction carried to his heart; though I reasoned with him for two hours, no impression was made apparently upon his hardened heart, or his seared and deadened conscience. But carry this fact with you, that infidelity may do for Sunday newspapers and Socialist halls, but it will not bear the terrible test of the departing hour.—*Dr. Cumming.*

A TRUE CONFESSOR.

For the Scripture saith, Whosoever believeth on him shall not be ashamed.—*Romans 10: 11.*

THE chapel of the Consumptives' Home, Boston, connects the various wards. A door opens at each corner of the chapel directly into a ward. Those who are able to do it have only to step in, and those who are obliged to remain can hear much of what passes in the chapel through the open doors.

One morning a young man rose and spoke in a voice reduced by his disease to a hoarse whisper; yet he was heard by all. Tall and finely formed, yet attenuated to a shadow, he stood erect. His face was brilliant from its pallor, contrasted with the hectic flush of his hollow cheeks. His eyes were large and clear. His words were caught by the eager listeners, and every one seemed to tell on every heart.

He said, "I am a Canadian Frenchman, born and bred a

Catholic. I knew nothing of Jesus until I came here. My prejudices were deep and strong. The kindness I met here on every side touched me. I never was in such a place before. Everybody seemed happy, and they all agreed that it was Jesus who made them so. It was too much for me. I saw they had something I had not. None were afraid of death. I was; it made me very miserable. I asked the doctor about it. He told me to believe on the Lord Jesus Christ, and he would set me right, and then confess him, and he would make me as happy as anybody else.

"My proud heart rebelled. At last I yielded, broke down, made up my mind to trust and confess; I did so, and was blessed. Jesus has filled me with love, joy, and peace, and now I am going to stand up and speak for him as long as I can whisper his name; and when my voice is all gone, and I can not speak at all, I will still stand up for him as long as my strength lasts; and when I can't do that, I will raise up my hand for him. Blessed be his holy name."



PREACHING AN INSTITUTION OF GOD.

And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! — *Romans* 10: 15.

MEN, called of God to the work of the Christian ministry, preach for spiritual and eternal results. Concerning their worth, a writer has said, —

Preaching is not a trade. It comes not under the rules of business. We are sorry it passes for one of the "professions." It is work — brain work, heart work, life work. It takes cognizance of all trades, all business, all professions. It looks into all the relations of men, and deals with all truth and all error. There is nothing so private or so public as to be out of its range. Preaching intermeddles with all knowledge; it has to do with wisdom and ignorance, with potentate and beggar. It searches all thoughts, and tests all motives. It goes into the deepest chambers of the soul, and touches the springs of thought and the foundations of life. In the name of God it

lays the hand of authority upon the motives of men, and interweaves itself with the very texture of character. Well might an inspired man exclaim, "Who is sufficient for these things?" Would that every preacher could feel with Paul the burden of this ministry.



UNAPPRECIATION OF THE BIBLE.

So, then faith cometh by hearing, and hearing by the word of God. —
Romans 10: 17.

IMAGINE yourself living in that age and state of the world in which human nature is found unenlightened by revelation. Fancy yourselves, for a moment, encompassed with the darkness of heathenism; the paths of virtue and safety obscured; your Maker hidden from your view; your origin, your duty, your destination unknown; the way to the tomb, your inevitable course, haunted with spectres of doubt and dismay; your spirits turning on every side for light and direction, but finding on every side darkness and uncertainty. In the midst of this gloom, suppose the heavens opened, and there descended to you a messenger, bringing to you a book, which informed you of your origin and destiny; which revealed to you the true God, and assured you of his love and favor; which made the path of every virtuous excellence plain before you, and disclosed to you a title, an eternal title, to immortality. With what transports of delight would you receive the messenger! I see you, in imagination, falling prostrate at his feet. The book which he gives you you would press to your lips; you would hold it to your bosom; you would drop on it the tears of excessive joy. As the messenger returned to the skies, you would follow him with benedictions, till he vanished from your view; and the precious volume you would carry to your habitation with care and unspeakable exultance. Your wife and your children would be called to behold the gift. Your neighbors and friends would be shown the treasure. And were the wealth of the world offered you in exchange for it, you would again clasp it in your hands, and declare it above all price. But, my brethren, take away the

Scriptures, and what is your condition but the condition of unenlightened nature? Consider their inspiration of God, and their important contents, and what is their value less, than if they were brought to you immediately from the skies? And yet how imperfectly are they appreciated! Who hath sufficiently regarded them? Of the worth of the sacred volume no estimation would be too high. For the kindness and condescension of the Almighty in giving it to us no measure of gratitude would be excessive. But, because we have always been in the enjoyment of it, and its light and comfort are familiar to our minds, we behold it, as we behold the sun in the heavens, unmindful of the majesty and benignity of its Author, and almost unconscious of the importance of its beams. Surely, if the views we have taken of the subject are remembered, this insensibility to the value of the best blessing of life will be reproved by your consciences, and carefully corrected. When you think of the inspiration of the Scriptures; of their completeness, and of their end and uses, unless you are ungrateful to your Maker and unjust to yourselves, you will be, like the Psalmist, as glad of God's word as one that findeth great spoils. — *Bishop Dehon's Sermons on the Scriptures.*



THE BIBLE IS THE ROOT.

Boast not against the branches; but if thou boast, thou bearest not the root, but the root thee. — *Romans 11: 18.*

A BRAHMIN in Mysore, India, was led by the Holy Spirit to inquire into the truth of Christianity. He read the Scriptures and religious tracts very eagerly. He was deeply impressed with the Pilgrim's Progress. "That book is better than the Bible," said he.

His teacher (Mr. Sanderson, the missionary) did not think it desirable to give a direct contradiction to that statement, but he taught him the difference by a sort of parable. Pointing to a scene before him, he said to him, "Do you see that beautiful mango tree there?"

"Yes," was the answer.

"Don't you see the beautiful fruit, which drops its nectar upon the ground?"

"Yes."

"Don't you eat the fruit, and enjoy its sweetness?"

"Yes."

"And where would that tree be if there were no root to the tree?"

"O," said the man, "now I see what you mean: the Bible is the root, and all other good books in the world spring from it."

He never afterward said that any book was better than the Bible.

It pleased God so to bless the teaching of his own word, that this poor man became a humble and earnest Christian, and his own son and daughter have grown up to be useful workers among the heathen around.



"GOD IS ABLE TO GRAFF THEM IN AGAIN."

And they, also, if they abide not still in unbelief, shall be grafted in; for God is able to graff them in again. — *Romans* 11: 23.

A WRITER in the Foreign Missionary says, "A most extraordinary change has come over the general state of the Jews in Berlin. Many of the leading statesmen and *literati* in Prussia are of the house of Israel. I have a list before me, containing no less than twenty-seven names of Hebrew Christians, professors or teachers, who have recently been engaged in the noble University of Berlin to give instruction in theology, law, medicine, or other branches of science; and in every department of public life many are to be found who are distinguished for their attainments and services in every good and noble cause, who show that, by God's mercy, there is no difference between the Jew and the Greek; both are one in Christ. And yet, as Dr. Biesenthal assured me, no less than forty thousand copies of some of the treatises of the Talmud have been sold in one year by one printer in Berlin. This seems to be incredible. These copies are used in various schools,

where Jewish youths are educated in all the darkness of rabbinical night.

"It may be said, Very few of these forty thousand copies remain in Berlin. It is obvious that, amid a population of twenty-five thousand Jews, only a comparatively small number of these copies could be required in one year, as, no doubt, the Talmudic schools in that place must have been already supplied with books a year ago, and the wear and tear of a single year can not be so very great. But still the fact is a startling one; and the more so, as Dr. Biesenthal assured me also, that students may now be found in the college where the Talmud is taught in Berlin at the early hour of three in the morning."

DO YOU EVER PRAY?

O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!—*Romans 11: 33.*

SOME years ago, as Rev. George Buel was passing a public house in Baltimore, a half-intoxicated young man came out, and Mr. Buel gave him two tracts; one, "Am I Prepared to Die?" the other, "Do you ever Pray?" Not a word was spoken. Years went by, and the event passed out of the minister's mind.

A few years after, as Mr. Buel was pacing the deck of one of our ocean steamers, a gentleman approached him, extended his hand, and spoke cordially. But Mr. Buel strove in vain to recall the features before him. "I perceive," said the gentleman, "that you do not recognize me; but I shall have reason to thank God throughout eternity for your kindness years ago." He then related the above circumstances, and said, "At first I was angry; but afterward I read the tracts. My mother, who had been dead for several years, was pious, and taught me in early life to pray; but I wandered from her teachings, and the tavern had become my constant resort. The tract, 'Do you ever Pray?' brought back to my mind my mother, and all her hallowed teachings. 'Am I Prepared to Die?' The question rang through my very soul! My

sins rose up before me in fearful array, until I cried aloud for mercy ; and, blessed be God, he heard my prayer, forgave my sins, and bestowed on me the hope of eternal life through Jesus Christ his Son."

Mr. Buel found that the young man was now residing in the west, a thriving merchant, laboring to advance the cause of Christ, and especially to induce all to touch not, taste not, the intoxicating cup. — *M. E. K.*

NOT CONFORMED, BUT TRANSFORMED.

And be not conformed to this world ; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. — *Romans 12 : 2.*

HOW does the world around us need now the aspect of a robust piety in all its conspicuous walks ! No argument to prove that faith in Christ and him crucified is so potent to save a man at this hour as when Paul preached in Corinth, could be as convincing as the holy life of one with the world under his feet, using his talent for business and for accumulation simply to honor Christ and to aid in uplifting his fellow-men everywhere. It is an honor to be considered a "peculiar" people in the sense of the New Testament. It is much safer to be accounted of the world too strict and rigid in our interpretation of duty and service, than to be so lax as to win its ready compliments for our great breadth of charity and liberality of sentiment. There is, after all, to be in every instance a positive and permanent choice of masters, and there is a world-wide difference between them. The progress of civilization does not harmonize them. Their subjects can not in heart be brought nearer together. They are instinctive foes to each other's prevailing sentiments. Christ leads one host, and Mammon the other. To be for Christ is to turn the back upon the world as an object of leading desire and service. To make the ambitions, promises, or pleasures of the world an end, is to turn the face away from Christ and to worship at another shrine. — *Rev. D. Curry, D. D.*

TWO SCENES.

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. — *Romans* 12:9.

A GENTLEMAN took his son to a drunken row in a tavern, where the inmates were fighting and swearing, and said he, —

“Do you know what has caused all this?”

“No, sir.”

His father, pointing to the decanters, sparkling with rum, said, —

“*That's* the cause; will you take a drink?”

The boy started back with horror, and exclaimed, —

“No!”

Then he took his child to the cage of a man with delirium tremens. The boy gazed upon him affrighted as the drunkard raved and tore; and thinking the demons were after him, cried, —

“Leave me alone! leave me alone! I see 'em! they're coming!”

“Do you know the cause of this, my boy?”

“No, sir.”

“This is caused by drink; will you have some?” and he shrank with a shudder as he refused the cup.

Next they called at the miserable hovel of a drunkard, where was squalid poverty, and the drunken father beating his wife, and, with oaths, knocking down his children.

“What has caused this?” said the father.

The son was silent. When told that it was rum, he declared he would never touch a drop in his life. But suppose that lad should be invited to a wedding feast, where with fruit and cake the wine-cup is passed amid scenes of cheerfulness and gayety, where all the friends are respectable, beloved, and kind to each other, and he should be asked to drink; would he refuse? Or, suppose him walking out with his father on New Year's day to call upon his young lady friends to enjoy the festivity of the ushering in of the new year. With other things, wine is handed to him by a smiling girl. His noble-

hearted father, whom he loves, presses the wine-glass to his lips, and compliments the young lady upon the excellence of its quality; what wonder if the son follow his example? — *Emblem Annual.*

SLOTHFULNESS FORBIDDEN.

Not slothful in business; fervent in spirit, serving the Lord. — *Romans 12: 11.*

SUBJECTION to worldly labor and toil puts us in mind of our fallen state, and is really a mercy to us fallen creatures; for occupation both for our minds and bodies in the concerns of the world is conducive to our bodily health. It calls forth the powers of the mind into exercise, and it especially is a great preservative against many temptations to which otherwise we should be exposed. Six days of the week are allotted for arranging all our worldly matters, as well as one day of the seven which is immediately set apart for the service of God. "Six days shalt thou labor, and do all thy work." But sin, that mars everything, does also mar that wise and gracious ordination which assigns to us occupation in the world. In two opposite ways it injures us. It either leads men to neglect their lawful callings through sloth and indolence, or by wholly engrossing their attention, from love of money and covetousness, it induces them to act unfairly toward others, and to ruin their own souls. — *Muirhead.*

CHRISTIANITY EXEMPLIFIED.

Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. — *Romans 12: 20.*

THE following is a touching illustration of the spirit which Christianity begets, contrasted with that which heathenism inspires: —

Two men living in the southern part of Africa had a quarrel, and became bitter enemies to each other. Soon after, one of them found a little girl belonging to his enemy in the woods,

at some distance from her father's house. He seized her and cut off two of her fingers; and as he sent her home screaming with her bleeding hands, he cried, "I have had my revenge!"

Years passed away. The little girl had grown up to be almost a young woman. One day there came to her father's door a poor, worn-out, gray-headed old man, who asked for something to eat. She knew him at once as the cruel man who had cut off her fingers. She went into the hut, and ordered the servant to take him bread and milk as much as he could eat, and sat down and watched him eat it.

When he had finished she dropped the covering that hid her hands from view, and, holding them up before him, she said, "I have had *my* revenge!" The man was overwhelmed with surprise. The secret of the girl's conduct was, that in the mean time she had become a Christian, and had learned the meaning of the verse, "If thine enemy be hungry, give him bread to eat; if he be thirsty, give him water to drink: for thou shalt heap coals of fire upon his head."

How beautiful the conduct of this injured Christian girl appears in contrast with that of her heathen enemy! Let us imitate such conduct, and endeavor by God's grace to follow closely the teaching and example of Him who is the bright pattern of the Christian life. Jesus conquers by kindness and love. When we were enemies, he died for us; and in proportion as we have his spirit shall we manifest love and kindness toward any who have injured us or are unfriendly toward us.



BIBLE CATECHISM ON TEMPERANCE.

Be not overcome of evil, but overcome evil with good. — *Romans* 12:21.

INTEMPERANCE is now the greatest of evils, and is over-coming to their ruin thousands every year.

1. Who was the first drunkard? *Gen.* 9:20, 21.
2. Who took the first temperance pledge? *Judges* 13:13, 14.
3. Did anybody mentioned in the Bible ever take the pledge of his own accord? *Dan.* 1:8.

4. Was he any healthier or wiser in consequence? Dan. 1 : 15-17.

5. Ought kings to drink wine? Prov. 31 : 4.

6. Ought ministers to drink wine? Lev. 8 : 9.

7. Ought we to make companions of drunkards? 1 Cor. 5 : 11.

8. Can any drunkard enter the kingdom of heaven? 1 Cor. 6 : 9, 10.

9. Does God pronounce any woe upon drunkards? Isaiah 5 : 11-22.

10. Why has he pronounced his woe? Isaiah 28 : 7, 8.

11. Are drunkards likely to get rich? Prov. 21 : 17.

12. What are the consequences of drinking? Prov. 23 : 29, 30.

13. How may we avoid these consequences? Prov. 23 : 31.

14. What will be the result if we disregard this advice? Prov. 23 : 32.

15. Is it wise to tamper with strong drink? Prov. 20 : 1.

16. Where was the first temperance society? Jer. 35 : 6-8.

17. What blessing did God pronounce upon the first temperance society? Jer. 35 : 18, 19.

18. Is intemperance a vice? Gal. 5 : 21.

19. When is temperance a virtue? Gal. 5 : 22, 23.

20. Tobacco and opium were not known when the Bible was written, so that they are not mentioned by name in the Bible; but is there anything in the Bible that covers all intemperate habits? Rom. 14 : 21.



WORTHY EXAMPLE OF MORAL PRINCIPLE.

Let every soul be subject unto the higher powers. — *Romans 13 : 1.*

JEREMIAH HORROX, a young and enthusiastic astronomer in the seventeenth century, looked forward with great interest to the first known transit of Venus across the sun's disk. Eminent astronomers, as Kepler and Tycho Brahe, had foretold this passage to take place on a given day in the year 1631.

The day came and passed, but the transit did not occur.

Young Horrox set himself to the task of carefully examining the long table of figures and calculations by which the time of its crossing the sun's face should be known. After much careful study he discovered a mistake in those tables, and that its passage would occur on the 4th of December, 1639, or eight years later than was first supposed. But the 4th of December that year came on the holy Sabbath. Should he sit at his telescope and examine this hitherto unseen phenomenon, or should he go to his accustomed place of worship in his Sabbath devotions? Moral principle with him was stronger than love for his favorite study, or desire to see this planet in its first known transit.

He commenced his observations with the rising sun, continued them till time for public worship, then, dropping all, he went to church; returned to his instrument for a few minutes at noon, then back to his place of worship in the afternoon; then returning to his telescope, he was gratified in seeing what no mortal eye had ever before seen — the transit of Venus across the sun's disk. He could not hope to see another transit of this planet, as it would be one hundred and twenty-two years before it would recur. Great as was his anxiety to see this astronomical phenomenon, his regard for the worship of God was greater. Moral principle triumphed.

UNTHOUGHT-OF CONSIDERATION.

The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. — *Romans 13: 12.*

WHILE traveling, Mr. Hervey met with a lady who largely expatiated on the amusements of the stage, as being, in her opinion, superior to all other pleasures. She remarked that there was the pleasure of thinking on the play before she went, the pleasure she enjoyed while there, and the pleasure of reflecting on it afterward. Mr. Hervey, who had heard her remarks without interruption, now said, with his usual mildness, that there was one pleasure more which she had forgotten. "What can that be?" she eagerly asked; for she thought she must have included them all. With a grave look and

striking manner Mr. Hervey replied, "Madam, the pleasure it will give you on a death-bed." A clap of thunder or a flash of lightning could not have more surprised her: the remark went to her heart. She had no reply to make; the rest of the journey was occupied in deep thought; she abandoned the theatre, and heartily pursued those pleasures which afford present satisfaction, and can impart solid comfort in a dying hour.

POWER OF GOD'S WORD.

Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. — *Romans 13: 13.*

JUNIUS was reclaimed from atheism by casting his eye upon the New Testament lying open in his study, and reading the first of St. John's Gospel, "In the beginning was the Word," &c., being amazed with the strange majesty of the style, and profoundness of the mysteries therein contained. What should I speak of St. Augustine? who was strangely converted by hearing a voice saying, "*Tolle, lege, Tolle, lege,*" and fastening his eyes upon the first passage of Scripture he lighted on, which was this, "Let us walk honestly as in the day, not in gluttony and drunkenness," &c. (Rom. 13: 13, 14.) No sooner was the verse read, than a pious resolution for amendment of life settled in him. Alipius, certified hereof, desires to peruse the place, and falleth upon the verse immediately following, "Him that is weak in faith receive ye;" which he applying to himself, besought St. Augustine to strengthen him in the truth, as Christ commanded Peter, "*Tu conversus, confirma fratres;*" which task he so well performed, that with little travail in a short space, two twins were brought forth to the church at one time. Thus the word of God, whether heard or read, *non ut sonus, non ut litera*, not as it is ink and paper, not as it is a sound or collision of the air, but as it is an instrument of God, and the power of God unto salvation (Rom. 1: 16), maketh the man of God perfect (2 Tim. 3: 17). It frameth and moldeth the heart, it printeth it like a stamp, melteth it like wax, bruiseeth it like a hammer, pricketh it like a nail, and cutteth it asunder like a sword. — *Things New and Old.*

A MAN IS RESPONSIBLE FOR HIS BELIEF.

For none of us liveth to himself, and no man dieth to himself. — *Romans* 14: 7.

THERE is a mercantile company which bulks largely in the public eye, and turns over vast sums, and spreads its agencies widely over the world. You think the concern is solid, and court its alliance. You are accepted; your interests are bound to its fortune, and are ruined in its fall. Your favorable opinion of a hollow pretense did not prevent the loss of your means when the bubble burst. The law is universal. In the nature of things it can not be otherwise. It is a hollow form of philosophy that deceives some men on this point. They say, Surely God will not punish a man hereafter who conscientiously walks up to his convictions, although these convictions be in point of fact mistaken. They err, knowing neither the inspired Scriptures nor the natural laws. Do men imagine that God, who has established this world in such exquisite order, and rules it by regular laws, will abdicate, and leave the better world in anarchy? This world is blessed by an undeviating connection between causes and their effects; will the next be abandoned to random impulses, and run back to chaos? The idea is not only false, but impossible and absurd. It is not even conceivable that the direction of a man's course should not determine his landing-place.

 CERTAINTY OF A GENERAL JUDGMENT.

But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ. — *Romans* 14: 10.

LET us suppose that, at the time when Britain was peopled by half-savage tribes, before the period of the Roman sway, some gifted seer among the Druids had engraven upon a rock a minute prediction of a portion of the future history of the island. Suppose he had declared that it should, ere long, be conquered by a warrior people from the south; that

he should name the Cæsar himself, describe his eagle standard, and all the circumstances of the conquest. Suppose he should portray the Saxon invasion centuries after, the sevenfold division of the monarchy, the Danish inroad, the arrival and victory of the Normans. Our imagined prophet pauses here, or at whatever other precise period you please to suppose; and his next prediction, overleaping a vast undescribed interval, suddenly represents the England of the present day. Now conceive the forefathers of existing England to have studied this wondrous record, and to find, to their amazement, that every one of its predictions was accurately verified; that, as their generations succeeded, they but walked in the traces assigned for them by the prophetic inscription, and all it spoke progressively became fact. Can we suppose that, however far away in futurity was the one remaining event, and however impossible to *them*, at their early stage, to conceive the means by which all the present wonders of this mighty empire could ever be realized, they would permit themselves to doubt its absolute certainty after such overwhelming proofs of the supernatural powers of the seer who guaranteed it? Would they not shape their course as confidently in view of the unquestionable future as in reference to the unquestionable past? It should be thus with regard to the coming judgment. — *Archbp. Butler.*



PERSONAL RESPONSIBILITY.

So then every one of us shall give account of himself to God. — *Romans 14: 12.*

REMEMBER that, in the day of judgment, thy account must be personal. God will not ask you what your church did; he will ask you what you did yourself. Now, there is a Sunday school. If God should try all members of the church in a body, they would each of them say, O Lord, as a body, we had an excellent Sunday school, and had many teachers; and so they would excuse themselves. But no; one by one, all professors must come before him. "What did you do for the Sabbath school? I gave you a gift for teaching children: what did you do?" "O Lord, there was a Sabbath school."

That has nothing to do with it; what did *you* do? You are not to account now for the company with which *you* were united, but for yourself as an individual. "O," says one, "there were a number of poor ministers; I was at the Surrey Hall, and so much was done for them." No; what did you do? You must be held personally responsible for your own wealth, for your own ability. "Well," says one, "I am happy to say there is a great deal more preaching now than there used to be; the churches seem to be roused." Yes, sir; and you seem to take part of the credit to yourself. Do you preach more than you used to? Remember, it is not what your brethren are doing, but it is what you do, that you will be called to account for at the bar of God; and each one of you will be asked this question: "What hast thou done with thy talent?" All your connection with churches will avail you nothing; it is your personal doings — your personal service toward God that is demanded of you as an evidence of saving grace. And if others are idle, — if others pay not God his due, — so much the more reason why you should have been more exceedingly diligent in doing so yourself. — *C. H. Spurgeon.*

A BAD EXAMPLE AND ITS INFLUENCE.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak. — *Romans 14: 21.*

A VERY marked and painful instance of the effects of a bad example occurred recently in the vicinity of Boston. A gentleman of high social position, a member of an evangelical church, and the father of an interesting family, — one whose life was closely watched, and whose errors as well as virtues were sure to be imitated, — gave a large party. It was on the occasion of the twenty-fifth anniversary of his marriage. The company was very select, consisting in most part of clergymen of his own denomination, and the leading literary and business men of his acquaintance, with their families, nearly all being professed Christians.

At the bountiful supper which was provided, conspicuous among the articles of luxury on the tables, appeared a goodly

supply of wine. The clergymen, with others, freely partook of the wine which had been so bountifully provided.

One gentleman looked upon the scene with evident surprise for a time, then he seemed to hesitate, and finally he drank more than all the rest. He went home and drank again that night, and again the next day, and the next. In a week he was a ditch drunkard, and in a month was discharged from the church, of which he had been a consistent and valued member for seven years. He had been accustomed in early life to habits of dissipation, and that single evening's experience was sufficient to bring the old temptation upon him with overwhelming force. Christian duty, home, manliness, all that he was or ever hoped to be, were swallowed up in that one low passion. The example of his own pastor had ruined him.

What say our defenders among the churches of moderate drinking? Is no one responsible in such a case as this? Does not the Bible say something about him "who putteth the cup to his neighbor's lips"? In this instance the results are clearly traceable; but who will dare to say how often as terrible consequences follow when nothing is said and little is publicly known of them?

CHEER HIM.

Let every one of us please his neighbor for his good to edification. — *Romans* 15: 2.

IN one of our large cities, a fire broke out in a lofty dwelling. It was near midnight, and the flames had made headway before they were discovered. The fire companies rallied, but the smoke had become so thick that the outlines of the house were scarcely visible, and the fiery element was raging with fearful power, when a piercing cry thrilled all hearts as they learned that there was one person yet unsaved within the building. In a moment a ladder was swung through the flames and planted against the heated walls, and a brave fireman rushed up its rounds to the rescue. Overcome by the smoke, and perhaps daunted by the hissing flames before him,

he halted and seemed to hesitate. It was an awful scene. A life hung in the balance, and each moment was an age.

"Cheer him!" shouted a voice from the crowd; and a wild "hurrah!" burst like a tempest from the beholding multitude. That cheer did the work, and the brave fireman went upward amid smoke and flame, and in a moment descended with the rescued one in his arms.

Friend, brother, when you see a brave soul battling with temptation, struggling under the cross, rushing forward to rescue dying men, and yet faltering in an hour of weakness or a moment of peril, then "cheer him." And as a pebble's fall may change a river's course, so your words of sympathetic kindness may uplift a drooping heart, and fix its faltering purpose for a noble life.



HABITUAL CHRISTIAN ACTIVITY.

Now, the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. — *Romans* 15: 13.

WHAT is especially needed now is a habit of Christian activity. Mere momentary impulse, under some cogent appeals, is certainly better than immovable idleness or stolid indifference, but it is not the thing needed. Neither is it enough to maintain only the positions already attained, or be satisfied simply with the silent influence of personal holiness of character; but there must be positive, personal, aggressive effort upon sin in every form. There must be a full appreciation of the tremendous interests at stake, both to the church and to the world, of the approaching crisis, when from every quarter of the globe God's people are summoned to more splendid exhibitions of piety, and to more heroic exploits of self-denial. Resolutions at conventions, synods, and assemblies, are good, but if not put into the concrete form of vigorous action, they are only blank cartridges fired upon a mob, irritating and stimulating to greater resistance those who are to be subdued to the sway of truth.

Hold up, however, a bleeding Saviour, and you will beget bleeding hearts. Exhibit an ever-faithful, self-sacrificing Son

of God, who, though "he was rich, yet for our sakes became poor, and who, though he thought it not robbery to be equal with God, yet made himself of no reputation, but took upon him the form of a servant, and became obedient unto death, even the death of the cross," and you crucify the spirit that has pounds for fashion, but pennies for salvation, that has loaves for luxury, but crumbs for a starving world. This sweetens oceans of Marah and begets an elasticity of spirit equal to the most arduous or most multifarious toils. This makes the timid bold and the slothful diligent, the indifferent zealous and the cold ardent. This puts energy into the withered arm and ingenuity into the dull brain, wings to leaden feet and eloquence in stammering lips. — *A. C. Wedekind, D.D.*



SUGGESTIONS TO MINISTERS.

Yea, so have I strived to preach the gospel. — *Romans 15: 20.*

A GIFTED preacher now walking through the "border land," almost home, gives this as the secret of his large success: he has ever aimed to convey one central idea in each discourse, and generally but one main fact. Thus have the "arrows" in his hands been made "sharp," and his hearers have uniformly left with one definite and vivid impression dominant in the mind. "Ye must be born again;" from this a powerful argument for the necessity of the new birth was drawn, everything centering on "must." So another of his remarkable discourses is remembered by the word "almost" — "almost persuaded," etc., being the text.

We are so anxious to get thoughts into our discourses that we sometimes make them appear, as Professor Phelps says, "like a table of contents." Better digest one weighty truth, and then bring it home with vigor, so that it will tell on heart and conscience. Again, are we not too anxious to say new things, overlooking the actual daily wants of our people in seeking mere intellectual novelties? Sydney Smith well said that the object of preaching was "constantly to remind mankind of what mankind is constantly forgetting; not to supply the defects of human intelligence, but to fortify the feebleness

of human resolutions ; to recall mankind from the by-paths where they turn, into the path of salvation, which they all know, but few tread ; in other words, to persuade men to become reconciled to God." — *Christian Mirror*.

FEMALE HELPERS IN THE MINISTRY.

Greet Priscilla and Aquila, my helpers in Christ Jesus. — *Romans 16 : 3*.

GOD has greatly honored the labors of Mrs. Van Cott in her public services as an Evangelist, as the following extract from her letter, recently published in the North-Western Christian Advocate, will show :—

"I have been at Lynn, Mass., three weeks. Two hundred and three have started for heaven. Last night, eighteen new cases, all adults ; night before last, seventeen new cases—two drunkards and one rum-seller. On Tuesday night the devil declared that we should not prevail. I declared, by the grace of God, that I would not leave the house until I had seen a victory ; and so, with thirty young converts, spent the entire night in prayer. The interest never for one moment abated. The pastor and many of the older members remained with us. I never left that house for a moment for thirty-three hours. But, O, what praying ! And, glory be to God ! we did have the victory in answer to prayer. We heard, from all parts of the city, that men and women were awakened ; some at midnight, others at three o'clock in the morning, arose, and prayed earnestly for salvation. Many of these did not know that the meeting was being held. Glory be to God !"

How much better to work for God in the salvation of souls, than be prating about the propriety of women preaching.

PIOUS CHRISTIAN FEMALES.

Salute Tryphena and Tryphosa, who labor in the Lord. Salute the beloved Persis, which labored much in the Lord. — *Romans 16 : 12*.

PIOUS Christian females, presenting patterns of genuine wives and mothers, often furnish a beautiful contrast to the prevailing depravation of manners, and reckless pursuit

of earthly things, to be found in families of pagans, or of mere nominal Christians. By them the seeds of Christianity were planted in the souls of those who afterward produced great effect as teachers of the church. The pious Nonna, by her prayers and the silent influence of the religion which shone through her life, gradually won over to the gospel her husband Gregory, who had belonged to an unchristian sect; and he became a devoted bishop. The first born son was carried, soon after his birth, to the altar of the church, when they placed a volume of the Gospels in his hands, and dedicated him to the service of the Lord. The example of a pious education, and this early consecration, first received from his mother, of which he was often reminded, made a deep impression on the son; and he compares his mother to Hannah, who consecrated Samuel to God. This impression abode with him while exposed, during the years of his youth which he spent at Athens, to the contagion of the paganism which there prevailed.

This son, the distinguished church teacher, Gregory of Nazianzen, says of his mother, that her emotions, when dwelling on the historical fact connected with her faith, overcame all sense of pain from her own sufferings, and death surprised her while praying at the altar. The pious Arethusa, of Antioch, retired from the bustle of the world, to which she belonged by her condition, into the still retreat of domestic life. Having lost her husband at the age of twenty, she chose, from regard to his memory, and a desire to devote herself wholly to the education of her son, to remain a widow, and it was owing in part to this early, pious, and careful education, that the boy became afterward so well known as the great church teacher, John Chrysostom. In like manner, Monica, by her submissive, amiable, and gentle spirit, softened the temper of a violent, passionate husband, and while she had much to suffer from him, scattered the seeds of Christianity in the soul of her son, Augustine, which, after many stormy passages of life, brought forth fruit in him abundantly. — *Forest's Neander.*

A MISDIRECTED LETTER.

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. — 1 Cor. 1:10.

THE Rev. Mr. Bulkley, of Colchester, Conn., was famous in his day as a casuist and sage counselor. A church in his neighborhood had fallen into unhappy divisions and contentions, which they were unable to adjust among themselves. They deputed one of their number to the venerable Bulkley, for his services, with a request that he would send it to them in writing. The matters were taken into serious consideration, and the advice, with much deliberation, committed to writing. It so happened that Mr. Bulkley had a farm in an extreme part of the town, upon which he intrusted a tenant. In superscribing the two letters, the one for the church was directed to the tenant, and the one for the tenant to the church. The church was convened to hear the advice which was to settle all their disputes. The moderator read as follows: "You will see to the repair of the fences, that they be built high and strong, and you will take special care of the old black bull." This mystical advice puzzled the church at first; but an interpreter among the more discerning ones was soon found, who said, "Brethren, this is the very advice we most need; the direction to repair the fences is to admonish us to take good heed in the admission and government of our members; we must guard the church by our Master's laws, and keep out strange cattle from the fold. And we must in a particular manner set a watchful guard over the devil, the old black bull, who has done so much hurt of late." All perceived the wisdom and fitness of Mr. Bulkley's advice, and resolved to be governed by it. The consequence was, all the animosities subsided, and harmony was restored to the long-afflicted church. — *Arvine's Cyclopaedia.*

A SKEPTIC SILENCED.

Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world? — 1 Cor. 1: 20.

A SKEPTIC, wise in his own eyes, and prudent in his own sight, once asserted, in the presence of a Christian, that he would believe nothing which he could not explain and comprehend. Said the other, "I believe thousands of things which I can neither explain nor comprehend, and so does the mass of mankind." The infidel scornfully replied, "I will not!" Said the Christian, "Explain this if you can: here are four animals feeding in a meadow; on the back of one grow *feathers*, on another *wool*, on a third *bristles*, on the fourth *hair*. Please explain this — they all eat grass. Why this diversity?" The infidel was silenced.

A little girl was intently reading her Bible, when accosted by a skeptic with, "Child, you can't understand that book, and it is not true!" Looking up in his face, she said, "There is one thing in the Bible certainly true." "Pray, what is that?" "The Bible says, 'In the last days shall come scoffers,' and you are one of them." It is needless to add that the infidel was silenced, and soon left the child to peruse her precious book.



BE FAIR IN COMPARING.

For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. — 1 Cor. 1: 21.

IT is to no purpose for the infidel to offer us experiments made under these Christian heavens, and on soil mellowed and prepared by the gospel. This sort of fraud has been much practised. Infidels have wrought out their theories under the full blaze of the Bible, and said, Behold the light of reason! They have stolen a torch from the temple of Christianity, and boasted of seeing by nature. Gathering clusters from Christ's vine, they have twined them round the dead trunk of infidelity, and said, See what fruit our system

produces! And this may be a cunning device, but in the way of argument it is worse than nothing. If infidelity would measure itself with Christianity, let it assume an equal task. Let it take a field as deep in idolatry and corruption as ever the Christian missionary entered, and with only its own system bring it up to intelligence and refinement; to the social order and Sabbath worship of a New England town. Let the preachers of infidelity attempt to bring a besotted, cannibal race up to such a height of culture, purity, and happiness, without the Bible, without the knowledge or name even of Jesus Christ, without a precept of the gospel or a sanction from the Bible — with nothing but the evidences of creation and man's wisdom. And to make the experiment a fair one, these infidel missionaries must themselves have had no Bible, no Christian training, no ideas of God, of the soul, of immortality, and the hereafter — none more than had the old pagan philosophers. But taking infidelity as it is educated by the Bible, what has it ever done for the world? Where are the fields it has turned from chaos to moral beauty, the people it has raised from heathen debasement to a civilized and refined state, with nature and reason only? There is no such example. The face of the earth presents none, and history records none. Not a foot of this world's territory has been redeemed from paganism by infidels; not a spot in all heathendom has bloomed under their culture; not an inch of moral verdure is due to their teachings. Their scheme is worthless. It not only does nothing, but it has not in it vitality enough to attempt anything. It stays at home, prates of reason, sneers at Christianity, and that is all.

PREACH CHRIST CRUCIFIED.

But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness. — 1 *Cor.* 1: 23.

“**P**REACH Christ crucified.” Turn not aside from this, under the temptation of meeting some question of the day, or some bearing of the public mind. There is some mystic verbiage which some esteem to be of transcendental

depth. There is much pantheism, which some regard as original and sublime. Your versatility will often be urged to follow after these conceits. You will be told of their amazing influence. They really are nothing; they are bubbles of the hour. They can not boast even a novelty. I conjure you, care little for them. Yours is not a discretionary theme: it is unchanging. Keep to it; abide by it. It is one, but it is an infinite one. It is the word of Christ, divinely great and true. Its rigidity can never hamper your thought; its reiteration can never weary your inquiry. At no point can it restrict you. It is a large place. It is a boundless range. It is a mine of wealth. It is a firmament of power. Whither would ye go from it? It is the unwinding of all great principles; it is the expansion of all glorious thoughts; it is the capacity of all blessed emotions. O Calvary, we turn to thee! Our nature (a wreck, a chaos) only canst thou adjust. We have an aching void which only thou canst fill! We have pantings and longings which only thou canst satisfy! Be thou the strength and charm of our inward life! Be thou the earnestness of our deepest interest! Be thou our inspiration, impulsion, divinity, and all! Our tears never relieved us until thou taughtest us to weep! Our smiles only mocked us until thou badst us rejoice! We knew no way of peace until we found our way to thee! Hope was banished from us until its dove flew downward from thee upon our heart! All was dormant until thou didst stir; all was dull until thou didst excite us! Our eyes are still lifted up to thee as to the hill from which cometh all our help! Our feet shall stand upon thee, O high mountain, and thou shalt make them beautiful, while we publish the glad tidings of Christ crucified! — *Hamilton*.



GOD'S WORD THE ONLY AUTHORITY.

Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. — 1 *Cor.* 1: 25.

IT is a common error into which many fall, that reason, and so much of the Bible as seems to be in harmony with the mind of men, shall determine our faith concerning the world

to come, and that wherein the Bible speaks adversely to human notions, it shall be cast off as of no account, and reason only be the guide. Such a course of reasoning is but a device of the devil. For he whose mind is so darkened or depraved as to exalt reason above revelation, is of all men least qualified to make reason the guide and authority of his religious principles.

The wisdom of the whole world is as nothing compared to God's inspired word. A single sentence from that word will outweigh the conclusions of all men in all ages, could they be combined and concentrated on a single proposition.

A single declaration of the Holy Scriptures could not be stronger if it were to receive the concurrent approval of all mankind. Neither would it be weaker, if disapproved by the combined reason of all men. We can neither add nor detract from the wisdom, authority, and certainty of all that God has revealed in his word. It is ours to profit by it, but not to improve upon it. St. Paul tells us, "The foolishness of God is wiser than men, and the weakness of God is stronger than men." It is written, "There are many devices in a man's heart; nevertheless the counsel of the Lord shall stand." A Hebrew prophet has also said, "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass, and as I have purposed so shall it stand."



AN INFIDEL AND HIS DOG.

But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty. — 1 Cor. 1: 27.

SOME men are wise above all that is written. Such were some of us until we were taught that we really knew nothing aright.

A blind woman, anxious to do good in the name of our blessed Lord, took the hand of a little girl and went about with tracts for distribution, and with such words as were put into her mouth to speak to one and another as opportunity offered. One day she happened to meet a man who looked upon the

word of God as a fable, and religion as a superstition, and when she held out a tract for him he struck it out of her hand, and it fell to the ground. This man had a well-trained dog, which took up the tract in his mouth and sat upon his haunches, holding it up to his master. The woman passed on, leaving the dog in this position, face to face with his master. When the dog had remained some minutes, holding the tract up to his master, the man finally took it out of pity to the animal, and some words in it riveted his attention and induced him to read it through. Conviction seized upon him, ending in his becoming a true believer in Christ.

A dog may know his owner better than a man his heavenly Father; and in this case the dog's faithfulness to his master was the means of the man's conversion to God.

A blind woman may see invisible things better than a man wise in his conceit with both eyes open. So it was here; for this man, though seeing with both eyes, was spiritually blind; and the woman without sight was God's instrument for opening his blind eyes. — *Rev. William E. Boardman.*



LUTHER'S MODE OF PREACHING.

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. — 1 *Cor.* 2:1.

“**I** DISCOURSE as plainly as possible, for I desire that the commonest people, that children, that servants, should understand what I say. It is not for the learned we go into the pulpit; they have their books.” Dr. Erasmus Alberus, previous to his departure for Brandenburg, questioned Dr. Luther as to how he ought to preach before the electors. “Your sermons,” replied Martin, “should be addressed, not to princes and nobles, but to the rude, uncultivated commonalty. If in my discourses I were to be thinking about Melancthon and the other doctors, I should do no good at all; but I preach in plain language to the plain, unlearned people, and that pleases all parties. If I know the Greek, Hebrew, and Latin languages, I reserve them for our learned meetings, where they

are of use ; for at these we deal in such subtilties and such profundities that God himself, I wot, must sometimes marvel at us."

CHRIST AND HIM CRUCIFIED.

For I determined not to know anything among you save Jesus Christ, and him crucified. — 1 *Cor.* 2 : 2.

A SPANISH artist was once employed to paint "The Last Supper." It was his object to throw all the sublimity of his art into the figure and countenance of the Lord Jesus ; but he put on the table in the foreground some chased cups, the workmanship of which was exceedingly beautiful. When his friends came to see the picture on the easel, every one said, "What beautiful cups !" "Ah !" said he, "I have made a mistake ; these cups divert the eyes of the spectator from the Lord, to whom I wished to direct the attention of the observer." And he forthwith took up his brush and blotted them from the canvas, that the strength and vigor of the chief object might be prominently seen and observed. Thus all Christians should feel their study to be Christ's exaltation ; and whatever is calculated to hinder man from beholding him in all the glory of his person and works, should be removed out of the way. "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

CHRIST, NOT ORATORY.

And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. — 1 *Cor.* 2 : 4.

MY brethren, the preaching of the gospel minister should always have soul-winning for its object. Never should we seek that the audience should admire our excellency of speech. I have in my soul a thousand times cursed oratory, and wished that the arts of elocution had never been devised, or, at least, had never profaned the sanctuary of God ; for often as I have listened with wonder to speech right well conceived,

and sentences aptly arranged, I have felt as though I could weep tears of blood that the time of the congregation on the Sabbath should be wasted by listening to wordy rhetoric, when what was wanted was a plain, urgent pleading with men's hearts and consciences. It is never worth a minister's while to go up his pulpit stairs to show his auditors that he is an adept in elocution. High-sounding words and flowery periods are a mockery of man's spiritual needs. If a man desireth to display his oratory, let him study for the bar, or enter Parliament; but let him not degrade the cross of Christ into a peg to hang his tawdry rags of speech upon. — *C. H. Spurgeon.*

LEARNING THE WAY TO HEAVEN.

Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. — *1 Cor. 2: 13.*

I AM a creature of a day, passing through life as an arrow through the air. I am a spirit come from God, and returning to God; just hovering over the great gulf, till a few moments hence I am no more seen. I drop into an unchangeable eternity! I want to know one thing—the way to heaven; how to land safe on that happy shore. God himself has condescended to teach the way; for this very end he came from heaven. He hath written it down in a book. O, give me that book! At any price, give me the book of God! I have it here. Here is knowledge enough for me. Let me be *homo unius libri*. Here, then, I am, far from the busy ways of men. I sit down alone—only God is here. In his presence I open, I read his book, for this end: to find the way to heaven. Is there a doubt concerning the meaning of what I read? Does anything appear dark or intricate? I lift up my heart to the Father of lights. Lord, is it not thy word, “If any man lack wisdom, let him ask of God”? Thou “givest liberally, and upbraidest not.” Thou hast said, “If any be willing to do thy will, he shall know.” I am willing to do: let me do thy will. I then search after and consider parallel passages of Scripture, “comparing spiritual things with spiritual.” — *Wesley.*

BELIEF AND SKEPTICISM.

But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. — 1 *Cor.* 2 : 14.

FAITH, reverence, and humility are the most spiritual traits of character, and the mystery that rightly fosters them is, therefore, to be gratefully accounted among the great spiritualizers of that character. When the Saviour was asked by Nicodemus, "How can these things be?" he intimated that the "mysteries of the kingdom of heaven" can be discovered only by a spiritual faculty, as his apostle afterward declared, "Spiritual things are spiritually discerned." To unlock those secret things, even for us to see that they exist, is given only to those who hold for a key the "new white stone." But blessed be that overarching world of mystery that evermore stimulates our wonder, and so re-inspires our prayers.

How sad the abuse, if we will be always taking these glorious and animating mysteries of faith, and melting them down, and running them into the casting molds of our own theories, kneading the sweet manna of the wilderness into sour Egyptian dough, "grinding over the immortal seed of heavenly truth, and mixing it with the leaven and spices of worldly wisdom"! Better to make our arrogant minds kneel and worship at the throne.

Contrast, side by side, the believing spirit and the skeptical, in all that makes up nobleness and strength of soul! The one fearless, calm, steadfast, devout; the other timid, agitated, wavering, and self-willed! The one broad and generous in his manhood; the other contracted and shrinking! The one grateful for what is revealed; the other peevishly inquisitive into what never can be! How can a man be saved unless he will stop asking impatient and profitless questions, and turn to the vigorous, conscientious doing of those things that belong to him to be done — even all the words of the law of Christ? So much was signified to the speculating disciples who asked, "Are there few that be saved?" "Strive to enter in at the strait gate!" Toil and prayer are for you. "Secret things belong unto the Lord our God."

LESS DENOMINATIONAL, BUT MORE CHRISTIAN.

For while one saith, I am of Paul, and another, I am of Apollos, are ye not carnal? — 1 *Cor.* 3 : 4.

THERE are as many church registers as there are church houses. But there is only one Lamb's Book of Life for all the ransomed sinners of the world. That is the place for your name. It is not Methodism, nor Presbyterianism, nor Lutheranism, nor any other *ism* of men, but it is the life and power of the Son of God, we preach. The different denominations are but symmetrical and convenient apartments in the one great sanctuary of the Lord. These distinct organizations are harmonious counterparts. Yet men separate themselves into sects, and magnify their consistent differences into conflicting doctrines. They build theological walls around themselves, the closer the safer, as they vainly imagine ; and they begin, in their stifled atmosphere and necessary shade, to doubt the orthodoxy of their neighbors. They put colored glass in intervening windows, draw down the blinds, bolt the doors, and nestle together, as though all outside Christendom were turning infidel, and as if they, secluded company alone of all the earth, held fast the faith once delivered to the saints. Such a faith, so monkishly bound, needs a new deliverance !

Now, when you find yourself up in arms in defense of your creed, pause a moment, and consider whether, in all your life, you have been so brave in defending the Bible. You become excited when you hear your Luther, or your Calvin, or your Wesley, or your Campbell criticised ; but you will stand silent and unmoved when the name of your Jesus is blasphemed ! Unless you can recognize prosperity in other churches as heartily as in your own, and rejoice at the conversion of sinners under anybody's preaching and under any church's roof, you may write "sectarian" as a fit suffix to your name. You have been tempted through self and sect to enter a refuge of lies. 'Ist and 'ism are warp and woof of the enemy's tent-covers, and you have been deceived. You are attracted by the sound of your church name more than by all the cries of Calvary ! Verily, you have your warning, and must bear the

awful consequences of trimming your Christianity to a Discipline, or Confession, or Catechism, and of wounding your Lord in the house of his friends. — *The Gospel in the Trees*, by A. Clark.

GOD GIVETH THE INCREASE.

I have planted, Apollos watered, but God gave the increase. — 1 Cor. 3 : 6.

AN American Methodist minister, Dr. Bangs, was so discouraged in the first year of his itinerancy as to mount his horse to go home and give up the work. The breaking up of the ice on Grand River made it impossible for him to cross it, and compelled him to return. That night he had a striking dream, which influenced all his after-life: he was plying a sledge on a huge rock, but, making no impression, gave up in despair, when a dignified form appeared before him and asked why he stopped, and, receiving his answer, bade him strike on; that the work was his, not the result. He struck again, and the rock was shivered to its foundation.

Here is a lesson for us, we whose souls are sometimes "discouraged because of the way," when we do not see immediate fruit of our labors. The work is ours, the results are God's.

THE YOUNG PHILOSOPHER CONFOUNDED.

For the wisdom of this world is foolishness with God; for it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. — 1 Cor. 3 : 19, 20.

A YOUNG man from the Provinces, who was sent to Paris to finish his education, had the misfortune of getting into bad company. He went so far as to wish, and finally say, there is no God; God was only a word. After staying several years in the capital, the young man returned to his family. One day he was invited to a respectable house where there was a numerous company. While all were entertaining themselves with news, pleasure, and business, two girls, aged respectively

twelve and thirteen, were seated in a bay-window, reading together. The young man approached them, and asked, —

“What beautiful romance are you reading so attentively, young ladies?”

“We are reading no romance, sir; we are reading the history of God’s chosen people.”

“You believe, then, that there is a God?”

Astonished at such a question, the girls look at each other, the blood mounting to their cheeks.

“And you, sir, you do not believe it?”

“Once I believed it, but after living in Paris, and studying philosophy, mathematics, and politics, I am convinced that God is an empty word.”

“I, sir, was never in Paris; I have never studied philosophy, or mathematics, or all those beautiful things which you know; I only know my Catechism; but, since you are so learned, and say there is no God, you can easily tell me whence the egg comes?”

“A funny question, truly; the egg comes from the hen.”

“And now, sir, whence comes the hen?”

“You know that as well as I do, miss; the hen comes from the egg.”

“Which of them existed first, the egg or the hen?”

“I really do not know what you intend with this question and with your hen; but yet that which existed first was the hen.”

“There is a hen, then, which did not come from an egg?”

“Beg your pardon, miss, I did not take notice that an egg existed first.”

“There is, then, an egg which did not come from a hen?”

“O, if you — beg pardon — that is — you see —”

“I see, sir, that you do not know whether the egg existed before the hen, or the hen before the egg.”

“Well, then, I say the hen.”

“Very well; there is, then, a hen which did not come from an egg. Tell me now who made this first hen, from which all other hens and eggs come?”

“With your hens and your eggs, it seems to me you take me for a poultry dealer.”

"By no means, sir; I only ask you to tell me whence the mother of all hens and eggs comes?"

"But for what object?"

"Well, since you do not know, you will permit me to tell you. He who created the first hen, or, as you would rather have it, the first egg, is the same who created the world; and this being we call God. You, who can not explain the existence of a hen or an egg without God, still wish to maintain to be able to explain the existence of this world without God."

The young philosopher was silent; he quietly took his hat, and full of shame departed.

ORDAINED TO STEWARDSHIP.

Moreover it is required in stewards that a man be found faithful. —
1 Cor. 4: 2.

ABOUT a generation ago, there lived near the eastern border of New Hampshire a man named Ichabod C., who, though a man of marked peculiarities in thought and speech, was fervent in his zeal for God, and watchful to obey the leadings of the Holy Spirit.

In this obedience he was sometimes called to deal his bread to the hungry, distributing to the necessities of the saints, and probably also to the necessities of the sinners, who dwelt in that region of country.

His excellent wife, though of a liberal spirit, occasionally felt obliged to check him in what she deemed his unwise or lavish distributions, and cautioned him to use better judgment in discharging his duty to the poor. One day, after listening to one of her earnest homilies on this subject, and perhaps feeling a little the force of her remarks, and possibly despairing of ever conducting that branch of his religion to her satisfaction, he turned to her and said, —

"I will ordain you steward to attend to this whole matter;" and, putting his hands upon her head, he then and there offered up a solemn prayer to God, and formally transferred to her charge the stewardship of the property and the care of the poor and needy.

To some this might have seemed an idle ceremony. Not so to Mrs. C. She could not rid herself of the sense of obligation; while as for her husband, he took no sort of responsibility in the case. She was the steward, she had care of the poor, and she must attend to that matter herself. And she did attend to it; for she would sometimes feel so impressed with a sense of duty in that direction that she would be obliged to start in the morning before breakfast, and go and visit the poor and relieve their distresses.

This incident has suggested the thought, O that others, who find fault with the imperfect service of their fellow-laborers, might feel the hand of God laid upon them, and upon all they have, ordaining and consecrating them to stewardship and service in his cause; that they might more faithfully do the work, and more worthily fill the places of those whose errors they are so quick to perceive.

Stewardship is a solemn trust. And those who mark the faults and failings of others' modes of administration, are not thereby discharged from duty, nor released from the performance of their appointed work. The time is short, the needs are urgent, and it shall be said to one and another of those who read these lines, "Give an account of thy stewardship, for thou mayst be no longer steward." Happy shall they be in that day who now so make unto themselves friends with the Mammon of unrighteousness, that when their earthly lot and portion fail, the eternal gates shall be opened wide before them, and they shall be welcomed to everlasting habitations, and bidden to enter the joy of their Lord.



WHAT THE READING OF A GOOD BOOK DID.

And what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory as if thou hadst not received it? — 1 *Cor.* 4: 7.

THE world is full of books. Pre-eminent, and above all other books, is the Book of books, God's Book. Then there are books on a descending scale, from good to bad, from bad to worse, till you get down to such as corrupt at the first sight or touch.

The reading of a good book has often turned the life-course of a man into a higher and nobler plane of living. The following incident is an example. The writer heard it from the lips of the author of *Systematic Beneficence*, Rev. J. Ashworth. He said, "A fellow-minister was sent to a charge, which for years had been embarrassed with a small debt on the church property. At the time of the incident the amount of the indebtedness was three thousand dollars. Former ministers had tried to pay off this debt. Subscriptions had been circulated, but the small and insufficient pledges of one or two wealthy members had damaged the efforts, and discouraged others, and every effort had failed through the stinted pledge of a rich member of the church. Profiting by the example of his predecessors, the minister referred to resolved to make another effort to pay off that old church debt; but before asking for money, he sought to shed some light on the conscience of this rich man. He visited him one day, and asked him if he had ever read that small volume, entitled *Systematic Beneficence*, by Rev. J. Ashworth. "No," said the brother; "I never have." "Will you read it," said his pastor, "if I lend it to you?" "Yes. I have no objections," said this man of wealth. The minister drew the book from his pocket, and, handing it to him, left his house. The book was kindly received, and read; conviction fastened on the conscience of this man, that he had not been a good steward in the distribution of the wealth God had committed to him. This good book had shown him that the ownership of all things is in God; that to him belong the gold and silver, and "the cattle upon a thousand hills;" and that we are the stewards, or almoners of the bounty of Heaven.

His conscience condemned him for allowing the cause of God to suffer, while he had the means of preventing it. With this conviction he came to the home of the minister, and, addressing his pastor, said, "I feel as though I had not done all I ought to do about that church debt; if you will write a subscription paper, I will sign, and will go around with you, and I guess we can remove it from the property. The minister drew up the scription, and this brother, who had on former occasions put down one hundred dollars, went down on that

paper for one thousand dollars — and his heart was in it. The minister and member went together in the circulation of the paper; others were encouraged, and signed liberally, and at the end of two days the charge had been well canvassed, and pledges to the amount of twenty-five hundred dollars had been secured. Five hundred remained; when this brother, who made the first subscription of one thousand, said, "I think I will take this remaining five hundred," and his name went down for five hundred more. His former one hundred dollar pledge was all he could do; now, with clearer convictions of duty, fifteen hundred dollars were cheerfully paid.

WARNED BY A SIGNAL-FIRE.

I write not these things to shame you, but as my beloved sons I warn you. — 1 *Cor.* 4: 14.

AS a boatman stood at the wheel of a steamer, and guided her down the deep, narrow Cumberland, he saw directly in the channel a light. It was regarded as the signal of a small craft, which seemed to be anchored in the narrow channel. If a craft, it was evidently out of its place, and the first impulse was to run the steamer directly over the signal and the bark it protected. But as the vessel neared the signal fire, a voice was heard, with a corresponding wave of the hand, "Keep off! keep off!"

After a moment's struggle with his own feelings, the pilot passed around the signal light. He was very angry, and poured forth a torrent of imprecations upon the crew of the supposed craft; but when he reached the port below, he was informed that a huge stone had separated from the mountain summit which hung over the margin of the beautiful river, and lodged directly in the channel; that the signal-fire and the voice of warning proceeded from a sentinel employed and stationed there by some benevolent persons, who regarded the lives and property of their fellows.

Infinite goodness has lit the fire of truth, and utters a warning voice to mariners on every rock that lifts its head in the stream of life. We are often turned and saved from shipwreck

by the kind providence of God, while that providence is mysterious and afflictive to us; and not until we reach the port in safety shall we fully appreciate the design and benevolence which prompted it.

KINGDOM OF GOD.

For the kingdom of God is not in word, but in power. — 1 Cor. 4: 20.

THE kingdom of God is a kingdom of both grace and glory. The former leads to the latter. These two kingdoms of grace and glory differ not specifically, but gradually; they differ not in nature, but only in degree. The kingdom of grace is nothing but the inchoation or beginning of the kingdom of glory; the kingdom of grace is glory in the seed, and the kingdom of glory is grace in the flower; the kingdom of grace is glory in the daybreak, and the kingdom of glory is grace in the full meridian; the kingdom of grace is glory militant, and the kingdom of glory is grace triumphant. There is such an inseparable connection between these two kingdoms, grace and glory, that there is no passing into the one kingdom but by the other. At Athens there were two temples — a temple of virtue and a temple of honor; and there was no going into the temple of honor but through the temple of virtue. So the kingdoms of grace and glory are so joined together, that we can not go into the kingdom of glory but through the kingdom of grace. Many people aspire after the kingdom of glory, but never look after grace; but these two, which God hath joined together, may not be put asunder. The kingdom of grace leads to the kingdom of glory. — *T. Watson.*

DELIGHT IN DOING EVIL.

To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. — 1 Cor. 5: 5.

WHO is the most diligent bishop and prelate in all England? I will tell you. It is the devil. He is the most diligent preacher of all other; he is never out of his diocese; he is

never from his curé; we shall never find him unoccupied; he is ever in his parish; he keepeth residence at all times; ye shall never find him out of the way, call for him when ye will; he is ever at home, the most diligent preacher in all the realm; he is ever at his plow; he is ever applying to his business; ye shall never find him idle, I warrant you; and his office is to hinder religion, to maintain superstition, to set up idolatry, to teach all kinds of Popery. He is as ready as can be wished to set forth his plow; to devise as many ways as can be to deface and obscure God's glory. Where the devil is resident, and hath his plow going, there away with books, and up with candles; away with Bibles, and up with beads; away with the light of the gospel, and up with the light of candles, yea, at noonday. Where the devil is resident, that he may prevail, too, with all superstition and idolatry, censing, painting, images, candles, palms, ashes, holy water, and new service of men's inventing, as though man could invent a better way to honor God with than God himself hath appointed, down with Christ's cross, up with Popish purgatory; away with clothing the naked, supporting the poor and impotent, up with the decking of images and gay garnishing of stocks and stones; down with God's will and most holy Word, up with man's traditions and his laws; down with the old honor due unto God, and up with the honor of the new gods. — *Bishop Latimer.*

CHRIST IS THE CHRISTIAN'S PASSOVER.

For even Christ, our passover, is sacrificed for us. — *1 Cor. 5:7.*

REV. L. D. BARROWS, in *Zion's Herald*, makes the following explanations of the passover. He says, —

“The Lord's passover was celebrated in the first month, Abib, of their ecclesiastical year, as they were commanded (Ex. 12:2) to reckon the beginning of their year from the memorable event of the passover. This is called the Lord's passover, because he passed over the houses of Israel when the destroying angel slew the Egyptian first-born. On that occasion a lamb was slain, and the blood was sprinkled with a bunch of hyssop on the lintel and the two side-posts of the

door. The feast to commemorate this wonderful event was devoted to meditation, prayer, praise, and other suitable offerings to God. A male lamb without blemish was slain and eaten with lettuce, or bitter herbs, with unleavened bread. This they did in the posture of travelers, reins girt, shoes on their feet, staves in their hands, and eaten in a hurry. How indicative of that dreadful night! Death was the penalty for neglect of this feast of the passover. Since the destruction of Jerusalem the Jews have ceased to offer the paschal lamb, though they still continue this anniversary. Our Lord observed this passover, and in its place instituted the sacrament of the Lord's Supper, the night before his death. Then he, the Lamb of God, shed his own blood, by which alone we can be saved from the destroying wrath of an offended and insulted God. Jehovah has decreed that without the shedding of blood there is no remission of sin. And, as it was not enough that the paschal lamb was slain, but his blood must be sprinkled on the door-posts, so it is not enough that Christ has died for us; his blood must be applied to our hearts by faith in him, or we perish. Our Paschal Lamb is our only hope."



EVIL COMPANY.

I wrote unto you in an epistle not to company with fornicators. — 1 *Cor.* 5 : 9.

THE following beautiful allegory is translated from the German : —

Torphronius, a wise teacher, would not suffer even his own grown-up sons and daughter to associate with those whose conduct was not pure and upright.

"Dear father," said the gentle Eulalia to him one day, when he forbade her, in company with her brother, to visit the volatile Lucinda, — "dear father, you must think us very childish if you imagine that we should be exposed to danger by it."

The father took in silence a dead coal from the hearth, and reached it to his daughter.

"It will not burn you, my child; take it."

Eulalia did so; and behold! her delicate white hand was soiled and blackened, and, as it chanced, her white dress also.

"We can not be too careful in handling coals," said Eulalia, in vexation.

"Yes, truly," said the father; "you see, my child, that coals, even if they do not burn, blacken. So it is with the company of the vicious."

WHAT DISQUALIFIES FOR THE KINGDOM OF GOD.

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind. — 1 Cor. 6:9.

A TRAVELER crossed the frontier, and had to pass the custom-house. The officers said to him, —

"Have you any contraband goods?"

He replied, "I do not think I have."

"That may be all true," said the officers; "but we can not permit you to pass without examination. Permit us to search."

"If you please," said the traveler.

The examination over, the traveler addressed the officers, saying, —

"Gentlemen, will you allow me to tell you what thoughts this examination has awakened in my mind? We are all travelers to an eternal kingdom, into which we can not take any contraband goods. By these forbidden things, I mean deceitfulness, anger, pride, lying, covetousness, and similar offenses, which are hateful in the sight of God. For all these, every man who passes the boundary of the grave is searched far more strictly than you have searched me. God is the Great Searcher of hearts; from him nothing is hid; and in that kingdom, as in this, every forbidden article subjects a man to punishment." — *Foster's Cyclopaedia*.

DRUNKENNESS.

Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. — 1 Cor. 6:10.

DRUNKENNESS is thus characterized by Watson, an old Puritan divine: —

"There is no sin which doth more efface God's image than drunkenness. It disguiseth a person, and doth even unman him. Drunkenness makes him have the throat of a fish, the belly of a swine, and the head of an ass. Drunkenness is the shame of nature, the extinguisher of reason, the shipwreck of chastity, and the murderer of conscience. Drunkenness is hurtful to the body: the cup kills more than the cannon. It causeth dropsies, catarrhs, apoplexies; it fills the eyes with fire, and the legs with water, and turns the body into a hospital. But the greatest hurt it doth is to the soul: excess of wine breeds the worm of conscience. The drunkard is seldom reclaimed by repentance, and the ground of it is partly because by this sin the senses are so enchanted, the reason so impaired, and lust so inflamed; and partly it is judicial, the drunkard being so besotted by his sin, that God saith of him as of Ephraim, 'He is joined to his cups, let him alone; let him drown himself in liquor until he scorch himself in fire.'"



THE WIFE'S PRAYER ANSWERED.

For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife? — 1 Cor. 7:16.

A WRITER in a late number of the *Christian Advocate* vouches for the truth of the following narrative:—

The Rev. Benjamin Collins, a zealous and successful minister of the gospel in New Jersey, was converted in answer to the prayers of his wife. Having experienced religion herself, she became deeply solicitous for the spiritual welfare of her husband. She set apart six months, during which time she determined to make his conversion a matter of earnest prayer. That period having nearly expired, she saw no signs of seriousness in his behavior. On the contrary, he seemed to be growing worse. He appeared ill-humored, his aim being to have her give up her religion. One morning, about the close of the six months, he left home in an apparent bad humor, and on his return in the evening he heard some one talking. Supposing it to be a neighbor, he halted at the door to recognize, if possible, the voice; but it was his wife at prayer; she was pray-

ing earnestly for him. If she could thus pray for him, after the treatment he had bestowed upon her, she must have something he had not, was his conclusion, to which reason drove him. It was there where he was first convicted. After they had retired for the night, she, much discouraged, spoke to the following effect: "Ben" (her usual style of addressing him), "I want to save my soul, and want to know if you will go with me to heaven; if not, I will go with you to hell, for we can't be separated." A terrible alternative! It made a deep impression upon Collins. The idea of his wife going to hell on his account was too much. He entreated her to continue her prayers in his behalf, which she did, and very soon both husband and wife were rejoicing in the knowledge of sins forgiven. What knowest thou, O wife, whether thou shalt save thy husband.



TEXTS FOR TIME'S FLIGHT.

But this I say, brethren, The time is short: it remaineth that both they that have wives be as though they had none. — 1 Cor. 7 : 29.

THE following texts were selected by one on a bed of sickness, a few months before her death, in reference to the hours of the day — a text corresponding, in number of words, with each hour as the clock struck : —

1. Trust. Ps. 37 : 3.
2. Fear not. Isa. 43 : 5.
3. God is love. 1 John 4 : 8.
4. Have faith in God. Mark 11 : 22.
5. Seek, and ye shall find. Matt. 7 : 7.
6. I know that my Redeemer liveth. Job 19 : 25.
7. Not my will, but thine, be done. Luke 22 : 42.
8. I will never leave thee, nor forsake thee. Heb. 13 : 5.
9. And as thy days, so shall thy strength be. Deut. 33 : 25.
10. There remaineth, therefore, a rest to the people of God. Heb. 4 : 9.
11. Casting all your care upon him; for he careth for you. 1 Peter 5 : 7.
12. Him that cometh to me I will in no wise cast out. John 6 : 37.

FASHIONABLE WOMEN.

And they that use this world as not abusing it; for the fashion of this world passeth away. — 1 *Cor.* 7 : 31.

FASHION kills more than toil or sorrow. Obedience to fashion is a greater transgression of the laws of woman's nature, a greater injury to her physical and mental constitution, than the hardships of poverty and neglect. The slave woman at her task still lives and grows old, and sees two or three generations of her mistresses pass away. The washer-woman, with scarcely a ray of hope to cheer her in her toils, will live to see her fashionable sisters all extinct. The kitchen-maid is hearty and strong, when her lady has to be nursed like a sick baby. It is a sad truth that fashion-pampered women are always worthless for all good ends of life: they have but little force of character; they have still less power of moral will, and quite as little physical energy. They live for no great ends. They are dolls, formed in the hands of milliners and servants, to be fed to order. If they rear children, servants and nurses do all, save to conceive and give them birth; and, when reared, what are they? What do they amount to but weak scions of the old stock? Who ever heard of a fashionable woman's child exhibiting any virtue and power of mind for which it became eminent? Read the biographies of our great and good men and women. Not one of them had a fashionable mother!



KNOWLEDGE THAT WILL NOT PROFIT.

Knowledge puffeth up, but charity edifieth. — 1 *Cor.* 8 : 1.

“**A** MAN,” said Dr. Guthrie, “may know all about the rocks, and his heart remain as hard as granite or adamant; he may know all about the winds, their courses and their currents, and be the sport of passions as turbulent and fierce as they; he may know all about the stars, and his fate be the meteor's, that blazes for a little while and is then lost, quenched

in eternal night; he may know all about the sea, and be a stranger to the peace of God; his soul may resemble its troubled waters, which, lashed by storms and ruffled by every breath of wind, can not rest, but throw up mire and dirt; he may know how to rule the spirit of the elements, and not know how to rule his own; he may know how to turn aside the deadly thunderbolt, but not the wrath of an angry God; you may know all, in short, that man has discovered or his skill invented, but if you do not know Jesus Christ, if your eyes have never been opened to a saving knowledge of the truth, what will that avail you when they are fixed in their sockets, glazed by the hand of death? Equally by the death-bed of the greatest philosopher, as of the hardest miser that ever ground the faces of the poor, there is room and reason for the solemn question: What shall it profit a man if he shall gain the whole world, — all its learning, its wealth, its pleasures, and honors, — and lose his own soul?"

"There may be a knowledge without love. Did you ever know any so cunning in the story of the gospel that they could tell you the manner of Christ's life and death, from point to point, and yet have no more love of Christ in them than there is fire in a fish-pond? The seat of knowledge is the head; of love, the heart. The sun may shine in a clear, frosty day, yet for all his light it may be bitter cold, and the face of the deep be frozen. Our eyes may see when our bones shake. The beams of knowledge may fill our heads, and yet winter lie cold in our hearts." — *Adams*.

BE CAREFUL OF YOUR INFLUENCE.

But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. — 1 *Cor.* 8:9.

A MAN who bore the reputation of a Christian at home, being in the city, went to the theater, thinking the act would never be known. Some years after, he was sent for to visit a dying man. This man charged him with the ruin of his soul. While young, he had seen the professed Christian enter the theater, and followed his example, saying to himself,

that if a church member and Sunday school superintendent could do this, he could. He had become hardened in sin, and now lay hopeless in death, but felt that the crisis of his life was that fatal example.

Be careful of your influence everywhere; for no one can tell who is being affected by your words or example. Be the Christian everywhere.

LONGING TO SAVE SOULS.

To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. — 1 Cor. 9: 22.

IT is said of the learned John Smith "that he had resolved to lay aside other studies, and to travail in the salvation of men's souls, after whose good he most earnestly thirsted." Of Alleine, author of the *Alarm to Unconverted Sinners*, it is said that "he was infinitely and insatiably greedy of the conversion of souls; and to this end he poured out his very heart in prayer and preaching." Bunyan said, "In my preaching I could not be satisfied unless some fruits did appear in my work." "I would think it a greater happiness," said Matthew Henry, "to gain one soul to Christ than mountains of silver and gold to myself. If I do not gain souls I shall enjoy all other gains with very little satisfaction, and I would rather beg my bread from door to door than undertake this great work." Doddridge, writing to a friend, remarked, "I long for the conversion of souls more sensibly than for anything besides. Methinks I could not only labor, but die for it with pleasure."

FOR THE GOSPEL'S SAKE.

And this I do for the gospel's sake, that I might be partaker thereof with you. — 1 Cor. 9: 23.

BEHIND all the ingenuities of address, and all shiftings of measures, and all tentative enterprises, stands one unchanging, unchangeable purpose — and that to plant, and push, and proclaim, and enthrone everywhere one unchanging and

unchangeable fact—the faith of Christ. For that, and that simply, and that always, Paul wants to gain the Jew and the Gentile, the legalist and the Antinomian, the weak and the powerful. When he meets a man, the first question he has to ask about him is, how to make a Christian of him—a good model for every Christian minister. Paul would never desire a parishioner merely to take up a pew, help to fill the church, and swell the parish revenue. The moment he got a hearing from anybody, “Christ and the resurrection” was the next word. The moment he gained attention, the kingdom of heaven was the message. If anybody admired his eloquence, or was struck with his dialectics, or stopped to recognize his manly simplicity and courage, Paul had not an instant to lose before trying for his conversion. If he found a welcome in any city, or even an entrance with bonds and afflictions instead of salutes, he determined not to know anything there but Christ and him crucified, and ceased not to preach him till he departed thence.—*Rev. F. D. Huntington, D. D.*

SCRIPTURAL TEMPERANCE.

And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible.—*1 Cor. 9 : 25.*

THE gospel temperance principle is not a matter of one idea, but covers the whole field of dietetic habits. Belonging to this principle there are two important features: moderation in the use of everything needful, and entire abstinence from everything hurtful. The first feature embraces all our using of needful food and drink. The bread which Heaven has given us should be eaten with such moderation, and in such conformity to divine arrangement given to the digestive forces, that the blessing shall not be transformed, by our rebellion against organic law, into a curse. After asking God to bless our food, it is profanity so to abuse its use as to render it impossible for him to bless it, without entirely repealing his own fixed laws pertaining to its assimilation.

While rebelling against our own physical being, we are also

warring against the soul. Deranged physical functions blunt the susceptibility and activity of the spiritual. A gormandizing mouth blunts the impressibility of the moral sense. A dyspeptic stomach and a torpid liver hinder growth in grace and sanctification of the heart. While creating morbid functions of the body, and pushing it into an early grave, we are gradually paralyzing the soul and lowering the standard of its spirituality. While laying a lame physical sacrifice upon the altar of Christ, we blemish the value of the dedicated inner man. To have a pious soul rise in the scale of spirituality, it must be allowed to dwell in a pious body, whose lusts are subdued and denied.

PETER VANNEST AND THE PREDESTINARIAN.

But I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway. — 1 Cor. 9 : 27.

WHILE traveling the Ponsett circuit, in the year 1797, the Rev. Peter Vannest was often set upon by persons holding to Calvinistic theology, when short and decisive encounters would occur. The following is an example. In a letter to the Rev. A. Stevens, D. D., Mr. Vannest recalls one of those theological encounters. He says, —

“As I was on my way from Norwich to Bozrah, a man came up to me, in great haste and concern, and asked me if I was a Methodist preacher. I said, ‘Yes, a poor one.’ He said, ‘I have been wishing and looking to see one these several years, and I am glad I have found one at last.’ I asked him what he wanted with him. He said, ‘To make him ashamed of his erroneous principles.’ ‘What are they?’ I asked. ‘You hold to falling from grace — don’t you?’ I said, ‘Not so; we hold to getting grace and keeping it.’ ‘But you allow that people can fall from grace?’ ‘That is another thing; angels fell; Adam fell; and St. Paul said, “I keep under my body, and bring it into subjection, lest when I have preached to others, I myself should be a castaway.” If you do not believe the Scriptures you are an infidel.’ He said he believed in degrees of falling; that we may fall partly, but not finally.

'Now sir, if you please, I will ask you a few plain questions. Have you ever had grace?' He answered, 'Yes.' 'Have you any grace now?' 'To be sure I have, as I can not lose it.' 'Now be honest. Don't you get angry?' 'Yes, I do.' 'Do you not swear?' 'Yes, I do.' 'Do you not get drunk?' 'Yes, I do.' 'What! you do these things? Why, you have no more religion than the devil. Sir, I allow two degrees in falling: the first is to fall from grace as you have, if you ever had any; and if you do not repent and do your first works, the next fall will be into hell, to be miserable for ever.' He put whip to his horse and went off in a hurry, and I thought he would not be in haste to find another Methodist preacher." — *Stevens's History of M. E. Church.*



"PASSED THROUGH THE SEA."

Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea. — 1 *Cor.* 10: 1, 2.

REV. DR. HODGE, in his comments on the "Confession," has the following: "In 1 Corinthians 10: 1, 2, the Israelites are said to have been 'baptized unto Moses in the cloud and in the sea.' Compare Exodus 14: 19-31. But the Egyptians who were immersed were not baptized; and the Israelites who were baptized were not immersed. In 1 Peter 3: 20, 21, it is said that baptism was the antitype of the salvation of the eight souls in the ark. Yet the very gist of their salvation consisted in their not being immersed." As there are many immersions that are not baptisms, so there are many baptisms that are not immersions. A large majority of the baptisms that have been administered in the Christian church have not been immersions, but effusions—the pouring of water upon the candidate. It would seem to be more in harmony with the design of Christianity that the element (water) in consecration should be applied to the person, rather than the person to the element, as in immersion. The spirit baptism on the day of pentecost was by pouring. Baptism with water is an emblem of the work of the Spirit of God upon our hearts, now that it is "poured out" in these latter days.

SPIRITUAL DRINK.

And did all drink the same spiritual drink, for they drank of that spiritual Rock that followed them; and that Rock was Christ. — 1 Cor. 10: 4.

DURING a revival in a town in Ohio, a man who had been very worldly-minded was awakened, but for some time concealed his feelings even from his wife, who was a praying woman. She left him one evening in charge of his little girl of three years of age. After her departure, his anxiety of mind became so great that he walked the room in his agony. The little girl noticed his agitation, and inquired, "What ails you, pa?" He replied, "Nothing," and endeavored to quiet his feelings, but all in vain. The child looked up sympathizingly in his face, and inquired, with the artlessness and simplicity of childhood, "Pa, if you were dry, wouldn't you go and get a drink of water?" The father started as if a voice from heaven had fallen on his ear. He thought of his thirsty soul famishing for the waters of life; he thought of that living fountain opened in the gospel; he believed, and straightway fell at the Saviour's feet. From that hour he dates the dawning of a new light and the beginning of a new life.



"A WAY OF ESCAPE."

There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it. — 1 Cor. 10: 13.

THE Chronicles of Froissart relate the strange issue of a siege which took place in the chivalry, and somewhere, I think, in France. Though gallantly defended, the outworks of the citadel had been carried. The breach was practicable; to-morrow was fixed for the assault. That none, alarmed at the desperate state of their fortunes, might escape under the cloud of night, the besiegers guarded every sally-port, and, indeed, the whole sweep of wall. They had the garrison in a net, and only waited for the morrow to secure or to slaughter them.

The night wore heavily on; no sortie was attempted; no sound came from the beleaguered citadel; its brave but ill-starred defenders seemed to wait their doom in silence. The morning came; with its dawn the stormers rushed at the breach; sword in hand they poured in to find the nest empty, cold. The bird was flown; the prey escaped. But how? That was a mystery; it seemed a miracle till an opening was discovered that led by a flight of steps down into the bowels of the rock. They descended, and explored their way with cautious steps and lighted torches, until this subterranean passage led them out a long way off from the citadel, among quiet, green fields and the light of day. It was plain that by this passage, the doors of which stood open, their prey had escaped under cover of night. A clever device, a wise precaution. It was a refuge of the besieged, provided against such a crisis. And when affairs seem desperate, and the worst has come to the worst, how should it encourage God's people to remember that he has promised them as safe a retreat! What says an apostle? "God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation, also make a way to escape." — *Man and the Gospel*.

HOW WE SHOULD EAT AND DRINK.

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. — 1 Cor. 10: 31.

TO do all things for the glory of God is the Christian's law. All things; the apostle specifies among them eating and drinking. He means evidently that a Christian is to eat and drink those things, and in those measures, which conduce to his highest efficiency of mind and body, for this reflects honor upon the Creator; the healthier, the happier, the better in all respects a man is, the more glory is reflected upon the wisdom and goodness of God. The rule to eat and drink to the glory of God, is not obeyed by merely stopping short of drunkenness and gluttony. It is not enough that a man do not hurt himself, be not a slave to appetite; he must make his eating and

his drinking a revenue of good to himself and honor to the Being that made him.

By parity of reasoning must the Christian *dress* to the glory of God. This surely is included in the "all things" to which the rule applies, and it is not a little thing, but a great thing; it is to be ranked next to if not alongside of eating and drinking as a manifestation of the Christian life. The Christian law is too plain to be misunderstood. St. Peter and St. Paul alike have laid it down. "Outward adorning" is in express terms put under the ban; specifications are made, just such as the times need — "broidered hair, gold, pearls, costly array." In precise and well-considered terms, "modest apparel" is required; good works in place of gay clothing; the manifestations of "the hidden man of the heart," even the incorruptible "ornament of a meek and quiet spirit, which is in the sight of God of great price." — *Rev. Dr. Buddington.*



DR. CUMMING ON THE "REAL PRESENCE."

And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you. this do in remembrance of me. — 1 *Cor.* 11 : 24.

REV. DR. CUMMING, of London, recently said, that in the Highlands of Scotland, he once met a lady of noble birth, who asked him if he believed in the "real presence." "Certainly I do," he said. "I am very glad," she replied; "but you are the first Protestant clergyman I ever met with who did." "We attach different meanings to the same words," said Dr. Cumming. "I believe in the real presence of our Lord wherever two or three are gathered together in his name. I can not believe as you do about the real presence, when I consider the words 'in remembrance of me.' Memory has to do with the past, with an absent friend. To eat and drink in remembrance of one who is actually present before one's eyes is an absurdity."

A lady who accompanied her was silent; but a few months ago, Dr. Cumming received a letter from her father, saying, that when his daughter went to Scotland she was on the verge

of Romanism, owing to the influence of this noble friend, and that the words of Dr. Cumming on "in remembrance of me," were blessed by God in preventing her from becoming a Romanist, and that she was converted, and had just died, rejoicing in Christ.

REFUSING TO COMMUNE.

But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. — 1 *Cor.* 11: 28, 29.

SOME time since we attended a sacramental meeting in a neighboring church, and as we were distributing the elements, we observed a worthy deacon sitting on the seats appropriated to the portion of the assembly that did not wish to partake of the ordinance. Knowing him to be a very good man, we took occasion, after the service was over, to express our surprise and regret at seeing him in such a position. He replied, that he had a personal difficulty in a pecuniary transaction with one of the members of the church, and having lost all confidence in his piety, could never again sit down at the same communion table with him. He seemed to think he was perfectly justifiable in his course. We replied by asking a single question: Do you consider yourself better than the Saviour? He sat down to his own table with Judas, who, he knew, in a few hours would betray him, and was a thief from the beginning.

The question seemed to puzzle him, and we parted. But, as we were about to leave the next day, he came and expressed his great sorrow for having acted as he did. We then took occasion to remark, there was a strong probability that he had harshly judged his brother; but if he had not, the other having done wrong could never justify him in committing another wrong, in refusing to remember Christ. The command of the Master was, "Do this in remembrance of me." The fact that another had defrauded him could never authorize him to defraud his Saviour of that grateful and heartfelt remembrance of him, in his ordinance, which was his just due. He quoted the saying of the Saviour, "If thou bring thy gift to

the altar, and there rememberest that thy brother has aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." We replied, that that passage was not more applicable to the Lord's Supper than it was to prayer, or any other approach to God; that if his interpretation of it was correct, he ought never to pray any more until he had settled his difficulty with his brother. We parted, and were happy to learn from him, a short time since, that the train of thought then started in his mind, had led him to seek a reconciliation, and that he had been successful. Perhaps the same thoughts may be useful to some of our readers who have been guilty of similar folly with this good brother.

When will Christians learn that they should partake of the Lord's Supper because the Saviour commanded them thus to do? and that no course which their brethren may take will justify them in neglecting that blessed institution?

SPIRITUAL GIFTS.

Now, concerning spiritual gifts, brethren, I would not have you ignorant. — 1 Cor. 12: 1.

THE Holy Spirit is able to make the word as successful now as in the days of the apostles. He can bring in by hundreds and thousands as easily as by ones and twos. The reason why we are not more prosperous is, that we have not the Holy Spirit with us in might and in power as in early times. If we had the Spirit sealing our ministry with power, it would signify very little about our talent. Men might be poor and uneducated; their words might be broken and ungrammatical; there might be none of the polished periods of Hall, or the glorious thunders of Chalmers; but if the might of the Spirit attended them, the humblest evangelist would be more successful than the most eloquent preachers. It is extraordinary grace, not talent, that wins the day. It is extraordinary spiritual power that we need. Mental power may, for a time, draw a crowd to the house of God; but it is moral power that

brings them to the foot of the cross. Mental power may call forth applause to man, but it is moral power that brings glory to God.

O, we know some before whom we shrink into nothing as to talent, but who have no spiritual power, and when they speak they have not the Holy Spirit with them; but we know others — simple-hearted, worthy men — who speak their country dialect, and who stand up to preach in their country place, and the Spirit of God clothes every word with power. Hearts are broken, souls are saved, and sinners are born again. O, Spirit of the living God, we want thee! Thou art the life, the soul, the source of thy people's success. Without thee they can do nothing, with thee they can do everything. — *C. H. Spurgeon.*

USE YOUR TALENTS.

Now there are diversities of gifts, but the same Spirit. — *1 Cor. 12: 4.*

AND unto one he gave five talents, to another two, and to another one." There are many warm hearts and willing hands in the world, anxious, eager to do good, yet because they have not the ability to do precisely what they see others perform in walks of usefulness, they are often discouraged, and sometimes idle. That each person is gifted with power to be useful in some way, let us illustrate by a story which is a true one.

A young lady was heard to say, "I wish I could do something for my country; I would willingly become a nurse in a hospital, but I have not the physical strength. *What can I do?*"

A friend replied, "You can sing."

"Yes, I can sing, but what of that?"

"Go to one of the hospitals and sing for the soldiers."

The idea pleased her. She accompanied a friend who was long used to such visits, and who introduced her by saying to the patients, —

"Here is a young lady who has come to sing for you."

At the mere announcement every face was aglow with ani-

mation, every eye was riveted upon her with expectant pleasure. She sang a few songs, commencing with the glorious "Star-spangled Banner." As the thrilling notes of that song rang through the apartment, one poor man, who had been given up by the physician as an almost hopeless case, half raised himself in his cot, leaned his head upon his hand, and drank in every note like so much nectar. The effect was electrical. From that hour he began to amend, and finally recovered.



VARIETY IN GIFTS.

For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit. — 1 *Cor.* 12: 8, 9.

WHERE the notion that the talent employed in Christian teaching ought to lie within limited and humble range, without any high flights, any deep soundings, any glowing language, any metaphorical illustrations, or any masculine argument, can have originated, one would be at a loss to learn, were the Bible alone — Old Testament and New — the source of their information. There we see the power of the Holy Spirit, not allying itself with one order of mind, or with one stamp of composition, tamed down to a standard of properness, consecrated by the esthetics of some small and proper men, but using every faculty that God ever gave to the human soul, — every faculty of thought, illustration, and speech, — hallowing by its fire all genius, all life, and all nature, touching everything and illumining everything; so that there is not one scene of domestic life, and not one object of God's outer world, to which the tongue of psalmist or prophet, or the Great Teacher himself has not given a voice, and made it speak to us in sacred poetry. From the grass beneath the mower's scythe, or the lily that a child has plucked, — from the bridegroom's beaming face, or the nursing mother's bosom, — up to the lightning, the sun, and the stars, everything is hallowed by a ray from the Bible, and is hung round by its sacred associations.

We can not but believe that this is the intentional model,

and that men of all orders, with talents of every possible shade, are meant to be employed in God's holy ministry; and that, therefore, any narrower view, founded either upon the ideal of some prominent example in one class of preaching, on the taste of a given age, or on any notion whatever of classic style and propriety, is but an invention to cramp and trammel that which must everlastingly be free — the utterance of men who come to speak to us of all things infinite. — *Arthur's Tongue of Fire.*

A MORE EXCELLENT WAY.

But covet earnestly the best gifts; and yet shew I unto you a more excellent way. — 1 Cor. 12:31.

THE Observer relates that, in a recent prayer-meeting in Fulton Street, New York, a gentleman from London stated that on his passage homeward they encountered a terrible storm. The shaft of the steamship was broken, one wheel was disabled, and they expected every moment to go down. On board they had in one cabin several Catholic priests, and as many nuns, or Sisters of Charity. They had also a very pious Methodist man. In the midst of the storm the priests were about to administer extreme unction, the last rite of the church, by which all sin is supposed to be washed away. This Methodist had been with them, and to him one of the priests said, —

“I feel it my duty to tell you that we are about to administer extreme unction for the cleansing away of all sin. I must tell you that you are out of the true church, and that if you die as you are, you will be lost forever — you will be damned. Will you allow me to administer to you extreme unction, and thus save your soul?”

“Sir,” said the Methodist, “I have been down to my stateroom for some time alone, with the High Priest of my profession. I have made a full and unreserved confession of all my sins. He has pronounced absolution from all my guilt. He has administered to me extreme unction. He has assured me that he is ready to receive me. He is mighty to save, and he

tells me he can save, to the uttermost, all who come unto God through him. He has prepared me for death. I know that my Redeemer liveth. I am ready to have this vessel go down. I ask you if you really believe I need any preparation at your hands?"

The priest was confounded, and said no more. This, the speaker said, evinced the power of prayer to calm the mind in view of the most imminent dangers and the near prospect of death itself.

LOVE, THE TRUE TEST.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. — 1 Cor. 13:3.

CHRIST will not take sermons, prayers, fastings, — no, nor giving our goods, nor the burning of our bodies, — instead of love. And do we love him, and yet care not how long we are from him? Was it such a joy to Jacob to see the face of Joseph in Egypt, and shall we be contented without the sight of Christ in glory, and yet say we love him? I dare not conclude that we have no love at all when we are so loth to die; but I dare say, were our love more, we should die more willingly; by our unwillingness to die, it appears we are little weary of sin. Did we take sin for the greatest evil, we should not be willing to have its company so long. — *Baxter*.

KNOWLEDGE SHALL VANISH AWAY.

Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. — 1 Cor. 13:8.

JOHN SELDEN was a most erudite Englishman, possessed much antiquarian, historical, and legal knowledge; was master of many languages, and author of works which have filled Europe with his fame; and was possessor of a library of eight thousand volumes. When he lay dying, he said to Arch-

bishop Usher, "I have surveyed most of the learning that is amongst the sons of men, and my study is filled with books and manuscripts on various subjects; but at present I can not recollect any passage out of all my books and papers whereon I can rest my soul, save this from the sacred Scriptures: 'The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.'"

BE CONTENT TO KNOW WHAT GOD REVEALS.

For we know in part, and we prophesy in part. — 1 *Cor.* 13 : 9.

YOU know as much as is good for you. For it is with the mind as it is with the senses. A greater degree of hearing would terrify us. If our eyes should see things microscopically, we should be afraid to move. Thus our knowledge is suited to situation and circumstances. Were we informed beforehand of good things provided for us by Providence, from that moment we should cease to enjoy the blessings we possess, become indifferent to present duties, and be filled with restless impatience. Or suppose the things foreknown were gloomy and adverse; what dismay and despondency would be the consequence of the discovery! And how many times should we suffer in imagination what we now only endure in reality! Who would wish to draw back a veil which saves them from so many inquietudes? If some of you had known the troubles through which you have since waded, you would have fainted under the prospect. But what we "know not now we shall know hereafter." — *Jay.*

WE KNOW IN PART.

For now we see through a glass darkly, but then face to face : now I know in part, but then shall I know even, as also I am known. — 1 Cor. 13 : 12.

MR. WARD, the Indian missionary, used to tell a story of a Brahmin, who was asked if the various views of Christians about their own religion did not lead him to doubt its divine origin. He replied, "Not at all. Hear, my brother. There was once a city, of which all the inhabitants had lost their sight—they were blind. It was one day rumored that a magnificent elephant was to pass through their streets; and as none of the people had ever seen an elephant, all rushed down to examine it, and pressed close for free inquiry. One felt his leg, another his trunk, another his tail, one his ears, and one his tusk, till they were satisfied. The elephant went his way, and they returned home. Many were obliged to be content with the reports of the more fortunate. After a time, the various visitors of the gigantic animal began to converse about him, and to describe to others what they had observed; but all their evidence seemed contradictory, since each bore testimony only to the particular member with which he had come in contact, and each denied what his brother attested. Disputes were running very high, when a wise old Brahmin interposed, and said, 'My dear brothers, forbear, I beseech you. All those to whom you have listened are right, and all are wrong. You each know a little, and only a little, of the great creature concerning which you would be informed. Now, instead of disputing, put together all you have heard, combine the different testimonies you have received, and by so doing you may best hope to gain some idea of the whole.'"

— *Mrs. Schimmelpenninck.*

OLDEST CHRISTIAN HYMN IN THE WORLD.

I will sing with the spirit, and I will sing with the understanding also. — 1 Cor. 14 : 15.

IN Pæd., Lib. III., of Clement of Alexandria, is given (in Greek) the most ancient hymn of the primitive church. It is there (one hundred and fifty years after the apostles) asserted to be of much earlier origin. It may have been sung by

the "beloved disciple," before he ascended to his reward. The following version will give some imperfect idea of its spirit:—

"Shepherd of tender youth,
Guiding in love and truth,
Through devious ways,
Christ, our triumphant King,
We come thy name to sing,
And here our children bring,
To shout thy praise.

"Thou art our holy Lord,
The all-subduing Word,
Healer of strife!
Thou didst thyself abase,
That from sin's deep disgrace
Thou mightest save our race,
And give us life.

"Thou art wisdom's High Priest;
Thou hast prepared the feast
Of holy love;
And in our mortal pain
None calls on thee in vain;
Help thou dost not disdain—
Help from above.

"Ever be thou our Guide,
Our Shepherd and our pride, -
Our staff and song.
Jesus, thou Christ of God,
By the perennial word,
Lead us where thou hast trod,
Make our faith strong.

"So now, and till we die,
Sound we thy praise on high,
And joyful sing.
Infants, and the glad throng
Who to thy church belong,
Unite and swell the song
To Christ our King!

A COMPLIMENT.

Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue. — 1 Cor. 14: 19.

MANY years ago there was a preaching station some distance from Princeton, to which it was usual to send the licentiates of the Seminary to preach; and they, very properly, performed the duty assigned them with a due regard to the great importance of preaching well-prepared sermons. One of their habitual hearers was an old New Jersey slave, known as Uncle Sam, a sincere, humble Christian man, but of course wholly uneducated. Always when he came home from the preaching he would try to tell his mistress what he could remember of the sermon, and he always came with the same complaint. He was a poor, ignorant old man, he would say, and he could not understand these learned men at all. The little he did comprehend was mingled with so much that was deep that he could not remember it. One day, however, Uncle Sam came home in a great good humor. There was a poor, ignorant old man, just like himself, he said, who had come to preach that day. It was plain that he did not know much; indeed, he was hardly fit to preach to the white people; but Sam was glad he had come for his own sake, for he could remember everything he had said. On inquiry it was found that Sam's ignorant old preacher was Dr. Archibald Alexander; and when the doctor heard the criticism, he said it was the highest compliment ever paid to his preaching.

ATONEMENT FOR SIN THE FELT WANT OF MAN.

For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures. — 1 Cor. 15: 3.

A DISTINGUISHED minister lately remarked in a sermon that the doctrine of the atonement was eminently designed to arrest the attention of sinners; that it was so constructed by God, who best knows the philosophy of the human

mind, as to make itself palpable and easily understood, while many things apparently simple fail to be comprehended.

Said he, a Brahmin, enlightened by that light which lighteth every man that cometh into the world, felt the weight of his sins bearing heavily upon him, and was aroused, by that dreadful foreboding acknowledged in every man's conscience, to do something to save himself from the wrath to come. He went to a distinguished Brahmin to learn what would give his mind relief. A long journey was prescribed for him, which he was to accomplish in shoes filled with sharp points, goading his feet at every cruel step. On his travels he saw a multitude gathered around a man who was earnestly addressing them; he drew near and heard Mr. Thomas, the Baptist missionary to India, preaching Christ and his blessed salvation from sin. He was so impressed with what he heard that he cried aloud, "This is just what I want." Throwing away his bloody shoes, he listened to further instructions, and is now not only a believer in the salvation by Christ, but a teacher of this blessed doctrine.



"SO WE PREACH."

Therefore, whether it were I or they, so we preach, and so ye believed. — 1 Cor. 15: 11.

PREACHING the gospel is the greatest institution of Christianity on its human side. Christ's ministers are a great power considered numerically, intellectually, and socially; but chiefly because appointed and attended of God. Every man called of God to preach the gospel should carefully and constantly study to make the most of his commission, not for himself, but for Christ. If this be his aim, every time he stands up to preach he will have some distinct thought to present concerning Christ or his kingdom. His text will not be for a key to open the door of his own storehouse of knowledge, that he may exhibit the numerous collections of his intellectual cabinet; nor will he try to say all he can on his subject, and so overburden his text and his hearers; but he will seek to know the mind of God in that passage of Scripture, and make

that divine thought the center and front of the sermon. The skillful artist does not put the largest possible amount of paint on the canvas, but only so much, and in such proportions and shades, as to make most impressive the intent of the design. Preaching fails of the effectiveness it might have when the preacher "darkeneth counsel by words without wisdom," which is always the case when no one great truth is forcibly urged upon the minds of the hearers, though many good and beautiful things may be said. Drive home some one truth, but strike no blows that do not tend to that object. In the Methodist discipline, under the Rules for a Preacher, is this exceedingly wise advice: "Take care not to ramble, but keep to your text, and make out what you take in hand." Have a central thought. See that it stands nearly related to Christ as a Saviour, or to the soul of man to be saved. Be deeply impressed with that thought before and while preaching. So present that thought with all the eloquence and power you possess, that it shall go deepest into the minds of the hearers, and be longest remembered, and, if possible, never forgotten.



AWAKENED BY A FATHER'S DREAM.

Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. — 1 Cor. 15: 34.

A PIOUS man once related the following dream, which we will give you in his own words:—

"I have known the grace of God for nearly thirty years. But in spite of all my advice to my five sons and two daughters, all running on in the broad way to destruction, they cost me many prayers and tears, and yet I saw no fruit of my labor. In January last I dreamed that the day of judgment was come; I saw the Judge on his great white throne; the holy angels sat around him, and all nations were gathered before him. I and my wife were on the right hand of the Judge; but I could not see my children. Said I, 'I can not bear this; I must go and seek them.' So I went to the left hand; and I saw them, all seven, standing together, tearing their breasts, cursing the day that ever they were born. As soon as they saw me they

caught me, and said, 'O, father, we will part no more.' I said, 'My children, I am come to try and get you out of this dismal situation.' So I took them all with me; but when I came within a short distance of the Judge, I thought he looked angry, saying, 'What have thy children to do with thee now? They would not take warning when upon earth; they shall not share the crown with thee in heaven. Depart, ye cursed.'

"At these words I awoke, bathed in perspiration and tears. Some time after this I related it to them, as we were all together on a Sunday night. And no sooner had I begun to speak than I observed an apparent change upon them, first one and then another. Four of these are now rejoicing in God their Saviour, and I believe that he is at work in the hearts of the other two, so that I doubt not but God will also save them in answer to my prayer."

They have since been converted to God.



STARS OF THE FIRST MAGNITUDE.

There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. — 1 Cor. 15: 41.

AT the close of his comments on 1 Cor. 15, Dr. Adam Clarke remarks as follows:—

"The reader is probably amazed at the paucity of large stars in the firmament of heaven! Will he permit me to carry his mind a little further, and either stand astonished at or deplore with me the fact that out of the millions of Christians in the vicinity and splendor of the eternal Sun of Righteousness, how very few are found of the first order? How very few can stand examination by the test laid down in the thirteenth chapter of this Epistle! How very few love God with all their heart, soul, mind, and strength, and their neighbor as themselves! How few mature Christians are found in the church! How few are in all things living for eternity! How little light, how little heat, and how little influence and activity are to be found among them that bear the name of Christ! How few stars of the first magnitude will the Son of God have

to deck the crown of his glory ! Few are striving to excel in righteousness ; and it seems to be a principal concern with many to find out how little grace they may have and yet get to heaven. In the fear of God I register this testimony, that I have perceived it to be the labor of many to lower the standard of Christianity, and to soften down or explain away those promises of God that himself has linked with duties ; and because they know that they can not be saved by their good works, they are contented to have no good works at all ; and thus the necessity of Christian obedience and Christian holiness makes no prominent part of some modern creeds. Let all those who retain the apostolic doctrine, that the blood of Christ cleanseth from all sin in this life, press every believer to go on to perfection, and expect to be saved while here below, into the fullness of the blessing of the gospel of Jesus. To all such my soul says, Labor to show yourselves approved unto God ; workmen that need not be ashamed, rightly dividing the word of truth ; and may the pleasure of the Lord prosper in your hands ! Amen."

IDENTITY NOT LOST IN DEATH.

So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption ; it is sown in dishonor, it is raised in glory ; it is sown in weakness, it is raised in power. — 1 *Cor.* 15 : 42, 43.

OUR mortal body is the seed, our immortal, the plant that grows out of that seed, transformed, and yet its identity not lost ; renewed, and yet recognizable ; raised in incorruption, glory, and power, and yet the same as that which was sown in corruption, dishonor, and weakness.

There are helpful illustrations in nature, which are often appealed to, such as the apparent death of winter followed by life of spring, the chrysalis and the winged moth ; but this divinely-chosen analogy of the seed and the plant is to me of all the most suggestive regarding our spiritual body as it shall be hereafter. For, take the bulb of a hyacinth, or of any other flower, submit it to a naturalist, and he will tell you by aid of the microscope what the perfected flower will be ; yet who that did not know the mysteries of vegetation could believe

that from that dull and dismal bulb would spring that gorgeous flower enveloped in its sheltering leaves? Yet such shall be our body then compared with our body now; that building of God, not made with hands, eternal in the heavens, compared with the earthly house of this tabernacle, which is awaiting its dissolution. — *Rev. E. H. Bickersteth, M. A.*

THE RESURRECTION.

For this corruptible must put on incorruption, and this mortal must put on immortality. — 1 *Cor.* 15: 53.

WHEN Lord Lindsey was traveling in Egypt, he found a mummy, the inscription on which showed that it was two thousand years old. Unwrapping it, he discovered in one of its hands a tiny root. He brought the root to England, and planted it; when, lo! it bloomed, and produced a lovely flower.

The following beautiful stanzas, by Mrs. S. H. Bradford, were suggested by this interesting incident:—

Two thousand years ago a flower
 Bloomed lightly in a far-off land;
Two thousand years ago its seed
 Was placed within a dead man's hand.

Before the Saviour came to earth
 That man had lived, and loved, and died;
And even in that far-off time
 The flower had spread its perfume wide.

Suns rose and set, years came and went;
 The dead had kept its treasure well;
Nations were born and turned to dust
 While life was hidden in that shell.

The shriveled hand is robbed at last,
 The seed is buried in the earth;
When, lo! the life long hidden there
 Into a glorious flower bursts forth.

Just such a plant as that which grew
From such a seed when buried low,
Just such a flower, in Egypt bloomed
And died two thousand years ago.

And will not He who watched the seed,
And kept the life within the shell,
When those he loved are laid to rest,
Watch o'er their buried dust as well?

And will he not from 'neath the sod
Cause something glorious to arise?
Ay, though it sleep two thousand years,
Yet all that buried dust shall rise.

Just such a face as greets you now,
Just such a form as here we wear,
Only more glorious far, will rise
To meet the Saviour in the air.

Then will I lay me down in peace,
When called to leave this vale of tears,
For "in my flesh shall I see God,"
Even though I sleep two thousand years.



SO IT IS WHEN BELIEVERS DIE.

Death is swallowed up in victory. — 1 Cor. 15: 54.

AN Alpine hunter, ascending the Mont Blanc, in passing over the Mer de Glace, lost his hold and slipped into one of those frightful crevasses by which the sea of ice is cleft to its foundations. By catching himself in his swift descent against the points of rocks and projecting spurs of ice, he broke his fall, so that he reached the bottom alive, but only to face death in a more terrible form. On either hand the icy walls rose up to heaven, above which he saw only a strip of blue sky. At his feet trickled a little stream, formed from

the slowly melting glacier. There was but one possible chance of escape — to follow this rivulet, which might lead to some unknown crevice or passage. In silence and terror he picked his way down the mountain-side, till his further advance was stopped by a giant cliff that rose up before him, while the river rolled darkly below. He heard the roaring of the waters, which seemed to wait for him. What should he do? Death was beside him and behind him, and, he might fear, before him. There was no time for reflection or delay. He paused but an instant, and plunged into the stream. One minute of breathless suspense — a sense of darkness and coldness, and yet of swift motion, as if he were gliding through the shades below — and then a light began to glimmer faintly in the waters, and the next instant he was amid the green fields, and the showers, and the summer sunshine of the Vale of Chamouny.

So it is when believers die. They come to the bank of the river, and it is cold and dark. Nature shrinks from the fatal plunge. Yet one chilling moment, and all fear is left behind, and the Christian is amid the fields of the Paradise of God.

FALSE PHILOSOPHY CORRECTED BY CHRISTIANITY.

The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. — *1 Cor.* 15:56, 57.

THOSE eminent philosophers who have proved to their own satisfaction that they are descended from monkeys, baboons, gorillas, and orang-outangs, occasionally meet with some perplexing facts.

One of these was referred to by Mr. Lawrie, a missionary from the South Sea region, in an address delivered before the British and Foreign Missionary Society, at one of its anniversaries. After alluding to the evil influences spread by dissolute sailors in their visits to heathen countries, Mr. Lawrie remarked that he wished it were in his power to say that English sailors were the only persons who in other lands sunk the Christian character. He had met with a great number of

persons, not sailors, who acted in a way directly calculated to disgrace the name by which they were called.

Many years ago he was dining with Sir Thomas Gisborne, who was a truly Christian gentleman, at Paramatta. An English philosopher was present, who had visited New Holland with a view of ascertaining what kind of beings the aborigines were. He set about examining the craniums of the blacks, and having examined all the bumps of their skulls, he pronounced them to be of the orang-outang species. Mr. Lawrie had then labored among this people two or three years, and a young man who had become the subject of converting grace was then dying of pulmonary disease. He invited the doctor to accompany him on the following morning, stating that he could produce an argument quite new to him in his investigations. The doctor accepted the invitation, and they visited the poor consumptive. On entering the room where the young black was lying, Mr. Lawrie said, —

“Now, Thomas, relate to this gentleman what you were, what Christianity has done for you, and what are your hopes and views concerning another world.”

The sick man, in response to this request, gave as clear an account of his heathen, wretched, polluted condition, as any man could do, in a few words. He then detailed the operations of the Spirit of Christ upon his heart, giving him to feel that he was a sinner, and needed a Saviour. He next spoke of embracing Christ by faith, and finding peace with God, and concluded in the language of the apostle, “The sting of death is sin; the strength of sin is the law; but thanks be unto God, who giveth us the victory through our Lord Jesus Christ.” Mr. Lawrie then thought that he had a fair opportunity of coming into direct contact with his learned antagonist, and said to him, —

“Did you ever see a monkey die like that man?”

The wise man was at a loss for a reply; he was in a new sphere of investigation, and found that there were more things in heaven and earth than he had dreamed of or explored. With some delay and difficulty, Mr. Lawrie managed to obtain from him this answer: —

“Sir, my philosophy stands corrected by your Christianity.”

A good deal of man's philosophy will bear to be corrected by Christianity and common sense. Will some of the wise make a little investigation into the matter of monkeys' death-beds, and report to the world the results? They have investigated the origin of monkeys and men; let them now examine their end. Let them note whether infidels and philosophers who have proved themselves the descendants of monkeys sustain the monkey character in the closing scene. And when they have satisfied themselves on this point, let them visit the death-beds of those who die in the Lord, whether in kings' palaces or in beggars' huts, and observe the facts, and draw their own conclusions. Let them stand by the dying Prince Albert, while he says, "I have had wealth, rank, and power. But if this were all I had, how wretched should I be now!

'Rock of Ages, cleft for me,
Let me hide myself in thee.'

GIVING SCRIPTURALLY AND BY RESOLUTION.

Now, concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. — 1 Cor. 16: 1.

AT a missionary meeting held among the negroes at Jamaica, these three resolutions were agreed upon:—

1. We will all give something.
2. We will all give as God has enabled us.
3. We will all give willingly.

So soon as the meeting was over, a leading negro took his seat at the table, with pen and ink, to put down what each came to give. Many came forward and gave, some more and some less. Amongst those that came was a rich old negro, almost as rich as all the others put together, and threw down upon the table a small silver coin.

"Take dat back again," said the negro that received the money. "Dat not be according to de second resolution."

The rich old man accordingly took it up, and hobbled back again to his seat in a rage. One after another came forward, and as almost all gave more than himself, he was fairly ashamed

of himself, and again threw down a piece of money on the table, saying, —

“Dare, take dat!”

It was a valuable piece of gold, but it was given so ill-temperedly that the negro answered again, —

“No! dat won’t do yet. It may be according to de first and second resolutions, but not according to de last;” and he was obliged to take up his coin again.

Still angry at himself and all the rest, he sat a long time, till nearly all had gone, and then came up to the table, with a smile on his face, and very willingly gave a large sum to the treasury.

“Very well,” said the negro; “dat will do. Dat according to all de resolutions.”

SYSTEMATIC GIVING.

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. — 1 Cor. 16:2.

THERE is no Christian duty which is performed in a more slovenly manner by many good people than the duty of giving money in charity. Some give lazily to whatever and whoever begs the most lustily; they are quite as likely to encourage impostors as deserving objects, for they are too careless to inquire and discriminate. Some give money fitfully, under the spasmodic inspiration of an eloquent appeal; others give only when their digestive organs are “all right,” and they are in good humor. A third class give for ostentation, like the selfish curmudgeon who bestowed a hundred dollars on a town clock because he “liked to give his money where he could hear it tick.”

There are a sensible few who give by system, and give on principle — and give, too, with discrimination. This is the way in which the late Arthur Tappan bestowed his liberal benefactions. The popularity of the object never bribed him, and the unpopularity never deterred him. He held his wealth in trust for Jesus Christ, and lived up to an honest, conscientious stewardship.

James Lennox, Esq., of New York, whose benefactions for the last thirty years have amounted to a larger sum than Mr. Peabody's, has also set an example of judicious distribution, as well as of princely liberality.

DIVINE ANATHEMA EXPLAINED.

If any man love not the Lord Jesus Christ, let him be Anathema Maranatha. — 1 Cor. 16 : 22.

MR. LUKE SHORT, who formerly lived under the ministry of Mr. Flavel, but afterward lived and died at Middleboro', in New England, often spoke with great affection of Mr. Flavel's powerful and successful preaching ; and, among other instances, gave this — that one Lord's day Mr. Flavel began his sermon with an introduction of this importance : " My dear hearers, you know I have been long endeavoring to set forth the Lord Jesus Christ in his amiable excellences and all-sufficiency before you, that if possible you might be allured to love him ; and I have used all the powerful arguments and motives I could think of to persuade you to come to him, and heartily embrace him. And these winning methods you know are most agreeable to my natural temper and disposition ; and I desire to rejoice in the hope, that, through the grace of Christ, there are some among you who have been allured and persuaded to love and embrace him. But, alas, alas ! I have sufficient reason to fear that there are others among you who have not yielded to all my alluring representations of him, nor all the cogent arguments and motives which I have been so long using, and so frequently and earnestly pressed upon you ; but, O ! after all I can say and do, you will not love him ! And now, alas ! I must change my note ! I must deliver a message to you that I am loth to deliver ; but my Lord and Master requires it of me, in order to deliver the whole counsel of God. It is that dreadful message in 1 Cor. 16 : 22 : ' If any man love not the Lord Jesus Christ, let him be Anathema Maranatha ' — i. e., let him be accursed of God, till God shall come and judge him. If any man, or any one, whether male or female, high or low, rich or poor, old or young, love not the

Lord Jesus Christ above everything in the world, let them, says the word and majesty of God, be Anathema Maranatha — accursed of God, and the curse of God, until the Lord shall come and execute the fullness of his wrath upon them” — or words to this purpose. Upon which the whole assembly was struck into a very great and visible consternation; some deeply affected for themselves, and some for their children; and among the rest a gentleman of wealth and figure fell down as dead in his pew, though he revived, in great distress of soul.

A LESSON OF TRUST.

But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead; who delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver us. — 2 Cor. 1: 9, 10.

SOME time ago, a boy was discovered in the street, evidently bright and intelligent, but sick. A man, who had the feeling of kindness strongly developed, went to ask him what he was doing there.

“Waiting for God to come for me,” he said.

“What do you mean?” said the gentleman, touched by the pathetic tones of the answer, and the condition of the boy, in whose eyes and flushed face he saw the evidences of fever.

“God sent for mother, and father, and little brother,” said he, “and took them away to his home up in the sky; and mother told me, when she was sick, that God would take care of me. I have no home; nobody to give me anything; and so I came out here, and have been looking so long in the sky for God to come and take care of me, as mother said he would. He will come — won’t he? Mother never told a lie.”

“Yes, my lad,” said the gentleman, overcome with emotion; “he has sent me to take care of you.”

You should have seen his eye flash, and the smile of triumph break over his face, as he said, —

“Mother never told a lie, sir; but you have been so long on the way!”

What a lesson of trust! and how this incident shows the effect of never deceiving children with tales!

SIMPLICITY OF THE GOSPEL.

For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. — 2 Cor. 1: 12.

THE simplicity of the Christian life is often overlooked. Our nearness to an almighty and willing Saviour is not sufficiently comprehended by the masses of the people. Not by works, but by faith, we find Christ and heaven.

A learned divine one day accosted a simple-hearted Christian, busy in his daily toil, "Well, John, it is a long and hard way to heaven — is it not?" "O, no, sir," was the ready answer; "it is only three steps." "Three steps! how is that, John?" "Why, sir, nothing is plainer. First, step out of yourself; second, step into Christ; third, step into heaven." The astonished minister, years afterward, acknowledged his indebtedness to that poor rustic for one of his profoundest and most comprehensive lessons in experimental theology.



A SUCCESSFUL SUNDAY SCHOOL TEACHER.

For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. — 2 Cor. 1: 20.

MR. WILLIAM REYNOLDS, of Illinois, related the following: "I taught a class once without results. It troubled me sorely. I told my troubles to a minister of Christ who was staying with me. 'You lack faith,' he said. 'Have you ever taken your scholars one by one, and asked them personally why they were not Christians?' 'No, I never have.' 'Well, there is your difficulty. You have lacked faith in the virtue of such direct labor with them. Take your class now, and ask each one of them personally, 'What keeps you, my dear —, from the Lord Jesus Christ?' Let us go apart, and pray for your scholars.' We went to an upper room, and prayed that God would give me, as the teacher, each one of my scholars

on the very next day. The next day was the Sabbath. I resolved that I would honor God by believing his promises. There was no unusual religious interest in the school. As I longed and prayed for my class, my faith increased. I pleaded, 'O Lord, for thy name's sake, for Jesus' sake, for these dear souls' sake, give me all my scholars for thee on the morrow !' I went to my class the next day with feelings I never had before. I taught the lesson. I applied it. 'Annie, when do you expect to be a Christian ?' 'I don't know, Mr. Reynolds.' 'Don't you feel that you ought to be one now ? Annie, will you not surrender your heart to Jesus ?' She burst into tears. I faithfully spoke to the next, and the next, until my five scholars were in tears ; and one of them said to me, 'Won't you please meet us in a prayer-meeting at our house, Mr. Reynolds ?' 'With pleasure.' I went there. We knelt in prayer, and every one of them, upon their knees, gave themselves away to Jesus ; and they are earnest Christians to-day, three of them in my Sabbath school, leading others to the same Saviour. I took another class, and pursued the same course. All but one were converted to Christ."



DIFFICULTIES SETTLED BY FORGIVING THEM.

So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. — 2 Cor. 2 : 7.

A MEMBER of the seminary at Bebek, one of the youngest in the school, was spending his vacation in Psamatia, a quarter of the city of Constantinople on the Sea of Marmora, six or seven miles distant from Pera. It happened one evening, in the providence of God, that he was brought into a family, the parents of which were at variance with each other, and both openly saying that they wished to separate for life. Perceiving the state of things, he took a Testament and read to them Christ's law of the marriage institution. Then he preached the gospel to them so faithfully, that, partly in amazement at such a youthful preacher, and partly from the force of truth, they relented, and proposed that he should judge be-

tween them and settle their strifes, after having heard a full statement from each of them. "No," said he, "this is not the way; let me tell you Christ's way. Forgive! make all your strifes into a bundle, and throw them into the Marmora, and forget them; and begin from this evening to live by the gospel, and you and your children will all be happy."

The effect of this and his subsequent visits were such that a relative of the family, who was equally unfortunate with his wife, seeing the change, went for the youthful peace-maker and brought him home. He kept him with him a week; and in speaking of it afterward he said they often sat till morning light, reading, talking, and praying. Both these families are now peaceful and happy, and say that they have just begun to live, and that since he came to them, neither *wine* nor *angry words* have passed their lips. Each of them has sent a son to the seminary and a daughter to the female boarding-school. What a fine instance of a vacation well spent! How worthy to awaken an emulation among the students of our land in doing good!



DEVICES OF SATAN FOR PURPOSES OF ADVANTAGE OVER MEN.

Lest Satan should get an advantage of us; for we are not ignorant of his devices. — 2 Cor. 2:11.

GOD has not left us in ignorance of Satan's devices. The terms by which this enemy is known are descriptive of his nature and work. Satan signifies *adversary*, or *accuser*. St. Peter says, "Your adversary the devil, as a roaring lion, walketh about seeking whom he may devour." (1 Peter 5:8.) Several terms are used in the Bible to describe this being, such as "Satan," "the devil," "the old serpent," "the angel of the bottomless pit," "the prince of the power of the air," "the wicked one," "the father of lies," and "the god of this world," &c. In regard to his origin, we learn from God's word that he was once an angel in heaven, but having sinned there against God, he was cast down to hell. "For if God spared

not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." (2 Peter 2:4.) Our Lord also speaks of Satan's fall from heaven: "And he said unto them, I beheld Satan as lightning fall from heaven." (St. Luke 10:18.) But some may say, "If angels fell from heaven, then heaven is mutable and uncertain; and how do we know if *we* get there we shall not fall from it?"

To this it may be answered, The angels did not fall from the heaven of *reward*, but from the heaven of *probation*, just as man fell from the paradise of probation, not from the paradise of reward. All moral beings have a time of probation. During the probation of angels, some "sinned, and were cast down to hell," the chief and leader of whom is called Satan. But the Scriptures warn us of "his devices;" that is, he invents or contrives ways and means by which he may blunt the conscience, corrupt the mind, harden the heart, induce unbelief, prejudice the judgment, excite the hatred, or encourage false hopes; that in one or another of these ways he may lead the soul to ruin. He assailed our Lord with three successive temptations, but was repulsed by, "It is written."

To one, his device may be to induce a false estimate of natural goodness, denying natural depravity and the need of pardon and regeneration. To another, who feels the depravity of sin, and is deeply convinced of the need of conversion, he persuades to put off the work for the present. To another, he excites the fear of falling away if the person did begin, thus discouraging the beginning of a good life. To another, he contrives to fix in the mind the false idea that honesty in dealing with man is a substitute for piety at heart toward God. To another, he holds up to the mind, prominently, the faults of professing Christians. To another, he would so magnify the goodness and mercy of God as to induce the belief, if possible, that God is too good to be true to his word; that though they "die in their sins," they shall be with Christ.

The whole theory that God will save the sinner without repentance, without faith, without the washing of regeneration, and without the applied "blood of Christ, which cleanseth from all sin," or that what grace failed to do in this life

in preparing the soul for heaven, limited punishment will do in the future state, is but a device of the devil. These numerous devices, and many others that are constantly invented, are designed by the devil to be the everlasting ruin of immortal souls. Our hope is to be "not ignorant of his devices."

PREACHING THAT TAKES HOLD.

For we are unto God a sweet savor of Christ, in them that are saved and in them that perish. To the one we are the savor of death unto death, and to the other the savor of life unto life. And who is sufficient for these things? — *2 Cor. 2: 15, 16.*

LIGHTS and colors, and censers, will not convert men. They may for a little amuse children. Even our incomparable Liturgy will not attract the rude multitude. Our claims to apostolic catholicity are to them utterly unintelligible. They will follow earnest preachers and sympathetic pastors wherever they may be found. A powerful pulpit will command a listening people. A ministry to the masses will always control the masses. Do we mourn that the narrowness of our sphere does not correspond to the greatness of our claim? Do we blush that with the primitive order we have so little of the primitive success among the poor? Do we search for a link that will bind us, not to a class, but to mankind? We will find it, not in our modern expedients, but in God's own institution. The ordained ambassadors of heaven are the appointed agencies to connect the people and the church. Nor need they pervert their divine function by degrading themselves into charlatans. A gospel properly proclaimed is its own attraction. It appeals to a man's deepest wants. It has the strongest possible hold on human nature. It is exhaustless in its themes, and universal in its application. Popular sky-rockets, after a sudden flash and noise, leave a deeper darkness. The great sun, still, and bright, and bounteous, shines, the source of light and life, forever. What the church wants, to fulfill her entire mission, is a clergy educated, consecrated, anointed by the Holy Ghost, prepared to address all classes of mankind, qualified to instruct and to convert, and who by the power of the pulpit shall find their way to the hearts and homes of the people. — *Prof. Bartlett.*

A LIVING EPISTLE.

Ye are our epistle, written in our hearts, known and read of all men. —
2 Cor. 3:2.

ONE day, in my travels, says Mr. Jay, I heard of a servant who had attended a Wesleyan chapel. This offended her master and mistress, who told her that she must discontinue the practice, or leave their service. She received the information with modesty, said she was sorry, but so it must be; she could not sacrifice the convictions of her conscience to keep her place. So they gave her warning; and she was now determined, if possible, to be more circumspect and exemplary than ever; determined that, if she suffered for her religion, her religion should not suffer for her. Some time after this, the master said to the mistress, —

“Why, this is rather a hard measure with regard to our servant: has she not a right to worship God where she pleases, as well as ourselves?”

“O, yes,” said the mistress; “and we never had so good a servant; one who rose so early, and got her work done so well; was so clean, and was so economical, never answering again.”

And so they intimated that she might remain. Some time after this the wife said to her husband, —

“I think Mary’s religion does her a great deal more good than our religion does us; I should like to hear her minister.”

And so she went, and was impressed, and prevailed upon her husband to go, and he was impressed; and now they are all followers of God, and have the worship of God in their house.

Matt. 5:16. “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

EPISTLES OF CHRIST.

Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart. — *2 Cor. 3:3.*

EVERY one's life is an open letter. Every man, whether he is a Christian or not, is written and read. Some are epistles of Christ; some are epistles of vanity; some are epistles of covetousness; some are epistles of selfishness; some are epistles of the wicked one. The main features of the father of lies are written largely on the life of some of his followers. The spirit that reigns within is more or less visible in the outward conduct. In some countries the master's name is branded in the flesh of the slave, so that if the slave should run away, every one should know to whom he belonged. The captive may indeed be bought with a price, and then he receives the mark of his new master. Thus, whether we like it or not, people may read in our lives, with a considerable degree of accuracy, whose we are and whom we serve. The surest way to appear a Christian, in all places and at all times, is to be one. The surest way to make people, when you go out, take knowledge that you have been with Jesus, is really to be with Jesus.

Considering how defective most readers are either in will or skill, or both, the living epistles should be written in characters both large and fair. Some manuscripts, though they contain a profound meaning, are so defectively written, that none but experts can decipher them. Skilled and practiced men can piece them together, and gather the sense, where, to ordinary eyes, only unconnected scrawls appear. Such should not be the writing on a disciple's life. If it be such, most people will fail to understand it. It should be clear and bold throughout, that he who runs may read it.

Benevolent ingenuity in our day has produced a kind of writing that even the blind can read. The letters, instead of merely appealing to the eye by their color, are raised from the surface so as to be sensible to touch. Such, methinks, should be the writing of Christ's mind on a Christian's conversation.

It should be raised in characters so large, and sharp, and high, that even the blind, who can not see, may be compelled, by contact with Christians, to feel, that Christ is passing by. — *Arnot.*

HOW THE DOCTOR FOUND JESUS.

And such trust have we through Christ to God-ward. — 2 *Cor.* 3: 4.

A DOCTOR, who was once visiting a Christian patient, had himself been anxious to feel that he was at peace with God. The Spirit of God had convinced him of sin and need, and he longed to possess “that peace which the world can not give.” On this occasion, addressing himself to the sick one, he said, —

“I want you just to tell me what it is, this believing and getting happiness — faith in Jesus, and all that sort of thing, that brings peace.”

His patient replied, “Doctor, I have felt that I could do nothing, and I have put my case in your hands. I am trusting in you. This is exactly what every poor sinner must do in the Lord Jesus.”

This reply greatly awakened the doctor’s surprise, and a new light broke in on his soul.

“Is that all?” he exclaimed; “simply trusting in the Lord Jesus? I see it as I never did before. He has done the work.”

Yes, Jesus said on the cross, “It is finished.” And “whosoever believeth in him shall not perish, but have everlasting life.” From that sick bed the doctor went a happy man, rejoicing that his sins were washed away in the blood of the Lamb.

AN ABLE MINISTRY.

Who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life. — 2 *Cor.* 3: 6.

IN a late number of the London Watchman, the following very sensible remarks are found on what constitutes an

able ministry. May the Lord vacate inefficient pulpits, by removing the occupants, and fill them with able ministers.

"But mere study, however ardent, mere learning, however profound, can never make a man an able and useful minister. They may make him an agreeable companion, an influential member of the community, but they can not make him a true minister of the gospel. The work is a spiritual work, and can only be done by a spiritual power. Fastidious hearers may clamor for deep research and polished style, but dying sinners want men who have power in prayer, men full of faith and of the Holy Ghost. Men who shock no prejudice, and who offend no taste, who never misplace an aspirate, and who never wound a conscience, are not wanted in the Christian ministry. And the sooner they get out of it the better, even though they left it by hundreds, and left vacant pulpits and expectant congregations by hundreds too. Better for the people, who have too long seen religion made into a prosperous trade. Better for themselves, for how dread the account which awaits the 'fisher of men' who never, never catches any! Better for the interests of religion, now and in future ages, for all treachery to the kingdom of the Redeemer, that which betrays his living church into feebleness and failure, is the most deadly. We want ministers, not to keep up the standard of respectability, but to *save souls*. It may be that 'not many wise, not many mighty, not many noble' are among God's chosen instruments for this work; but let us have Gideon's three hundred men that conquer, rather than the great army that Heaven does not commission."



INTERNAL GLORY OF THE BELIEVER.

For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. — 2 Cor. 3:9.

HIS glory is from within. It is a radiation. Put him where you will, he shines, and can not but shine. God made him to shine. For instance: Imprison Joseph, and he will shine out on all Egypt, cloudless as the sky where the rain never falls. Imprison Daniel, and the dazzled lions will retire to their lairs, and the king comes forth to worship at his rising,

and all Babylon blesses the beauty of the brighter and better day. Imprison Peter, and, with an angel for a harbinger star, he will swell his aurora from the fountains of Jordan to the walls of Beersheba, and break like the morning over mountain and sea. Imprison Paul, and there will be a high noon over all the Roman empire. Imprison John, and the isles of the *Ægean* and all the coasts around will kindle with sunset visions too gorgeous to be described, but never to be forgotten, a boundless panorama of prophecy, gliding from sky to sky, and enchanting the nations with openings of heaven, transits of saints and angels, and the ultimate glory of the city and kingdom of God. Not only so, for modern times have similar examples — examples in the church, and examples in the state. For instance, bury Luther in the depths of the Black Forest, and the “angel that dwelt in the bush” will honor him there; the trees around him will turn like shafts of ruby, and his glowing orbs loom up again, round and clear as the light of all Europe. Thrust Bunyan into the gloom of Bedford jail, and as he leans his head on his hand, the murky horizon of Britain will flame with fiery symbols — “Delectable Mountains” and celestial mansions, with holy pilgrims grouped on the golden hills, and bands of bliss, from the gates of pearl, hastening to welcome him home. — *Rev. Dr. T. H. Stockton.*



CHRISTMAS EVANS'S POLISHED ARROW.

Seeing, then, that we have such hope, we use great plainness of speech. —
2 Cor. 3:12.

THE Rev. Christmas Evans, a distinguished preacher in Wales, met with much trouble in his temperance efforts from his brother ministers, who were not willing to make the entire sacrifice. One in particular, Mr. W., of A., was constantly opposed. Evans prepared to meet him. He polished an arrow, and put it in his quiver. On one occasion, he was appointed to preach, and, as usual, there were gatherings from far and near to hear him. Mr. W., of A., was there also; but, as in anticipation of an attack, he at first said he

should not be present while Evans preached ; yet such was the fascination that he could not stay away. By and by he crept up into the gallery, where the preacher's eye — for he had but one — which had long been searching for him, at length discovered him. All went on as usual, until the time came when the arrow might be drawn, which was done slyly and unperceived. "I had a strange dream the other night," said the preacher ; "I dreamed that I was in Pandemonium, the council-chamber of Hades. How I got there I know not, but there I was. I had not been there long before there came a thundering rap at the gate. 'Beelzebub, Beelzebub, you must come to earth directly.' 'Why, what is the matter now?' 'They are sending out missionaries to preach to the heathen.' 'Are they? Bad news this. I'll be there presently.' Beelzebub came, and hastened to the place of embarkation, where he saw the missionaries, their wives, and a few boxes of Bibles and tracts ; but, on turning round, he saw rows of casks piled up, and labeled 'Gin,' 'Rum,' 'Brandy,' &c. 'That will do,' said he ; 'no fear yet. These casks will do more harm than the boxes can do good.' So saying, he stretched his wings for hell again. After a time came another loud call : 'Beelzebub, they are forming Bible Societies.' 'Are they? Then I must go.' He went, and found two ladies going from house to house, distributing the word of God. 'This won't do,' thought he ; 'but I will watch the result.' The ladies visited an aged female, who received a Bible with much reverence and many thanks. Satan loitered about, and, when the ladies were gone, saw the old woman come to the door and look around, to assure herself that she was unobserved. She then put on her bonnet, and, with a small parcel under her apron, hastened to the public house, where she pawned the new Bible for a bottle of gin. 'That will do,' said Beelzebub ; 'no fear yet ;' and back again he flew to his own place. Again came a loud and hasty summons. 'They are forming Temperance Societies.' 'Temperance Societies! What's that? I'll come and see.' 'He came and saw, and flew back, muttering, "This won't do much harm to me or my people ; they are forbidden the use of ardent spirits ; but they have left my poor people all the ale and porter, and the rich all the wines ; no fear yet." Again

came a loud rap, and a more and more urgent call. 'Beelzebub ! you must come now, or all is lost ; they are forming Teetotal Societies.' 'Teetotal ! What in the name of all my imps is that ?' 'To drink no intoxicating liquors whatever. The sole beverage is water.' 'Indeed ; that is bad news ! I must see after this.' And he did, but went back again, to satisfy the anxious inquirers of his legions, who were all *qui vive* about the matter. 'O,' said he, 'don't be alarmed. True, it's an awkward affair, but it won't spread much yet, for all the parsons are against it, and Mr. W., of A. (sending up an eagle glance of his eye at him), is at the head of them.'" "But I won't be at the head of them any longer," cried out Mr. W., and, walking calmly down to the table pew, signed the pledge. (Loud cheers.) Now, my friends, the moral of the anecdote is easily pointed out. I shall simply say, "Go ye and do likewise."

A PUPIL OF FENELON.

But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. — 2 Cor. 4 : 2.

DR. WAYLAND, in his admirable illustrations of the laws of veracity, refers to a beautiful story of the Duke of Burgundy, a pupil of Fenelon, which is worthy of being had in continual remembrance. Shortly before his death, he was present at a cabinet council, in which it was proposed to violate a treaty, in order to secure important advantages to France. Reasons of state were offered in abundance to justify the deed of perfidy. The Duke of Burgundy heard them all in silence. When they had finished, he closed the conference by laying his hand upon the instrument, and saying, with emphasis, "Gentlemen, there is a treaty." This single sentiment is a more glorious monument to his fame, than a column inscribed with the record of a hundred victories.

AN AWFUL CONFESSION — "I'M LOST."

But if our gospel be hid, it is hid to them that are lost. — 2 Cor. 4: 3.

THE following sad account of a young man who, for a time, attended the ministry of the Rev. Baptist Noel, of London, illustrates the fearful consequences of breaking away from the influence of the gospel: —

The young man was the son of pious parents, and for several years was regular in his attendance at the house of God. At length he became acquainted with some young men of infidel principles. The more he associated with them, the less pleasant he found it to listen to the gospel. Ere long he absented himself wholly from the sanctuary. He then began to indulge in the pleasures of sin, and went to such length in criminal indulgence, that he soon laid the foundation of a fatal illness. Three months after he had abandoned the house of God, he was on the verge of the grave. Mr. Noel was then called to visit him. The dying youth refused to converse with the man of God, but covered his head with the bed-clothes. After several vain attempts to enter into conversation, Mr. Noel offered a prayer for him, and was about to quit the apartment. Just as his hand was upon the latch of the door, the young man made an effort to sit up in bed, and asked Mr. Noel to stay a minute. Mr. Noel returned to the bedside. The sufferer's strength was well nigh exhausted. He whispered in the ear of Mr. Noel the appalling words, "I'm lost!" He sunk down in the bed, drew the clothes over his head, and never spoke again.

LIGHT SHINING INTO DARK HEARTS.

For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. — 2 Cor. 4: 6.

A YOUNG girl was sweeping a room one day, when she went to the window-shade and hastily drew it down. "It makes the room so dusty," she said, "to have the sunshine coming in!"

The atoms of dust which shone golden in the sunbeams were unseen in the dimmer light. The untaught girl imagined it was the sunshine which made the dust.

Now, many persons imagine themselves very good people. One poor old man, who had lived all his life without a thought of love to God, said he was all ready to die. "He didn't owe any man a cent." If the Spirit of God should shine brightly into such a heart, how would it look? It would show them sins enough to crush them!

This light of the Spirit is like the sunshine in the dusty room. It reveals what was before hidden. When we begin to feel unhappy about our sins, let us never try to put away the feeling. Don't let us put down the curtain, and fancy there is no dust. It is the Holy Spirit's voice in our hearts. He is showing us ourselves; and better still, he will show us the true way of happiness.

"PERSECUTED, BUT NOT FORSAKEN."

Persecuted, but not forsaken; cast down, but not destroyed. — 2 *Cor.* 4: 9.

THE day of the wonder-working power of the gospel and grace of Christ is not passed. The same overmastering love which could change the imperious and cruel persecutor into the humble, toiling apostle, cheerfully enduring labors, perils, stripes, prisons, and death, "taking pleasure in infirmities, in reproaches, in persecutions, in distresses for Christ's sake," still manifests its renewing, transforming influence over the heart and life. Rev. Mr. Baldwin, of the Methodist mission at Foochow, China, relates a striking instance of its power over one seemingly hopeless and unpromising.

He was a sorcerer and opium-smoker, but having heard the gospel in one of the chapels, was arrested by the truth, and became truly converted, and commenced at once to work for Christ. Going among his own people and telling them of the change he had experienced, he was stoned. Not at all discouraged, he went to the next village, and while preaching was arrested and thrown into prison; but even there, while the crowd had gathered to see a man who dared to believe

and teach a foreign doctrine, he preached Jesus. The magistrate sentenced him to receive two thousand lashes from the Chinese whip, having three hard leathern thongs, making six thousand blows. This cruel punishment was inflicted; but while groaning with intense agony from the severe bruises, he testified his love to Jesus, and urged those who stood by to seek the Saviour.

As soon as he could walk, he went back to the place where he had been so barbarously treated, to preach again the tidings of salvation. Four hundred souls in that district now look to him as the instrument of their conversion. When he had fully preached the gospel there, he went to another district, where he was successful in bringing many to Christ. He then went to the Island of Laxayit, where Dr. Medhurst had scattered Christian books thirty years before. This good seed was ready to bear its precious fruit, only needing Chang Ting to put in the sickle and harvest it. In six months after he began his labors, sixty united with the church, which now numbers one hundred and thirty. Among the pirates on that island, the truth, as preached by this zealous convert, had powerful effect, bringing from among these desperate characters strong and faithful Christian men into the church.

The gospel of Christ is still "the power of God unto salvation to every one that believeth."



GLORY AWAITING US.

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. — 2 Cor. 4: 17.

ALL that awaits us is glorious. There is "a rest," a Sabbath-keeping in store for us (Heb. 4: 6); and this "rest shall be glorious." (Isa. 11: 10.) The kingdom that we claim is a glorious kingdom, the crown which we are to wear is a glorious crown. The city of our habitation is a glorious city. The garments which shall clothe us are garments "for glory and beauty." Our bodies shall be glorious bodies, fashioned after the likeness of Christ's "glorious body." (Phil. 3: 21.) Our society shall be that of the glorified. Our songs shall be

songs of glory. And of the region which we are to inhabit it is said, the glory of God doth lighten it, and the Lamb is the light thereof. (Rev. 21 : 23.)

"That they may behold my glory," the Lord pleaded for his own. This is the sum of all. Other glories there will be, as we shall see; but this is the sum of all. It is the very utmost that even "the Lord of glory" could ask for them. Having sought this, he could seek no more; he could go no further. And our response to this is, "Let me see thy glory;" yes, and the glad confidence which we rest in is this: "As for me, I will behold thy face in righteousness; I shall be satisfied when I wake with thy likeness." This is our ambition. Divine and blessed ambition, in which there is no pride, no presumption, and no excess! Nothing less can satisfy than the directest, fullest vision of incarnate glory. Self-emptied, before the infinite Majesty, and conscious of being wholly unworthy even of a servant's place, we yet feel as if drawn irresistibly into the innermost circle and center, satisfied with nothing less than the "fullness of Him that filleth all in all." *Rev. H. Bonar, D. D.*



CYRIL OF CÆSAREA.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. — 2 Cor. 5 : 1.

IN the persecution of the Christians by the Emperor Valerian, a child named Cyril, of Cæsarea in Cappadocia, showed uncommon courage. He called on the name of the Lord Jesus Christ without ceasing, nor could blows or threats prevent him from owning himself a Christian. Several children of his own age persecuted him, and his father drove him out of his house. The judge had him brought before him, and said,—

"My child, I will pardon you, and your father will receive you again. It is in your power to enjoy your father's estate, if you will only be wise."

"I rejoice to bear your reproaches," said the child; "God will receive me. I am not sorry that I am turned out of our

house ; I shall have a better mansion. I fear not death ; it will bring me to a better life."

The judge then ordered him to be bound, and led, as it were, to execution, but gave strict orders to bring him back, hoping that he would yield at the sight of the fire. But Cyril remained unmoved, and only replied to their entreaties, —

"Your fire and wood do not alarm me. I go to a better house ; I go to more excellent riches ; dispatch me presently, that I may enjoy them." The bystanders wept with compassion. "You ought to rejoice for me," said he. "Ye know not what a city I am going to inhabit, nor what is my hope."

Then the young martyr went to his death, and was the wonder of the whole city. Such an example illustrates the scripture, "Out of the mouths of babes and sucklings thou hast ordained strength."



FEAR OF JUDGMENT.

For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad. — 2 Cor. 5 : 10.

JEROME used to say that it seemed to him as if the trumpet of the last day was always sounding in his ear, saying, "Arise, ye dead, and come to judgment." The generality, however, think but little of this awful and important period. A Christian king of Hungary being very sad and pensive, his brother, who was a gay courtier, was desirous of knowing the cause of his sadness.

"O brother," said the king, "I have been a great sinner against God, and I know not how to die, or how to appear before him in judgment."

His brother, making a jest of it, said, "These are but melancholy thoughts."

The king made no reply ; but it was the custom of the country, that if the executioner was to sound the trumpet before any man's door, he was presently led to execution. The king, in the dead hour of the night, sent the executioner to sound the trumpet before his brother's door, who, hearing

it, and seeing the messenger of death, sprang into the king's presence, beseeching to know in what he had offended.

"Alas ! brother," said the king, "you have never offended me. And is the sight of my executioner so dreadful, and shall not I, who have greatly offended, fear to be brought before the judgment-seat of Christ ?"



LIVE TO BE USEFUL.

And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. — 2 Cor. 5 : 15.

RIVERS of themselves would run the straightest and directest way to the sea, as being greedy to pay tribute unto their great master, the ocean ; but God, in his wise disposal of all things, hath set here a mountain and there a hill in the way, that so by turning and winding — now this way, now that way, and going further about — they might enrich the earth, as they pass along, with fertility and abundance. Thus a good man, and a good Christian man, having but once tasted of God's love, O, how he desires to be dissolved, and to be with Christ ! He prays (but still with reference to God's will) that his hope may be turned into fruition, his faith into vision, and his love into perfect comprehension ; but God, in his providence, hath resolved upon the negative, that his days shall be prolonged to do good unto others, that he may be serviceable in his place to him and his country. — *Joh. Donne's Sermon at St. Paul's*, 1626.



ANECDOTE OF JOHN SUNDAY.

Therefore if any man be in Christ, he is a new creature ; old things are passed away ; behold, all things are become new. — 2 Cor. 5 : 17.

I UNDERSTAND," said John Sunday, the converted Indian chief, to a congregation which he was called to address at Plymouth, England, in the year 1837, "that many of you are disappointed because I have not brought my Indian dress with me. Perhaps, if I had it on, you would be afraid of me. Do you wish to know how I dressed when I was a pagan

Indian? I will tell you. My face was covered with red paint. I stuck feathers in my hair. I wore a blanket and leggings. I had silver ornaments on my breast, a rifle on my shoulder, a tomahawk and scalping-knife in my belt. That was my dress then. Now, do you wish to know why I wear it no longer? You will find the cause in 2 Cor. 5: 17 — ‘Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.’ When I became a Christian, feathers and paint ‘passed away.’ I gave my silver ornaments to the mission cause. Scalping-knife ‘done away.’ That my tomahawk now,” said he, holding up at the same time a copy of the Ten Commandments in the Ojibwa language. “Blanket ‘done away.’ Behold,” he exclaimed, in a manner in which simplicity and dignity of character were combined, — “behold, all things are become new!”

GOD WAS IN CHRIST.

To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. — 2 Cor. 5: 19.

GOD was in Christ — sublime, delightful thought!
My soul in solemn awe the truth receives:
God was in Christ — the Father, Son, inwrought;
My soul, no more with fear oppressed, believes.

God was in Christ — a Father reconciled;
My soul basks in the sunshine of his love:
God was in Christ — no more with sin defiled,
My soul spreads forth its wings and soars above.

God was in Christ — when on the cross he died,
The earthquake's voice and opening graves attest:
God was in Christ — though Jews and Greeks deride,
Sinners awake, repent, believe, are blessed.

God was in Christ — the world, by sin oppressed,
From Satan's iron bondage is set free:

God was in Christ — the nations now have rest,
And earth's unnumbered tribes keep jubilee.

God was in Christ — death's gloomy shadows flee,
And heaven its pearly gates throws open wide ;
God was in Christ — eternal mystery ;
The world's redeemed, Jesus is satisfied.



“BE YE RECONCILED TO GOD.”

Now, then, we are ambassadors for Christ, as though God did beseech you by us : we pray you in Christ's stead, be ye reconciled to God. — *2 Cor. 5 : 20.*

THE whole scheme of redemption by Christ supposes a state of hostility, mutual hostility, previously to exist between God and man. I say mutual, for if God is not offended, but is, on the contrary, well pleased with us, what propriety in urging us to a reconciliation ? That the fittest terms have not always been employed to express this hostility or variance, may be admitted. Thus the term “enmity” is often used in a bad sense, to express a malignant or revengeful feeling, which can not be supposed to exist in the mind of a holy God. But it should be borne in mind that this is not a personal, but a legal relation — that of a sovereign in his high judicial capacity, and a criminal who has violated his law, and risen up against his authority. And though the nature of the case require that God should regard man as an enemy, it is, nevertheless, with a feeling of compassion, of extreme pity. As the judge upon the bench is supposed not to entertain any feeling of enmity or ill-will toward the prisoner at the bar, but, on the contrary, to be actuated by a feeling of compassion, of real sympathy toward him, yet his official position as the exponent of the law places him in an attitude of hostility. So God, in his character of Supreme Ruler of the universe, sustains an attitude of hostility toward man, who has rebelled against his government.

Enmity may exist in the heart of man in the sense of hatred or revenge, but it constitutes no part of the relation itself ; it is but a manifestation, an outbreking of that corrupt nature

which had previously rendered him obnoxious to the displeasure of God and the penalty of his law, and placed him in the attitude of an enemy. It is to this judicial variance that reference is had by the term "reconciliation," and kindred expressions in the Bible.

"NOW IS THE ACCEPTED TIME."

For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee. Behold, now is the accepted time: behold, now is the day of salvation. — 2 Cor. 6: 2.

DURING the closing services one Sabbath, my eyes rested on a lovely youth. I approached him, and exhorted him to repentance and faith on the Lord Jesus Christ. He replied, "I am not ready now, but in two weeks I am resolved to seek the salvation of my soul." A few days after, this minister was summoned to visit him upon a bed of sickness. He said to the minister, "I was invited to the Saviour at the meeting on the Sabbath, but replied that I was not ready then, and now I am not ready to die." On a subsequent visit, the dying youth exclaimed, "I was not ready to seek God at the meeting; I was not ready to die when the message came; and now I am not ready to lie down in hell! My two weeks have not yet elapsed when I hoped to have made my peace with God, and sickness, death, and hell have overtaken me, and I am for ever lost."

I conversed with a young lady on the necessity of securing Mary's portion. She attended to my instruction with seriousness and attention. I left her, and in a few days was informed of her sudden and awful death, having fallen down dead while dancing at a ball. How strikingly the text is exemplified: "He that, being often reprov'd, hardeneth his neck, shall suddenly be destroyed." — *E. P. Hill, Georgia.*

JUSTLY REBUKED.

Giving no offense in anything, that the ministry be not blamed. — 2 Cor. 6: 3.

AT a temperance meeting, some years ago, a learned clergyman spoke in favor of wine as a drink, demonstrating its

use, quite to his own satisfaction, to be scriptural, gentlemanly, and healthful. When he sat down, a plain, elderly man rose, and asked leave to say a few words. "A young friend of mine," said he, "who had long been intemperate, was at length prevailed upon, to the great joy of his friends, to take the pledge of entire abstinence from all that could intoxicate. He kept the pledge faithfully for some time, struggling with his habit fearfully; till, one evening, in a social party, glasses of wine were handed around. They came to a clergyman present, who took a glass, saying a few words in vindication of the practice. 'Well,' thought the young man, 'if a clergyman can take wine, and justify it so well, why not I?' So he took a glass. It instantly kindled his fiery and slumbering appetite, and after a rapid downward course, he died of delirium tremens — died a raving maniac."

The old man paused for utterance, and was just able to add, "That young man was my son, and the clergyman was the person who has just addressed the assembly."



"POSSESSING ALL THINGS."

As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. — 2 *Cor.* 6:10.

THE Lord's family are generally poor; men may look at them as having nothing valuable, important, or calculated to make them happy; but, in reality, they possess all things, because God is theirs. Our God has said, "I am their inheritance," and we say, "Thou art my portion, O Lord." His eternity is the date of our happiness — his unchangeableness the rock of our rest — his omnipotence our constant guard — his faithfulness our daily security — his mercies our overflowing store — his omniscience our careful overseer — his wisdom our judicious counselor — his justice our stern avenger — his omnipresence our sweet company — his holiness the fountain from which we receive sanctifying grace — his all-sufficiency the lot of our inheritance — and his infinity the extent of our glorious portion. This is the blessedness of the people of the Lord; they have God for their Lord, and all his

perfections engaged to make them blessed. O, love the Lord !
Live upon the Lord ! Glorify God in the day of visitation !
Make him your portion and everlasting all !



STRAITENED IN THEMSELVES.

Ye are not straitened in us, but ye are straitened in your own bowels. —
2 Cor. 6 : 12.

BE no more straitened in your own bowels ; stretch yourself to the measure of the stature of the fullness of Christ. Expect to be all that he will make you. And that you may be, open your whole heart to him broad as the sea. Give him all the widest spaces of your feeling — guest-chambers opened by your loving hospitality. Challenge for him his right to be now received by his disciples as he has never yet been. Tell what changes and wondrous new creations will appear when he finally breaks full-orbed on human experience — his true second coming in power and great glory. For this great consummation everything is preparing ; and if there be voices and calls chiming through the spaces round us, which, for deafness, we have all these ages failed to hear, what is their burden but this ? “ Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in.” — *Dr. Bushnell.*



ENLARGEMENT A GREAT BLESSING.

Now, for a recompense in the same (I speak as unto my children), be ye also enlarged. — 2 Cor. 6 : 13.

CONTRACTION is a great evil, enlargement is a great blessing. We need to be enlarged in our knowledge, love, hope, liberality, faith, and every grace. Our God disapproves of contraction. The apostles set a different example. Provision is made in the covenant to gratify enlarged desires. The promises warrant enlarged expectations. Jesus bids us ask largely. The gospel calls for enlargement in prayer, benevolence, pity, and compassion, and in our efforts for God's

glory. Let us beware of narrow views or feelings, for the heart of God is large; the love of Christ is large; the provision of mercy is large; the gospel commission is large; and the mansions of glory are large. We are not straitened in God, nor in his gospel, but we are straitened in our own bowels. O, Jesus, enlarge our narrow hearts; expand our contracted souls! Fill us with all joy and peace in believing, that we may abound in hope, by the power of the Holy Ghost. May we be full of goodness, able also to admonish one another. O, to be filled with the Holy Ghost and with power!

THE DIVIDING LINE.

And what concord hath Christ with Belial? — 2 *Cor.* 6: 15.

WHERE does the dividing line run between true religion and the world? We answer, that it runs just where God's word puts it; and a conscience which is enlightened by the word and by prayer does not commonly fail to discover it. Where Christ would be likely to go if he were on earth, is the right side; but where a Christian would be ashamed to have his Master find him, there he ought never to find himself. Wherever a Christian can go, and conscientiously ask God's blessing on what he is doing, there let that Christian go. He is not likely to wander over the line. And when a church member can enter a play-house, or into a dancing frolic, and honestly ask God's blessing on the amusements and come away a better Christian for it, then let him go; but not before.

But should not every good man be a "friend of the world"? Was not the divine Jesus a friend of the world when he so loved it that he gave himself for its redemption? Did not Paul love the world when he endured hardship, humiliations, and martyrdom to lead sinners to the cross? Ah, yes — very true; but what the Redeemer and his apostles were after was not sinners' sins, but sinners' souls. And they sought to save the world, not by conformity to it, but by transforming it to a higher and holier ideal of life.

Nor is it by going over to the world that we can save the

worldling. If we are to impress the world, we must live above the world; if we would save sinners, we must, in the same sense that Jesus was, be "separate from sinners." The moment we go over the line to "curry favor" with the votaries of sin, we never reach them, and only run the risk of ruining ourselves. Would to God that, in trying to draw the world into conformity to Christ, we did not allow the world to drag us down into conformity with itself!



AN OLD SEA CAPTAIN'S ADVICE.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you. — 2 Cor. 6 : 17.

PRESIDENT ALLYN, in closing a discourse in a western city recently, urged upon persons who might be changing their residence the necessity of handing in with promptness their certificates of church membership. "Many years ago I was on my way to Philadelphia," said he, "to fill a situation. In the car, same seat with myself, was a veteran Massachusetts man, who inquired of me my destination, my home, occupation, &c. Rather suddenly changing the subject, he remarked, —

"And your certificates — have you any?"

"Yes, sir;" and I handed him one in the handwriting of Wilbur Fisk.

"Very good — very good; have you any other?"

"Yes, sir;" and I handed him one made out by Dr. Holdich.

"Excellent — but have you no other?"

"No more, sir."

"None from your preacher?"

"O, yes, I have one of that sort," said I, drawing it out instantly.

"Well, sir, that is what I wished to see. Now let me give you a little advice. I am an old sea captain, and have seen a good deal of society, a good deal of the world, and a good deal of the church. I have found it good policy, in coming into port, always to tie my vessel up at once, fore and aft, to the spiles on the wharf, although it may cost me something for

wharfage, instead of anchoring her in the stream, and letting her swing with the tide. You understand me, I see. Hand in your certificate, then, as soon as you reach Philadelphia; you will find it the best and safest policy, though the stewards may possibly desire your co-operation on a question which is somewhat intimately related to the flour barrel of the preacher.' ”

GOD'S PROMISES.

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. — 2 Cor. 7 : 1.

THE promises derive preciousness from the root and principle from which they spring. They are so many beams of Christ, the Sun of Righteousness, and impart a light which discovers his excellency. They are the crystal streams of that river of life, which proceeded out of the throne of God and of the Lamb (Rev. 22 : 1), whose waters in time of drouth never fail, but with their overflowing plenty satisfy the thirsty, with their cooling virtue allay the heat of the wearied, and with their sweetness cheer and revive the drooping and dejected spirits.

They are the precious objects of “precious” faith, as the apostle styles it. (2 Peter 1 : 1.) True it is, that the quickening influence and virtue of the promises reach every grace of the Spirit. By them hope is kept alive in its expectation of good, patience is supported under difficulties, holiness is perfected, love is inflamed, and a blessed fear of God is preserved.

“HOW CAN I MEET IT?”

For godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death. — 2 Cor. 7 : 10.

“THE trial-balance,” said the book-keeper, passing the merchant, his employer, a sheet.

“The trial-balance,” repeated Mr. H., as he took it, with a nervous motion of his body.

"Yes," responded the clerk, turning away to his desk.

The fact is, it had been a very unprofitable year, and Mr. H. almost feared to see his trial-balance, while yet he wanted to know how he stood. It was on this account that his hand shook with a nervous tremor when he took it.

A single glance told the whole story, and a deathly pallor spread over his face. It was even worse than he anticipated. The clerk saw it, nor wondered. He made no remark, however.

It was too much for Mr. H. A long, dangerous fever was the result. Hour after hour the burning patient tossed upon his bed with delirium, and ever and anon he would say, "The trial-balance, the trial-balance."

He went down to the verge of the grave, and anxious friends waited to see him close his eyes in death; but he rallied.

When reason resumed its throne, and his mental powers grew vigorous again, his thoughts passed from the trial-balance of earth to that of the judgment.

"How can I meet it?" he inquired within himself.

"God's trial-balance!" said conscience.

"I know it," replied the merchant. "O, shall I be an everlasting bankrupt?"

He wept over his sins; and he who could not look upon the trial-balance of his business without turning deadly pale, was not afraid to see God's trial-balance in the day of retribution.

PROPORTIONATE GIVING.

Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. — 2 Cor. 8:7.

THERE are some remarkable instances of proportionate giving, or acts of beneficence, by persons, to moral and religious objects, in proportion as God has prospered them. Mr. Wilkes, a member of the Methodist connection in England, is a worthy example. He not only made money rapidly,

but consecrated a portion of it as faithfully to the Lord as it came into his hands. When a journeyman mechanic, he invented an improvement in the machinery for the manufacturing of cotton; but being without capital to avail himself of the advantages of his patent, he made it a subject of prayer, that he might be directed to some one able and willing to help him. Soon after he fell in with an elderly Quaker, though a perfect stranger, who accosted him with the inquiry, "Friend, I would like to know if a little money would be of any service to thee?" Upon learning of Mr. Wilkes that he could profitably use some, the Quaker at once advanced him all he needed. Mr. Wilkes started in business on his own account, and as he prospered he did not forget his vow to devote a fair proportion of his income to the Lord. His missionary subscription for the year 1853 was seven guineas per day, or upwards of ten thousand dollars for the year. Another item of his beneficence, for the same year, was one thousand guineas to the fund for the payment of the denominational debt. His subscriptions increased with the increase of his business, so that in the following year he was reported to have promised, if God spared his life through the year, to give to the missionary society fifty guineas per day throughout the entire year, — about ninety thousand dollars.

The well-known beneficence of the Remington Brothers, of Ilion, N. Y., is worthy of grateful recognition, who, during a few years, in a quiet way, have given hundreds of thousands of dollars to worthy objects, as offerings made unto the Lord. To Syracuse University, to church building in Syracuse, N. Y., to the Church Extension Society of the Methodist Episcopal church, to private applications in aid of weak societies for church building purposes, to individuals for personal help in want, their munificence is wide-spread and generous, calling back upon them the blessings of grateful recipients and the favor of Almighty God. In their prosperity in business, they have not forgotten they are "stewards of the manifold grace of God;" but as stewards, and knowing they must give account to God for the use of the wealth put into their keeping, they do constantly "honor God with their substance." They do truly "abound in the grace of Christian liberality."

The following example of a farmer, who practiced proportionate giving, is thus described by a Bible collector who asked the farmer for a contribution to the Bible cause. He said, "When I was in Caledonia, Racine County, this summer, I called upon a man for his contribution to the Bible cause. He is not a wealthy man. He does his own work on the farm. He looked over his books, and said his contribution would be seventy dollars. I asked him, 'Why this remarkable benevolence?' He said, 'Six years ago I felt I was not giving enough to the Lord; so I resolved to give in proportion to his blessings, and I hit upon this plan: I will give five cents for every bushel of wheat I raise, three cents for every bushel of oats, barley, &c., ten per cent. for the wool, butter, &c., that I sell. The first year I gave twenty dollars, the second thirty-five, the third forty-seven, the fourth forty-nine, the fifth fifty-nine, and this year my Bible contribution is seventy dollars. For twenty years previous,' he continued, 'my doctor's bills had not been less than twenty dollars a year, but for the last six years they have not exceeded two dollars a year. I tell you, "There is that scattereth and yet increaseth," and "The liberal soul shall be made fat." ' " How many will follow this man's example?

HOARDING AND GIVING.

But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality. — 2 Cor. 8:14.

MOST men are better at the rake than at the pitchfork; readier to pull in than to give out. Men by their conduct generally say, "Let religion wait upon the world;" but we say, "Let the world wait upon religion." But although a wise man will lay out his wealth for God's sake, too many are found who will rather worship God for their wealth's sake. There are four terms, descriptive of quality, which are here worthy of note: "little, nothing, too much, enough." The poor hath little, the beggar nothing, the rich too much; but who hath enough? Let us not only receive, but communicate.

If the Lord has sown plentiful seed, he expects plentiful harvest. If God has made the bushel great, make not you the peck small. Deal not the bounty of heaven according to the mean practices of earth. To disperse abroad is to make safe the rest at home. As God has laid up for you in this world, so lay ye up for yourselves in the world to come. You shall find God the best creditor. He will pay great usury, not ten for a hundred, but a hundred, a thousand, for ten. The happy solace of a well-pleased conscience shall then rejoice you, and the never-failing promises of God shall satisfy you. No man is the poorer for that which he gives to the poor, but, summing up his books, he shall ever find himself the richer. The prayers of the poor, whom he helps, shall prevail with God for blessings upon him.

“Freely ye have received, freely give.” (Matt. 10 : 8.) “To do good and to communicate forget not, for with such sacrifices God is well pleased.” (Heb. 13 : 16.)



THOLUCK'S SEEKING AND FOLLOWING.

But thanks be to God, which put the same earnest care into the heart of Titus for you. — 2 Cor. 8 : 16.

PROFESSOR THOLUCK, of the University of Halle, was so devoted to the moral interests of his students, and sought after the erring with so much tenderness and care, that he was called the student-professor. He not only sought, but followed up his seeking. A single instance of this blessed working must here suffice. There was a student brought near to his heart by a godly mother. He was led away into evil; contrition and return followed; then came another fall. “When he could be found at home at no other time, I sought him more than once at six o’clock in the morning. I visited him in prison, that I might remind him of what he well knew, but always forgot.” He now promised again to abandon his associates and enter upon a new life. Four or five days after, late in the evening, came a card from him: “Tholuck sighs, Tholuck prays, but we will have our drunk out.” Still the student-professor perseveres in the love that seeks and follows.

And that youth is now a preacher of the gospel of Jesus in the imperial city of Berlin. Hundreds and thousands of youthful hearts have thus been won by this man of God; won from rationalism and infidelity to Christ and the church. How much has this good man been enabled to do by his teaching, his preaching, and his written works! His praise is in all the churches! Hear him as he says, "What I have done in this way is known to the world; but all this I value less than that I have been permitted, though in weakness and imperfection, to exercise that love which seeks and follows. This is a work of which the world knows little, but of which the Lord God knows much." — *Rev. G. Draper.*

EVIDENCE OF GENUINE CONVERSION.

Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf. — 2 Cor. 8:24.

ONE of the strongest and most infallible evidences of true conversion to Christ is that charity which prompts to efforts for the removal of poverty and the mitigation of sorrow among men. Jesus Christ and his disciples carried one common purse, from which they moderately supplied their own necessities, and doubtless contributed according to their ability to the necessities of the suffering. The precepts of Christ breathe the spirit of kindness and love. The practice of contributing to the support of the needy continued among the Christians, and the business of receiving and disbursing the funds became so onerous to the apostles, and so beset with difficulties, that they could not attend to it without interfering with their call to preach the gospel; wherefore the church at Jerusalem appointed seven men to act as deacons, whom the apostles ordained for this peculiar office; and this practice was probably imitated in other churches; for allusion is made to it by Paul in his Epistles both to the church at Corinth and to the church at Galatia. (2 Cor. 9:12; Gal. 2:10.) Indeed, he exhorts the members of the church at Corinth to lay aside, on every Sunday, what they could consistently contribute for this

purpose (1 Cor. 16 : 1) ; and in some of his journeyings he had a traveling companion to distribute properly these funds. (2 Cor. 8 : 19.) — *Rev. E. O. Haven.*

CHRISTIAN LIBERALITY.

But this I say, He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully. — 2 Cor. 9 : 6.

THE time will come, says the venerable Dr. Alexander, and I can not but hope that it is near at hand, when all the difficulty about funds for the spread of the gospel will be done away ; when Christians will learn a lesson which hitherto they have been very slow to learn, that the richest enjoyment of wealth is to give its increase to the treasury of the Lord, and that the sweetest of incentives to labor is the hope of gaining something that may aid in furthering the cause of God. The excuses for our want of liberality are utterly futile ; they are worse — they are often impious. If we are Christians, let us act like Christians, and not dishonor that sacred name by a base, selfish, avaricious spirit, which keeps back from the Lord what is due. If we are Christians indeed, we owe not only our wealth, but ourselves, to the Redeemer, who has bought us with a price. Was he willing to purchase our salvation by pouring out his blood, and shall we be unwilling to give liberally of what he has given us ? The very heathen will rise up in judgment against narrow-hearted Christians ; for they expend ten times as much on their idols as these do in supporting and propagating a religion which is truly divine, and which is the only hope of salvation. O that men would remember that they are but stewards, and that God will require a strict account of the manner in which they dispense what has been committed to them !

STINGY CHRISTIANS.

Every man according as he purposeth in his heart, so let him give ; not grudgingly, or of necessity, for God loveth a cheerful giver. — 2 Cor. 9 : 7.

THE Christian Advocate and Journal makes the following very sensible remarks in reference to a class of Christians very frequently met with : —

"We confess, however, that we have often questioned the Christian character of some loud professors whom we have known, on account of their stingy contributions to the support of the gospel and the relief of the poor. We have known some who would visit the sick poor, and pray with them as long and as loud as anybody, but you could no more get a dollar from them for the relief of the sufferers, than you could one of their teeth; and it was evident that if they could sell their prayers for a dollar apiece, they would not have given one away. The minister and his family might have starved if their brethren, less able to give, had not felt their Christian obligations differently. Such people have always by them that 'neat little pocket edition of selfishness,' as Watson calls it, 'Charity begins at home;' and, verily, their charity leaves off where it begins. They add annually to their gains, and their love of gain feeds and grows on the accumulation, until it hardens the heart, and sears the conscience against all the claims which the gospel has upon them, and all the calls of mercy and benevolence in favor of suffering humanity. But the strangest thing of all is, that such people really persuade themselves they are pious Christians, because they can, now and then, work themselves up to some pious feelings and emotions. Thus they deceive themselves, until at length they hear, 'Thou fool, this night shall thy soul be required of thee; then whose shall these things be which thou hast provided?' "

HE DID NOT KEEP HIS VOW.

And God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work. — 2 Cor.^o 9 : 8.

SOME years ago a poor lad went to London, in search of a situation as errand-boy; he made many unsuccessful applications, and was on the eve of returning to his parents, when a gentleman, prepossessed by his appearance, took him into his employment, and, after a few months, bound him apprentice. He so conducted himself during his apprenticeship as to gain the esteem of every one who knew him; and after he had served his time, his master advanced a capital for him to com-

mence business. He retired to his closet with a heart glowing with gratitude to his Maker for his goodness, and there solemnly vowed that he would devote a tenth part of his annual income to the service of God. The first year his donation amounted to ten pounds, which he gave cheerfully, and continued to do so till it amounted to five hundred pounds. He then thought that was a great deal of money to give, and that he need not be so particular as to the exact amount; that year he lost a ship and cargo, to the value of fifteen thousand pounds, by a storm. This caused him to repent, and he again commenced his contributions, with a resolution never to retract. He was more successful every year, and at length retired. He then devoted a tenth part of his annual income for several years, till he became acquainted with a party of worldly men, who, by degrees, drew him aside from God; he discontinued his donations, made large speculations, lost everything, and became almost as poor as when he first arrived in London as an errand-boy.

HE GAVE MORE AND FELT BETTER.

As it is written, He hath dispersed abroad, he hath given to the poor; his righteousness remaineth for ever. — 2 Cor. 9:9.

THE Rev. Robert Newton, in an address at a missionary meeting in England, related the following incident:—

“I will tell you what I witnessed the other day at a meeting in the country. We had a very interesting meeting during the day, and it fell to my lot to occupy the pulpit in the evening. After the meeting dispersed, I stepped into a neighboring house. I was sitting there quite alone, until a man, without ceremony, opened the door, and looked at me steadily, and with an expression of so much solicitude, that I became quite alarmed. At last I said —

“‘What is the matter?’

“‘Matter! matter! I am not satisfied about this.’

“‘About what?’

“‘Why, about this business.’

“‘What business?’

“ ‘Why, the condition of those poor creatures, those poor heathen. I have been a mile on the road; it is very dark, and very dirty; I was thinking about all you and the others had been telling us — and surely you would not tell us what was not true.’

“ ‘God forbid that we should. The whole that we told you was truth, and we might have told you much more.’

“ ‘Well, I gave a shilling; and I thought that was pretty well for a man in my situation. I left the meeting, and got a mile on the road; but thinking on these things, I thought that if I went home having given only my shilling, I might have no peace; I was, therefore, like to come back again.’

“ ‘Taking a sovereign out of his pocket, and laying it before me, the man’s countenance brightened up, and he began to smile, and said, ‘Ye’re like to take;’ and then, shaking me by the hand, as if he felt he was at peace with his own conscience, away he walked, caring nothing about the dark night, and the dirty road which he had to travel over again.”

WEAPONS THAT ARE MIGHTY THROUGH GOD.

For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds. — 2 Cor. 10: 4.

THE preaching of the late Rev. J. Scott having been made effectual to the production of a great change in a young lady, the daughter of a country gentleman, so that she could no longer join the family in their usual dissipations, and appeared to them as melancholy, or approaching to it, — her father, who was a very gay man, looking upon Mr. Scott as the sole cause of what he deemed his daughter’s misfortune, became exceedingly enraged at him; so much so that he actually lay in wait, in order to shoot him. Mr. Scott, being providentially apprized of it, was enabled to escape the danger. The diabolical design of the gentleman being thus defeated, he sent Mr. Scott a challenge. Mr. Scott might have availed himself of the law, and prosecuted him; but he took another method. He waited upon him at his house, was introduced to him in his parlor, and, with his characteristic bold-

ness and intrepidity, thus addressed him: "Sir, I hear you have designed to shoot me, — by which you would have been guilty of murder; failing in this, you sent me a challenge; and what a coward you must be, sir, to wish to engage with a blind man! (alluding to his being short-sighted). As you have given me a challenge, it is now my right to choose the time, the place, and the weapon; I therefore appoint the present moment, sir, the place where we now are, and the sword for the weapon to which I have been most accustomed." The gentleman was evidently greatly terrified; when Mr. Scott, having attained his end, produced a pocket Bible, and exclaimed, "This is my sword, sir — the only weapon I wish to engage with." "Never," said Mr. Scott to a friend, to whom he related this anecdote, "never was a poor careless sinner so delighted with the sight of a Bible before." Mr. Scott reasoned with the gentleman on the impropriety of his conduct in treating him as he had done, for no other reason than because he had preached the everlasting gospel. The result was, the gentleman took him by the hand, begged his pardon, expressed his sorrow for his conduct, and became afterward very friendly to him.

REMARKABLE DESCRIPTION OF ST. PAUL'S PERSON.

For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible. — *2 Cor. 10: 10.*

HOW little stress is to be laid on external appearance! This prince of apostles seems to hint concerning himself, that his bodily presence was not calculated to command respect at first sight. (*2 Cor. 10: 10.*) St. Chrysostom terms him "a little man, about three cubits [or four feet and a half] in height."

Lucian, or whoever is the author of the *Philopatris*, is supposed to have had St. Paul in view, when he introduces "a Galilean" (for so the Christians were contemptuously styled), "rather bald-headed, with an aquiline nose, who traveled through the air into the third heaven."

But, of all other writers, Nicephorus Callistus has given us the most circumstantial account of St. Paul's person. "St.

Paul was small of stature, stooping, and rather inclined to crookedness; pale-faced, of an elderly look, bald on the head; his eyes lively, keen, and cheerful; shaded, in part, by his eyebrows, which hung a little over; his nose rather long, and not ungracefully bent; his head pretty thick of hair, and of a sufficient length, and, like his locks, interspersed with gray."

VARIETY IN EXPERIENCES.

For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise. — 2 Cor. 10: 12.

IT is very important that young persons, and persons who are just entering upon a Christian life, should be taught not to try themselves by other people's evidences. It is supposed that if religion is of God, it will, of course, be just the same in all men. But, in fact, religion is the right using of the whole mind and life. Men are different one from another. They were meant to be. The strength of some lies in their feelings, of others in their intellect, of others in their stability and will. Some men are calm, others excitable. Some are imaginative, and others literal and practical. Some are nervous and quick, others phlegmatic and slow. Besides these constitutional differences, men have had widely different teaching and training, and all these circumstances conspire to make their religious developments personal and peculiar. God leads every soul according to what that soul is; and although love is the one central experience, in all, and is that grand and characteristic element which makes all men alike Christians, yet love develops itself in different men — in some gradually, in others suddenly; in some it is transfused with the imagination, in others it is a very plain and homely emotion. It rushes like a mountain torrent from some hearts; in others it is like a silver spring in a meadow — silent, gentle, and almost invisible.

No man should try to produce in himself another man's experience, unless he first *becomes* that other man. In an orches-

tra, the flute, the violin, the clarinet, the horns, all give forth music. But music is not the same sound nor of the same quality in each of them as in the other. Love God and love men with *your* nature. And do not lose comfort and growth in grace by waiting to feel like some other Christian. Be a Christian. Consecrate *your* heart and *your* life to Christ's service, and then the greater the difference between you and other Christians the better; just as in a flower-garden, the summer is rich, not by having all flowers just like each other, but by having as many different varieties as is possible.

BEGUILING SOULS BY CORRUPTING THEM.

But I fear lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ. — 2 Cor. 11: 3.

IT has been the work of Satan, since the creation of man, to accomplish the ruin of souls by deception. He has no power to destroy, directly of himself. But by deceiving, beguiling, imposing upon by artifice, he leads on to acts which effect the ruin of souls. "The serpent beguiled me, and I did eat," is the testimony of the first woman to the deceiving power of the devil. The history following that act is a sad one. The eagle of the Alpine mountains can not kill the chamois by a fair fight, but by filling her feathers with sand, then by flying into the face of the chamois, and flapping her wings, and shaking her feathers, can, by fright and purblinding the animal, make it leap the precipice, to be dashed in pieces among the rocks, where it can be devoured at will. So Satan beguiles souls by corrupting the mind with unbelief, or inducing to wicked deeds, either of which will lead to destruction. But the saddest thought of all is, Satan uses one human soul to beguile others. He approached Eve embodied in the serpent, for then there were no depraved souls to be used as his agents. The trick was successful, and Eve listened to its voice, that spoke to her in her own language. But since man has become separated from God by wicked works, Satan no longer uses serpents, or other creatures of the field, by which

to approach man and effect his ruin. But now he passes among men embodied in men, by whom he deceives, beguiles, and destroys by unbelief, by false doctrine, by inducing prejudice to the truths of God, by leading man to array himself against God's law, and by inducing a state of impenitence that refuses to seek forgiveness through Jesus Christ. It is wonderful how he sticks to his old text, which was once so sadly successful. "Ye shall not surely die," is the key-stone of the arch which bears up all the Universalism, Unitarianism, Rationalism, and Deism, that now hold thousands of souls within their bands of unbelief. What a sad reflection will they have who lead astray, as they remember that in this world they were made the cat's paw for the devil to drag souls away from the truth as it is in Jesus! St. Paul says, "I fear lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ."



HALF A CENTURY'S LABORS.

Are they ministers of Christ? (I speak as a fool); I am more; in labors more abundant. — *2 Cor. 11: 23.*

THE following summary of the ministerial labors of the venerable Bishop Morris is published in the Ladies' Repository. It is the subject of a note from him to the editor of that periodical:—

"I was licensed to preach April 2, 1814, by Elder David Young, and by him employed on a circuit in 1815; admitted on trial by the Ohio Conference in 1816, and in full connection and ordained deacon in 1818, and ordained elder in 1820, and bishop in 1836.

During the four years and a half that I was a licen-

tiate I preached sermons, over	1,000
As deacon two years,	500
As elder sixteen years,	3,000
As bishop twenty-eight years, about	3,000
In all, say	7,500

I traveled as a preacher before I was bishop, mostly on horseback, miles	60,000
As bishop, mostly by public conveyance,	140,000
In all, say, miles,	200,000

During twenty-eight years' episcopal service I presided in annual conferences, say	0
Ordained preachers,	5,000
Appointed preachers to their work, about	20,000

"The above figures are taken from the best data in my possession, and are believed to be reliable."



ST. PAUL IN PARADISE.

How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. — 2 Cor. 12 : 4.

"PARADISE," says Rev. Joseph Benson, in his Commentary, "is the seat of happy spirits in their separate state between death and the resurrection. Holy souls enter this place or state immediately upon death." (Luke 23 : 43.) Concerning St. Paul's transportation to paradise, Dr. Macknight observes, "Since the things which he saw and heard in paradise could not, or might not, be expressed in human language, it is plain that the purpose for which he was caught up was not to receive any revelation of the gospel doctrine, because that could have served no purpose, if the apostle could not communicate what he heard; but it was to encourage him in the difficult and dangerous work in which he was engaged. Accordingly, by taking him up into paradise, and showing him the glories of the invisible world, and making him a witness of the happiness which the righteous enjoy with Christ, even before their resurrection, his faith in the promises of the gospel must have been so exceedingly strengthened, and his hope so raised, as to enable him to bear with alacrity that heavy load of complicated evils to which he was exposed in the course of his ministry. Not to mention this confirmation of the apostle's faith, is no small confirmation of ours also.

Some suppose that it was here the apostle was made acquainted with the mystery of the future state of the church, and received his orders to turn from the Jews, and go to the Gentiles."

GOD'S WAY THE BEST WAY.

For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee, for my strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me. — 2 Cor. 12: 8, 9.

GOD did not take up the three Hebrews out of the furnace of fire; but he came down and walked with them in it. He did not remove Daniel from the den of lions; he sent his angels to close the mouths of the beasts. He did not, in answer to the prayer of Paul, remove the thorn in the flesh, but he gave him a sufficiency of grace to sustain him. Our prayers should not be so much to be delivered from trials, as for grace to bear them. Our trials make occasion for God's presence and grace to be manifested in us and by us. God's power to divide the Red Sea would never have been manifested, had not Israel been called to pass over on their way to Canaan.

CHRISTIAN BURDEN A BLESSING.

For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong. — 2 Cor. 12: 13.

A LIBERAL Christian merchant, when asked how he could give so liberally to every good object, replied, —

"Before I was converted I spent liberally for self and the world, and at my conversion I solemnly promised to give a fixed proportion of all my income to doing good; and every year my business has steadily increased, so that now I can steadily give more to Him who gives me all."

And to another, who had suffered heavy losses, his pastor said, —

"You have lost so much this year that I did not think of calling on you."

"Yes," he replied, "I have suffered great losses, and must begin to retrench; but retrenchment must not begin at the house of God."

And Thornton, the rich and liberal friend of Cowper and John Newton, in similar circumstances, said, —

"The wealth is not mine, but the Lord's, and may be he is going to take it out of my hands, and give it to another who will be more faithful; and if so, I ought to be making good use of what is left." And he doubled his usual subscription.

In a similar spirit Richard Baxter writes, —

"I never prospered more in my small estate than when I gave away most. My rule has been to study to need as little as possible for myself; to lay out nothing on need-nots; to live frugally on little; to serve God on what he allowed me, so that what I took for self might be as good work for the common good as that which I gave for others; and then to do all the good I could with the rest. And the more I have had to do with (for to the glory of God's grace he will be no man's debtor), and when I gave away almost all, the more came in, I scarce know how, when unexpected and unplanned for; and when, by improvidence, I was led to use too much on myself, or on things of little importance, then I prospered less than when I did otherwise. If I had planned to give only after my death, then all might have been lost; whereas, when I gave away at present, and trusted God for the future, then I wanted nothing and lost nothing."

It reminds one of the epitaph on the old tombstone in Italy: —

"What I spent, I had; what I gave, I saved; what I kept, I lost."

Or, as Mark Antony said, when in distress, and at the ebb of fortune, —

"I have lost everything except what I have given away."

Good old John Bunyan writes, —

"A man there was, and they called him mad;
The more he gave the more he had."

"And giving to the Lord," says another, "is but transporting our goods to a higher floor."

When a poor heathen came to one of our missionaries, giv-

ing first for himself, then for his wife, and then for each one of his children, on being asked if he was not giving too much, his touching and memorable reply was, "God's work must be done, and I may be dead!" The lesson is one that all may well remember; and, in giving as well as doing, God's providence, as well as his word, continually teaches that we do with our might what our hands find to do, and that in endeavoring to be faithful we shall be blessed.

"WHAT IS THE STATE OF YOUR SOUL, MY FRIEND?"

Examine yourselves, whether ye be in the faith; prove your own selves. — 2 Cor. 13:5.

ONE day, as Felix Neff was walking in a street in the city of Lausanne, he saw, at a distance, a man whom he took for one of his friends. He ran up behind him, tapped him on the shoulder before looking in his face, and asked him, "What is the state of your soul, my friend?" The stranger turned: Neff perceived his error, apologized, and went his way. About three or four years after, a person came to Neff, and accosted him, saying he was indebted to him for his inestimable kindness. Neff did not recognize the man, and begged he would explain. The stranger replied, "Have you forgotten an unknown person whose shoulder you touched in a street in Lausanne, and asked him, 'How do you find your soul?' It was I: your question led me to serious reflection, and now I find it is well with my soul." This proves what apparently small means may be blessed of God for the conversion of sinners, and how many opportunities for doing good we are continually letting slip, and which thus pass irrecoverably beyond our reach. One of the questions which every Christian should propose to himself on setting out on a journey is, "What opportunities shall I have to do good?" And one of the points on which he should examine himself on his return is, "What opportunities have I lost?" — *James*.

"HE KNOWS NOT WHAT HE SAITH."

Now I pray to God that ye do no evil. — 2 Cor. 13:7.

A WEALTHY merchant once gave the following account: As he was standing at his door one day a venerable, gray-headed man approached him and asked alms. He answered him with severity, and demanded why he lived so useless a life. The beggar answered that age disabled him for labor, and he had committed himself to the providence of God and kindness of good people. The rich man was at this time an infidel. He ordered the old man to depart, at the same time casting some reflections on the providence of God. The venerable beggar descended the steps, and kneeling at the bottom, offered up the following prayer: "O my gracious God, I thank thee that my bread and water are sure, but pray thee, for thy dear Son's sake, to remember this man; he hath reflected on thy providence. Father, forgive him; he knows not what he saith!"

Thus the present scene ended. The words, "Father, forgive him; he knows not what he saith!" constantly rang in the ears of the rich man. He was much disconcerted the following night. The next day, being called on business to a neighboring town, he overtook the old man on the road. As he afterward confessed, the sight almost petrified him with guilt and fear. He dismounted, when an interesting conversation ensued. At the close of it the old man remarked, "Yesterday I was hungry, and called at the door of a rich man. He was angry, and told me he did not believe in the providence of God, and bade me depart; but at the next house I had a plentiful meal. And this, mark ye, was at the house of a poor woman."

The wealthy man confessed that at this moment he was pierced with a sense of guilt. He then gave some money to the poor man, of whom he never could hear afterward; yet the sound of these words, being impressed upon his mind by the last interview, — "He knows not what he saith," — never left him till he was brought to Christian repentance.

HE DIED FOR US.

Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father. — *Gal.* 1:4.

A SAILING ship started from England many years ago; it was loaded with passengers, who were seeking a home in America. Among them were two brothers: one was married; his wife and two children were already in America, and expecting his arrival; the other was single. The ship sprung a-leak near the Banks, and had to be abandoned; the ship's boats were sufficient to take two thirds of the passengers, and no more. It was determined by lot who should go into the boats, and who should stay on the sinking ship. In casting the lot, the single brother was chosen to go, and the married one elected to stay on the ship. They looked at each other, but did not speak; after a few breathless moments the single man stepped out of line and beckoned the brother to take his place. Said he, "You have a wife and two children depending upon you; I have none to care for but mother, and I never expect to see her." The married brother hesitated, and the other as much insisted on his going, until the time had arrived for one or the other to go. The married man jumped into the boat, and in a few minutes all was over with those that remained. He met his wife and children; their hearts were made glad together. The joy of that meeting, with new scenes, banished for a while the lost brother from the husband's memory, until his wife asked where James was (meaning the single brother). Then the scene on shipboard flashed before his mind, and, overwhelmed with grief, he wept, but did not speak. When he did speak, does any one suppose he said, I remember James as I do a bird I once had, or as the flowers that grew in our garden, or as I do a summer's day? No, hardly. He spoke, and it was this: "James gave his life for my life and yours;" then the whole story was told. The wife wept; they both wept and prayed together; and ever after, the mention of that brother's name brought tears to the eyes of those parents.

We were chosen to die; Jesus took our place, and we live

to enjoy salvation. What shall I say of him? he is a good man? No, hardly that. The lawyer called him good; infidels call him good. No more virulent epithet could be chosen or invented than to apply the term "good" to my Saviour. He gave his life for my life and yours. Let tears tell the rest.—*Rev. Wilson Gray.*

DR. CHANNING AS A PREACHER.

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.—*Gal. 1: 8.*

REV. DR. JOHN M. MASON, of New York, having heard the celebrated Unitarian minister, Rev. Dr. Channing, preach, was asked what he thought of his sermon. "I admired," said he, "the beauty of its style, the splendor of its imagery, the correctness of its sentiments, and the point of its arguments; but it lacked one thing: it needed to be baptized in the name of the Lord Jesus Christ, to entitle it to the name of a Christian sermon."

A beautifully-written essay may be very fine as an essay; but to read it from the pulpit on the Sabbath day, as a gospel sermon, would be a failure to the reader, and robbery to the people. The people want—*bread.*

. NO LONGER A PERSECUTOR.

But they had heard only, That he which persecuted us in times past, now preacheth the faith which once he destroyed.—*Gal. 1: 23.*

SEVERAL years ago, a charity sermon was preached in a dissenting chapel in the west of England; and when the preacher ascended the pulpit, he thus addressed his hearers: "My brethren, before I proceed to the duties of this evening, allow me to relate a short anecdote. Many years have elapsed since I was within the walls of this house. Upon that very evening there came three young men, with the intention not only of scoffing at the minister, but with their pockets filled with stones, for the purpose of assaulting him. After a few

words, one of them said, with an oath, 'Let us be at him now;' but the second replied, 'No, stop till we hear what he makes of this point.' The minister went on, when the second said, 'We have heard enough; now throw!' But the third interfered, saying, 'He is not so foolish as I expected; let us hear him out.' The preacher concluded without having been interrupted. Now, mark me, brethren: of those three young men, one was executed a few months ago, at Newgate, for forgery; the second lies under sentence of death, at this moment in the jail of this city, for murder; the other," concluded the minister, with great emotion, "the third, through the infinite grace of God, is even now about to address you; listen to him."

DISSIMULATION.

And the other Jews dissembled likewise with him, insomuch that Barnabas also was carried away with their dissimulation. — *Gal. 2: 13.*

WHEN Bishop Chase was bishop of Ohio, he encountered, on one occasion, the Hon. —, then chief judge of the same state, and whom he had not met for many years. They had been schoolmates, and the bishop reminded his friend of old times, and, with a comfortable air of self-satisfaction, congratulated him upon their success in life, and the honorable position in which they found each other after their long separation, concluding, "And, better than all, judge, I find you are a member of our church." "Well," said the judge, "that's more a matter of chance than anything else. You see, when I was getting established in my profession, wife and I thought we ought to join some church; 'twas more respectable. So, after mature deliberation, we settled down with the Baptists, and got on very well for a time; but they kept harping on 'faith,' 'faith,' till we pretty soon discovered that they required more 'faith' than we had; so it became necessary to make a change. We turned the matter over considerably, and at last, from various reasons, made up our minds to join the Methodists. Here we found the demand was, 'work,' 'work,' incessantly; and it was presently apparent that they demanded more

‘work’ than we were able to perform. It was with great reluctance that we concluded that we must change again, and cast about with much caution, that this move might be final. At last we decided to connect ourselves with your church, bishop, and have got along famously ever since, without either faith or works.”



JUSTIFIED THROUGH FAITH IN CHRIST.

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified. —*Gal. 2: 16.*

WHEN a person has been brought to trial, and found guilty, if he is able to make a sufficient satisfaction for his offense, either through his own ability or that of his friends, and the law accepts such an indemnification, the criminal would depart from the trial justified. The accepted satisfaction would not, indeed, render him an innocent man; but he would be so regarded by the law; and, though guilty, he would be no more liable to prosecution and punishment for that offense than a person who had never committed it. Now, this is the way in which we are justified in the sight of God. We are found guilty by this just Judge; and at any moment his justice may inflict upon us the deserved sentence of eternal death. We have no ability of our own to make satisfaction; but an Almighty Friend and Saviour has died to make an atonement for our sins; and he permits us to offer the merits of his most precious blood-shedding to God for the remission of those sins. God accepts this satisfaction from all who have a right to offer it, and, in consideration of it, releases them from the penalty of eternal death, to which they stood exposed. A person pleading this satisfaction is not, indeed, rendered innocent through what his Saviour has done for him, but he is treated as such; he is no longer liable to punishment; and we may say that an angel in heaven is in as much danger of eternal torment as is a person who is found in Christ, having the infinite merits of his Saviour to plead for his own justification. — *Lewis.*

INTELLECTUAL CULTURE NOT THE HIGHEST GOOD.

I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. — *Gal. 2:20.*

I WOULD by no means represent intellectual culture as the highest good. We have a better part, a nobler endowment, than the faculties of the intellect — a higher destiny than to be well educated. To be virtuous is better than to be intelligent, and to be good is the highest wisdom. Science does not unfold the faith by which the Christian walks the troubled seas of life; learning gives not that hope which over the wreck of earthly joys sustains the sinking heart; knowledge can not save the soul from sin, nor redeem it from the consequences of transgression; but for the hope of salvation, for the gift of eternal life, the learned and the ignorant must alike come to Jesus. Not on the mighty intellect, not on the tutored mind, but on the meek, the merciful, the pure in heart, did the Saviour pronounce the blessing. The way to holiness, and hope, and heaven is lighted from above, not from the human understanding. Jesus is himself the way, the truth, and the light. The glad tidings of his love and mercy are to all — to those sunk in ignorance as well as to the learned. His offer of pardon, of salvation, of restoration to unity with the eternal Father, is freely made to all the children of a fallen race, repentance and faith in Christ being the only condition of acceptance with him.

But the goodness of our heavenly Father has so framed our mental constitution, that there is no antagonism between the intellect and the heart; but each is developed best when both are developed conjointly. Moses, the lawgiver, and Paul, the apostle, are examples where the highest intellectual training has been dedicated to the service of God — examples sufficient to show us that learning is not incompatible with humility and holiness, and that he who has reached its highest attainments may yet “do justly, love mercy, and walk humbly with his God.” — *Mahalah Fay.*

NOT FEELING, BUT FAITH.

But that no man is justified by the law in the sight of God, it is evident; for, The just shall live by faith. — *Gal. 3 : 11.*

THE Bible makes little or no account of our feelings, but a great account of faith. Predominance of faith over feeling is a very decisive mark of maturity of grace. In times when our experience is put to the proof, and we are required to give a reason for the hope that is in us, the babe in Christ looks to himself; the man in Christ instinctively and instantly looks to God. The one looks after his experience, the other looks after his Saviour. Can not many attest what is here stated? Does not the weak believer, when sore temptations press upon him, or severe sickness startles him, look back upon the past, and, while he deplores his sins, draw his comfort from the memory of his conversion and of the other Bethels where he has set up Ebenezer stones? And does not the confirmed believer, in such cases, look right up to God? It is well to have lively emotions, but it is not well to trust in them, for the dyspepsia can cloud them, and Satan may be permitted to destroy them. That Christian only is in an impregnable fortress, bomb-proof against hell's artillery, who can say with faith, "Who is he that condemneth? It is Christ that died."



THE FULLNESS IN CHRIST.

Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree. — *Gal. 3 : 13.*

HOW difficult it would be to name a noble figure, a sweet simile, a tender or attractive relationship, in which Jesus is not set forth to woo a reluctant sinner and cheer a desponding saint! Am I wounded? He is balm. Am I sick? He is medicine. Am I naked? He is clothing. Am I poor? He is wealth. Am I hungry? He is bread. Am I thirsty? He is water. Am I in debt? He is a surety. Am I in darkness? He is a sun. Have I a house to build? He is a rock. Must I face that black and gathering storm? He is an anchor, sure

and steadfast. Am I to be tried? He is an advocate. Is sentenced passed, and am I to be condemned? He is pardon.

To deck him out and set him forth, Nature culls her finest flowers, brings her choicest ornaments, and lays these treasures at his feet. The skies contribute their stars. The sea gives up its pearls. From fields, and rivers, and mountains, Earth brings the tribute of her gold, and gems, and myrrh, and frankincense, the lily of the valley, the clustered vine, and the fragrant rose of Sharon. He is "the chiefest among ten thousand, and the One altogether lovely." "In him dwelleth all the fullness of the Godhead bodily." I offer him to you — make a free offer of him; and, doing so, will challenge you to name a want for which I shall not find a full supply in Christ — something that fits your wants as accurately as the works of a key the wards of its lock.

Tertullian saith, "If thou endurest wrong for Christ's sake, he is a Revenger; if sorrow, he is a Comforter; if sickness, he is a Physician; if loss, he is a Restorer; if life, he is a Reviver."



DR. MASON AND THE DYING UNITARIAN.

Now, a mediator is not a mediator of one, but God is one. — *Gal. 3: 20.*

THE Rev. Dr. Mason, of New York, was once requested to visit a lady in dying circumstances, who, together with her husband, openly avowed infidel principles, though they attended on his ministry. On approaching her bedside, he asked her if she felt herself a sinner, and perceived the need of a Saviour. She frankly told him she did not; and that she wholly disbelieved the doctrine of a Mediator. "Then," said the doctor, "I have no consolation for you; not one word of comfort. There is not a single passage in the Bible that warrants me to speak peace to any one who rejects the Mediator provided for lost sinners. You must abide the consequences of your infidelity." Saying that, he was on the point of leaving the room, when some one said, "Well, but, doctor, if you can not speak consolation to her, you can pray for her." To this he assented, and kneeling down by the bedside, prayed

for her as a guilty sinner, just sinking into hell; and then arising from his knees, he left the house. A day or two after, he received a letter from the lady herself, earnestly desiring that he would come and see her without delay. He immediately obeyed the summons; but what was his amazement, when, on entering the room, she held out her hand to him, and said, with a benignant smile, "It is all true; all that you said on Sunday is true. I have seen myself the wretched sinner which you described me to be in your prayer. I have seen Christ, that all-sufficient Saviour you said he was; and God has mercifully snatched me from the abyss of infidelity in which I was sunk, and placed me on the Rock of Ages. There I am secure; there I shall remain. I know in whom I have believed!" All this was like a dream to him; but she proceeded, and displayed as accurate a knowledge of the way of salvation revealed in the gospel, and as firm a reliance on it, as if she had been a disciple of Christ for many years. Yet there was nothing like boasting or presumption; all was humility, resignation, and confidence. She charged her husband to educate their daughter in the fear of God, and, above all, to keep from her those novels and books of infidel sentimentality by which she had been nearly brought to ruin. On the evening of the same day she expired in fullness of joy and peace in believing. — *Arvine's Cyclopædia*.

OUR RELATION TO GOD.

And, because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. — *Gal. 4: 6*.

"**B**ECAUSE ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father!" This is the common privilege of believers in Christ; and by means of this they are delivered from the carnal mind, which is enmity against God; they are endowed with power from on high; they are renewed in the spirit of their mind; and thenceforth, "as obedient children," it is their inestimable privilege, not to fashion themselves according to the former lusts in their ignorance, but as He who hath called them is holy, to be also

"holy in all manner of conversation." Thus, it will be seen, the order of the events in a scriptural conversion are obvious and instructive. The sinner is called to repent and believe the gospel. By the gracious influence of the Holy Spirit, accompanying his own truth, he is enabled to do so. Some obey the call. They mourn over past sin, and grieve to find that still, when they would do good, evil is present with them. Broken in heart, and calling for the mercy of God, they submit to be saved by grace, and therefore believe on the Lord Jesus Christ. For the sake of his well-beloved Son, in whom all their trust is reposed, God at once acts the Sovereign's part in pardoning their transgressions, the Judge's in justifying them, and the Father's in adopting them. That instant he also bestows upon them the gift of the Holy Ghost. The Spirit immediately bears his testimony to the fact of their adoption, and by so doing he produces love to that God who first loved them. "And every one that loveth is born of God, and knoweth God."



. SONS IN THE FAMILY OF GOD.

Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. — *Gal. 4: 7.*

IT would have been a great mercy if God had made us his servants, after we had proved his enemies; but he has adopted us as his sons, and taken us to the bosom of his love. He is now our Father, and wishes us to call him so; we are his children, and he wishes us to walk and act as such. We are not mere servants, therefore we should not be servile; we are sons, therefore we should love, obey, and delight in God as our Father. "Beloved, *now* are we the sons of God." We are delivered from bondage, introduced into favor, have the promise of eternal life, and should rejoice with joy unspeakable and full of glory. It was free grace which adopted us; the Holy Spirit, by the word, begot us to a lively hope; and the gospel proclaims our privileges, and invites us to enjoy them. Let us to-day think, "I am a son of God. My Father is holy, his children are holy, his word is holy; he loves holi-

ness, and commands me to be holy ; I will therefore lift up my heart to him, seek grace from him, and in all things aim to glorify him."

IF UNTRUE TO GOD, WHY NOT UNTRUE TO MAN?

But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage?—*Gal.* 4 : 9.

WHILE preaching in Watertown, N. Y., Rev. Ebenezer Arnold illustrated the importance of faithfulness to God, on the part of all professing Christians, by the following incident : —

"A Christian lady was engaged in marriage to a gentleman who respected, but did not profess, religion. Thinking that it might please him to attend a ball and mingle in the dance, she proposed that they both go to the ball. To her astonishment he declined, for he was greatly surprised that one who professed to follow Christ 'in the narrow way,' should offer to enter with him through *that* wide gate, into 'the broad way which leadeth to destruction.' In a few minutes he withdrew for the evening. When he next called, he asked that their engagement of matrimony might be broken off. Mortified at the request of her affianced husband, she requested an explanation of his unlooked-for demand. He replied, 'You have solemnly vowed to Christ to be his, yet you propose to turn your back on him and mingle with sinners in the dance. Your relation to Christ is more sacred than your relation to me could be if we were married. If you are untrue to God—in your offer to forsake him—what reason have I to believe you would not be untrue to me, and forsake me? The greater always includes the less.' Severe as his conclusion was, she could not say it was unjust, for there is an adultery which consists of broken vows to God, as well as broken marital relations," (*Jer.* 3 : 9 ; *Ezek.* 23 : 37.)

FRUIT AFTER MANY DAYS.

But it is good to be zealously affected always in a good thing, and not only when I am present with you. — *Gal.* 4: 18.

A SUPERINTENDENT of a school in Virginia had among his scholars a fiery, funny, red-headed scamp of a boy. He annoyed everybody, and what was worse, he could not be driven from the school. The superintendent was out-generaled, and finally brought the boy to the platform and laid the responsibility of a verdict in his case upon the school. A little girl rose up and said, "Pray for him." The superintendent seated the boy on the chair, taking a good firm grip of his neck, knelt down by his side, and raising his left hand, implored earnestly that God would in mercy spare the boy's soul, forgive him, convert him, and make him a useful man. Tears of many flowed that day for that bad boy.

Time rolled on, and the boy was lost sight of for many years. No one knew what had become of him. Not long since this same good brother was visiting a western city, and, spending the Sabbath there, inquired where he could find an interesting Sunday school to which he could go and gather some new ideas. He was taken to the outskirts of the city, to one of the largest and the best mission schools. He was pleased at the sight that met his eye. The superintendent of the school invited him to speak. He began to tell the story of his early labors in Virginia, and naming several places, the superintendent became interested, and called to mind his own history as a scholar. Interrupting the speaker, he asked him if he was Mr. So-and-so, from such a place in Virginia.

On his responding affirmatively, he said, "Do you remember the red-headed scamp of a boy in your school at ——? Well, sir, I am the boy. Here I stand superintendent of this school, a monument of grace, and indebted to your prayer for the conversion of my soul."

STAND FAST IN CHRIST.

Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. — *Gal. 5 : 1.*

ALL colors are wrapped up in the sunlight, which, as is well known, may be seen resolved into its elementary colors in the prism or rainbow. Apart from the sunlight, no object has any color, as is shown by the fact that, as soon as light is withdrawn from the landscape, the colors fade from the robe of Nature. The difference of color in different objects, while the sun is shining, is produced by some subtile difference of texture or superficies, which makes each object absorb certain rays, and reflect certain other rays, in different proportions. Now, Christ is the Sun of Righteousness, in whom dwelleth all the fullness of the Godhead bodily — the fair color of every grace and Christian virtue. When Christ is shining upon the heart, then these virtues are manifested there — by one Christian graces of one description, by another of another, according to their different receptivity and natural temperament; just as, when the sun is shining, colors are thrown upon a landscape, and reflected by the different objects in different proportions. But as no part of the landscape has any color in the absence of the sun, nor can acquire any independently of the sun, so Christians have no grace except from Christ, nor hold any virtue independently of him. — *Dr. Goulbourn.*



THE NOBLE CONVICT.

For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. — *Gal. 5 : 13.*

A YOUNG man ran away from the galleys at Toulouse. He was strong and vigorous, and soon made his way across the country and escaped pursuit. He arrived the next morning before a cottage in an open field, and stopped to beg something to eat, and get refuge while he reposed a little. But he found the inmates of the cottage in the greatest distress. Four little children sat trembling in the corner, their

mother was weeping and tearing her hair, and the father walked the floor in agony. The galley-slave asked what was the matter, and the father replied that they were that morning to be turned out of doors because they could not pay the rent.

"You see me driven to despair," said the father; "my wife and little children without food or shelter, and I without means to provide any for them."

"I will give you the means. I have but just escaped from the galleys. Whoever secures and takes back an escaped prisoner is entitled to a reward of fifty francs. How much does your rent amount to?"

"Forty francs," answered the father.

"Well," said the other, "put a cord around my body. I will follow you to the city, where they will recognize me, and you will get fifty francs for bringing me back."

"No, never!" exclaimed the astonished listener; "my children should starve a thousand times before I would do so base a thing."

The generous young man insisted, and declared at last that he would go and give himself up if the latter would not consent to take him.

After a long struggle the latter yielded, and taking his preserver by the arm, led him to the city and to the mayor's office. Everybody was surprised that a little man like the father should be able to capture such a strong young fellow; but the proof was before them. The fifty francs were paid, and the prisoner sent back to the galleys. But after he was gone the father asked a private interview with the mayor, to whom he told the whole story. The mayor was so much affected that he not only added fifty francs more to the father's purse, but wrote immediately to the minister of justice, begging the noble young prisoner's release.

The minister examined into the affair, and finding that it was comparatively a small offense which had condemned the young man to the galleys, and that he had already nearly served out his time, ordered his release.

HOW DRUNKARDS ARE MADE.

Now, the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. — *Gal. 5: 19-21.*

A YOUNG man entered the bar-room of a village tavern, and called for a drink. "No," said the landlord; "you have had delirium tremens once, and I can not sell you any more." He stepped aside to make room for a couple of young men who had just entered, and the landlord waited upon them very politely. The other had stood by, silent and sullen, and when they finished, he walked up to the landlord, and thus addressed him: "Six years ago, at their age, I stood where those young men are now; I was a man with fair prospects. Now, at the age of twenty-eight, I am a wreck, body and mind. You led me to drink. In this room I formed the habit that has been my ruin. Now, sell me a few glasses more, and your work will be done. I shall soon be out of the way; there is no hope for me; but they can be saved. Do not sell it to them. Sell to me, and let me die, and the world will be rid of me; but for Heaven's sake sell no more to them!" The landlord listened, pale and trembling. Setting down his decanter, he exclaimed, "God help me, this is the last drop I will ever sell to any one!" And he kept his word. The curse of God is on the liquor traffic. The "woe" pronounced by God on him that "giveth his neighbor drink" (*Hab. 2: 15*) is not repealed.

THE ABSURDITY OF ERROR.

For if a man think himself to be something when he is nothing, he deceiveth himself. — *Gal. 6: 3.*

I HAVE often seen Universalism reduced to an absurdity; but seldom, if ever, has it been better done than in the following, which I beg to recite for the benefit of any who may need it.

"I am a Universalist," said G. K., boastingly, "and you Orthodox are not fair in saying that our system is inconsistent with reason." This he addressed to one who held an opposite system.

"But I will prove the irrationality of your system," said his friend. "You believe that Christ died to save all men?"

"Yes, I do."

"And you don't believe there is a hell?"

"No, I do not."

"You don't believe there is any punishment hereafter?"

"No, I do not; men are punished for their sins in this life."

"Well, now, let us put your 'rational' system together, if we can. It amounts to just this: that Christ the Saviour died to save all men from nothing at all! Not from hell, because, according to you, there is none. Not from punishment in a future state of being, for man receives his whole punishment in this life. Yours is the absurd spectacle of ropes and life-preservers thrown at an immense expense to a man who is on dry land, and in no danger of being drowned. Let me tell you that your religion is stark infidelity. If you heartily believed the Bible, you could not believe Universalism."



THE FATAL MIRAGE.

Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. — *Gal. 6: 7.*

IN that recent publication, *The Nile Tributaries of Abyssinia*, by Sir Samuel W. Baker, is the following thrilling incident, which very appropriately points a moral:—

"Many years ago, when the Egyptian troops first conquered Nubia, a regiment was crossing a desert. The heat was oppressive, almost beyond endurance; the supply of water nearly exhausted. Far in the horizon they seemed to see a beautiful lake, bordered with palm trees. The Arab guide, who well understood the desert wastes, told the soldiers there was no lake there; that what they saw was only a mirage—a floating delusion on the sky. But the thirsty soldiers saw some-

thing which they believed to be water, and were determined to trust their sight rather than his words. They insisted upon their guide leading them to the water. He protested, and resisted even to death. When they had killed him, the whole regiment, wild with excitement, and eager for the cooling waters, leave the course indicated by their guide, and start for the lake. On and on they press over the burning sands; hour after hour they endure the heat, hoping to gain the refreshing waters of the lake; but that object flees before them like a phantom. Self-deceived, exhausted by the heat, and overcome with fatigue, they begin to fall upon the burning sands and die. They all perished. Long after, the Arabs, in search, found the body of the guide, a martyr to his faithfulness, while the bodies of the soldiers were found far out upon the wild wastes, where they fell in their vain search to find water where there was none. Their sincerity did not save them from death."

We have a divine Guide in the person of Jesus Christ. He points out the only way to heaven, and tells us it is only found in the new birth and faith in him. "Except a man be born again he can not see the kingdom of God;" and "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him." He who disregards these words of our Saviour, and fancies he sees the way open to heaven in some other faith than this pure evangelism of Christ, is deluded by the mirage that floats in his imagination. Only what the divine word teaches is to be trusted.

SOWING AND REAPING.

For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting. — *Gal. 6: 8.*

A CHRISTIAN gentleman was staying a few days with a farmer, who, though a man of sound sense and many amiable traits, was a neglecter of religion.

One day the gentleman walked out where the farmer was scattering his seed broadcast in the field.

"What are you sowing, Mr. H.?" was his pleasant inquiry.

"Wheat," was the answer.

"And what do you expect to reap from it?"

"Why, wheat, of course," said the farmer.

At the close of the day, as all were gathered in the family circle, some little thing provoked the farmer,—the husband, the father, and the head of the family,—and at once he flew into a violent passion, and, forgetting, in his excitement, the presence of his guest, he swore most profanely.

The latter, who was sitting next to him, in a low and serious tone said, "And what are you sowing now?"

The farmer seemed startled. A new light at once flashed on him from the question of the morning. "What!" he said, in a subdued and thoughtful tone, "do you take such serious views of life as that, such serious views of every mood, and word, and action?"

"Yes," was the reply; "for every mood helps to form the permanent temper; and for every word we must give account; and every act but aids to form a habit; and habits are to the soul what the veins and arteries are to the blood—the courses in which it moves, and will move for ever. By all these little things we are forming character, and that character will go with us to eternity, and according to it will be our destiny for ever."



PERSEVERANCE IN SOUL-SAVING.

And let us not be weary in well doing, for in due season we shall reap if we faint not. —*Gal. 6:9.*

AN old man, whom the Rev. S. Thornton had often and successfully urged to attend to the duty of coming to public worship, was laid up in bed from illness. The curate, on hearing this, called upon him. Entering the cottage, he asked to see him. The old man, recognizing his voice, and perhaps hearing his request, called out rudely,—

"I don't want you here; you may go away."

The next day Mr. Thornton again presented himself, with inquiries after him, and an expressed desire to see him; calling out from the stairs,—

“ Well, my friend, may I come up to you to-day ? ”

Again he was answered, “ I don’t want you here.”

Twenty-one days successively did the patient clergyman come to the cottage with the same request, and on the twenty-second obtained admittance to the bedside of the sick man. Henceforth he was permitted to read God’s word to him, pray by him, and impart such instruction as was blessed to the poor man’s soul. The aged sufferer recovered, and became henceforth one of the most regular attendants on the services of the church.

GLORYING IN THE CROSS OF CHRIST.

But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. — *Gal. 6:14.*

NOWHERE in the material universe do we see declared, in its most complete and impressive exhibition, that infinite love which was in Christ toward the world of mankind ; that love which led him even to the cross, and the sacrifice of himself, for our advantage. All other manifestations, therefore, of that which is really divine in character, are pale and poor by the side of this. You tell me of the Southern Cross, lifting its stars in the sky that bends beyond the horizon ; and that shall be to me a symbol, perhaps almost a foreshadowing, but it never is the parallel of this cross upon Calvary. This shines with no starry splendor upon the earth. Over it was gathered, rather, the shrouding of a supernatural darkness, from the sixth hour to the ninth. But the lesson that comes from it is the grandest and most precious the world has heard. The Cross lifted among the stars, in those yet unseen southern skies, tells of the power of Him who built it. But the cross — so stained, and dark, and bloody — that was lifted on Calvary tells of the infinite and unsearchable love in the heart of Him who hung upon it. From this we get views, therefore, which we can not from any part of the universe that sweeps its radiant circles above us — which we can not from even the soul of man, to which this outward is the setting — of the character of God ; not of his infinite righteousness only, but of his eter-

nal and measureless love ; of his sympathy with the suffering ; of his incomparable and unconquerable patience toward even those who sin against him. — *Rev. Dr. Storrs.*

PASTORAL PRUDENCE.

Wherein he hath abounded toward us in all wisdom and prudence. — *Eph. 1 : 8.*

THE Christian pastor should be a man of prudence. By prudence, however, I do not mean that time-serving, man-fearing, earth-born policy, which in the desk keeps out of sight what are called the hard doctrines, and never has the rudeness to disquiet the sinner's conscience, and is so very polite and civil as never to utter the word *hell* without a humble apology, or to name the prince of darkness without turning him into a harmless Eastern metaphor ! Nor by ministerial prudence do I mean that cringing spirit which never dares to look titled wickedness in the face — that aspen timidity which always says yes to the world, whatever it may dictate or propose, and which never troubles the gay, the rich, the great, the polite, with any of the unwelcome and old-fashioned topics of religion ; or, at any rate, not till they are just leaving the world, and want to be assured that such harmless and good-hearted people as they are have nothing to fear. All this, and more, which sometimes passes current under the imposing garb of prudence, deserves a very different name. It is a gross perversion both of the word and the thing.

Genuine ministerial prudence keeps back no important truth, listens to no compromise with sin, connives at no fashionable vice, cringes before no lordly worldling, is never silent when it ought to speak, and never sits quaking in cowardly concealment when the honor of religion calls for boldness and activity. But prudence is always the opposite of rashness and inconsideration. It neither speaks nor acts till it has had time to deliberate. Its words, being "fitly spoken, are like apples of gold in pictures of silver." In rebuking transgression, it strives to conciliate and gain the offender. It disarms prejudice, inspires confidence, gains friends, and wards off the

attacks of enemies. Ordinary talents, under the direction of prudence, will do more in the ministry than the greatest gifts without it. Indeed, without prudence no pastor can long be either useful or happy. — *Dr. Humphrey's Sermon.*

TRUSTED AND WERE DELIVERED.

That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom, also, after that ye believed, ye were sealed with that Holy Spirit of promise. — *Eph. 1: 12, 13.*

IN Madagascar, some time ago, an insurrection broke out, and the army were ordered to march to quell it; but before they set out, the great national idol was to be dragged forth to bless the people, and they were to be sprinkled with holy water. Now, it happened that three hundred of the soldiers had cast off idolatry; and when they heard what was coming, they said one to another, "What shall we do? If we do not bow before the idol, we shall be counted among the rebels, and shall surely be put to death." The leader of the Christian band asked his brethren to meet together in the evening, that they might consult what steps they had better take. They met accordingly. Some said, "We are poor, feeble creatures; we hope that God will forgive us, though we should bow before the idol; it will be only to preserve our lives." Others said, "We are married men; it will never do for us to leave our wives widows, and our children fatherless." The leader of the party, after he had heard the opinion of his companions, took his New Testament from his pocket, and read aloud, "He that loveth father or mother more than me is not worthy of me; and he that loveth his life more than me is not worthy of me." It was enough. Their decision was made at once. They would not forsake their Saviour. But it was a fiery trial through which they had to pass, and they knelt down to ask of him, that he would not leave them to pass through it alone. They then pledged one another to stand to their resolution.

One of them was a traitor. He went and told the command-

ing officer. "Three hundred of the soldiers," said he, "are believers, and they have resolved not to worship the national god." The Christian leader was sent for, and asked if it was so. He confessed it was. This made the officer very angry, and he ordered that the three hundred were not to attend when the idol was brought out; but he added, "The god will avenge himself upon them." He would not put them to death, because they would be wanted in the army; but he determined to place them somewhere where they would be sure to be cut off.

The army marched to meet the rebels. They came up to them in a ravine between two lofty mountains. Here the Christians were ordered to occupy the front ranks. Their enemies took it for granted that they must fall there; but a hand greater than that of man so arranged the order of the battle that the arrows never touched the Christian band. When the sun set a retreat was sounded, the roll was called, and it was found that, though there had been great destruction among the heathen, not one of the Christian soldiers was missing. The other soldiers asked them how they had been preserved, and began to suspect that the New Testaments in their pockets were charms. "It was not these that saved us," they made answer; "it was the God whom we serve." The rest were thunderstruck, and a hundred of them cast away their idols from that day.

Who has an arm like God? Whose rock is like our Rock? "They that trust in the Lord shall be as Mount Zion, which can not be removed, but abideth for ever."



CHRIST OUR ALL IN ALL.

And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all. — *Eph.* 1: 22, 23.

THE Lord Jesus Christ is the All in All of his redeemed. In every want he is their Friend. In every danger he is their Defense. In weakness he is their Strength; in sorrow, their Joy; in pain, their Peace; in poverty, their Pro-

vider; in sickness, their Physician; in hunger, their Bread; in trouble, their Consolation; in perplexity, their Counselor; in the furnace, their Refiner; in the floods, their Rock; in assaults, their Refuge; in accusations, their Advocate; in debt, their Surety; in slavery, their Ransom; in captivity, their Deliverer; in the day, their Sun; in the night, their Keeper; in the desert, their Shepherd. In life, he is their Hope; in death, their Life; in the grave, their Resurrection; in heaven, their Glory.

Let Christ, therefore, be thy All in All, for time and for eternity. With the faithful martyr say, while living, "None but Christ." When dying say, "None but Christ." Through all eternity say, "None but Christ." Let this triumphant name, "The Lord our Righteousness," settle every difficulty, solve every doubt, and silence every accusation. When conscience tells thee thy sins are both many and great, answer thou, "Christ's blood cleanseth from all sin." When reminded of your ignorance, say, "Christ is my *wisdom*." When your ground and title to the kingdom are demanded, say, "Christ is my *righteousness*." When your meetness to enter its sacred walls is challenged, say, "Christ is my *sanctification*." When sin and the law, when death and Satan, claim thee as their captive, reply to them all, "Christ is my *redemption*." The law saith, Pay thy debt; the gospel saith, Christ hath paid it. The law saith, Make amends for thy sins; the gospel saith, Christ hath made it for thee. The law saith, Thou art a sinner; despair, for thou shalt be condemned; the gospel saith, Thy sins are forgiven thee; be of good comfort; thou shalt be saved.



GOD IS NOT A MERCHANT.

For by grace are ye saved through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast. — *Eph.* 2 : 8, 9.

ONCE there was a poor woman standing before the window of a royal conservatory which looked into the public street. It was the dead of winter, and no flowers were in the garden, and no fruit on the trees. But in the hot-house a

splendid bunch of grapes hung from the glass ceiling, basking in the bright winter sun, and the poor woman gazed at it till the water came into her mouth, and she sighed, "O, I wish I could take it to my sick darling!" She went home and sat down to her spinning-wheel, and wrought day and night till she had earned half a crown. She then went to the king's gardener, and offered that sum for the bunch of grapes; but the gardener received her unkindly, and told her not to come again. She returned home, and looked around her little cottage to see whether there was anything she could dispense with. It was a severe winter, yet she thought she could do without a blanket for a week or two; so she pawned it for half a crown, and went to the king's gardener, and now offered him five shillings. But the gardener scolded her, and took her by the arm rather roughly, and turned her out. It just happened, however, that the king's daughter was near at hand; and when she heard the angry words of the gardener and the crying of the woman, she came up and inquired into the matter. When the poor woman had told her story, the noble princess said, with a kind smile, "My dear woman, you were mistaken; my father is not a merchant, but a king; his business is not to *sell*, but to *give*;" whereupon she plucked the bunch from the vine, and gently dropped it into the woman's apron. So the woman obtained as a free gift what the labor of many days and nights had been unable to procure.

The salvation of the soul is the greatest treasure you can desire. But you can not buy it with all the riches of the world, with all the prayers you can pray, with all the alms you can give, with all the useful works you could perform during a life as long as that of Methuselah. The fact is, your soul's salvation is in the hands of a King, and not of a merchant. If you receive it at all, it must be as a gift, for you never can buy it.

ACCESS TO GOD.

For through him we both have access by one Spirit unto the Father. — *Eph. 2:18.*

HOWEVER early in the morning you seek the gate of access, you find it already open; and however deep the midnight moment when you find yourself in the sudden arms of death, the winged prayer can bring an instant Saviour near, and this wherever you are. It needs not that you should enter some awful shrine, or put off your shoes on some holy ground. Could a memento be reared on every spot from which an acceptable prayer passed away, and on which a prompt answer has come down, we should find Jehovah shammah, "The Lord hath been here," inscribed on many a cottage hearth and many a dungeon floor. We should find it not only in Jerusalem's proud temple, David's cedar galleries, but in the fisherman's cottage, by the brink of Genesareth, and in the upper chamber where Pentecost began.

And whether it be the field where Isaac went to meditate, or the rocky knoll where Jacob lay down to sleep, or the brook where Israel wrestled, or the den where Daniel gazed on the hungry lions and the hungry lions gazed on him, or the hill-side where the Man of Sorrows prayed all night, we should still discern the print of the ladder's feet let down from heaven, the landing-place of mercies, because the starting-point of prayer. — *Hamilton.*



THE ONLY FOUNDATION.

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. — *Eph. 2:20.*

AT a recent Baptist Sunday School Convention held at St. Louis, Rev. Dr. Hodge concluded an address with the following remarks: —

"The people of this goodly city of St. Louis look forward to the time when the ponderous engine, followed by its heavily freighted train, shall roll on the iron track that is to span their

great river. To sustain the burden on their projected bridge, they are constructing foundations of solid masonry, eighty feet in length and sixty feet in breadth, which are to be sunk seventy feet below the bed of the river, even down to the underlying rock formation, so useless do they deem it to raise supports for the great pressure of commerce on the basis of yielding water or of treacherous sand. Beloved, the immense burden which must come rolling on upon the next generation of living men demands of us that we build not slightly. Compute, if you can, the weight of interests with which the next hundred years will be freighted, and learn from your computation what moral masonry will be adequate to support that weight. Beneath all that man can build must lie the divine, the immovable Rock, which is the Son of God and the Saviour of men, and we, as builders, must go down to the rock and start from it with the foundations we lay. To do this we must penetrate the accumulated débris of ages. It is said that an English builder, a few years since, determined to build a house within the walls of the old Jerusalem, and having resolved to lay its foundation on the rock of David's time, he found it necessary to excavate through fifty feet of accumulated rubbish. These Christian centuries have been prolific in religious rubbish, and whoever now will build with the Son of David must dig down through superstition, and priestcraft, and tradition, and prejudiced interpretations, until he finds the 'Word of the living God.'"

HUMILITY A CHRISTIAN GRACE.

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. — *Eph. 3: 8.*

SOME time since, I took up a little work purporting to be the lives of sundry characters as related by themselves. Two of these characters agreed in remarking that they were never happy until they ceased striving to be great men. This remark struck me, as you know the most simple remarks will strike us, when Heaven pleases. It occurred to me at once

that the most of my sufferings and sorrows were occasioned by my unwillingness to be nothing, which I am, and by consequent struggles to be something. I saw if I could but cease struggling, and consent to be anything or nothing, just as God pleases, I might be happy. You will think it strange that I mention this as a new discovery. In one sense it is not new; I had known it for years; but I now saw it in a new light. My heart saw it, and consented to it; I am comparatively happy. My dear brother, if you can give up all desire to be great, and feel heartily willing to be nothing, you will be happy too. — *Dr. Payson.*

OUR RELIGION THE FIRST THING.

That Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. — *Eph. 3: 17-19.*

WE want to have spiritual life so developed in us that it shall be supreme. A Christian, in the old times was, first of all, a Christian, and then, a long way down, perhaps he was a shoemaker. He was a Christian, and perhaps he might belong to Cæsar's household; but that you might hardly know. Nowadays what are we? We are bankers or merchants; everybody knows that. Then, after a little inquiry, perhaps it may be found out that we are Christians. The thing ought to be reversed. Our religion should be the first thing. Too much the Lord Jesus gets the scraps and the spare victuals, and the world gets the banquets. Men give to the Lord Jesus their odd minutes, and to money-getting the main strength of their lives. I do believe that will have to be altered before we shall see any great work done in the land, and multitudes of conversions.

How it is going to be altered, I can not tell, except by this — that life has a wonderful faculty for accomplishing great things. A little seed has been sown in a mass of rock, and you could hardly suppose it could live; but yet it has thrust itself up, and is become a tree, and has lifted up the mass of

rock, and by and by it will move the rock away to make space for itself. And life in God's people at this time is very like that seed in the rock. Our modes of living, and our habits are altogether prejudicial, I believe, to any very wonderful display of life; but life will do it somehow; it will achieve its purpose by some means. I pray God to give us that life. — *C. H. Spurgeon.*

FINDING HAPPINESS IN GOD.

Now, unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. — *Eph. 3 : 20, 21.*

CHRISTIANS might avoid much trouble and inconvenience if they would only believe what they profess — that God is able to make them happy without anything else. They imagine that if such a dear friend were to die, or such and such blessings were removed, they should be miserable; whereas God can make them a thousand times happier without them. To mention my own case. God has been depriving me of one mercy after another; but, as one is removed, he has come in and filled up its place. Now, when I am a cripple, and not able to move, I am happier than ever I was in my life before, or ever expected to be; and if I had believed this twenty years ago, I might have been spared much anxiety. If God had told me some time ago that he was about to make me as happy as I could be in this world, and then had told me that he should begin by crippling me in all my limbs, and removing me from my usual sources of enjoyment, I should have thought it a very strange mode of accomplishing this purpose. And yet how is his wisdom manifest even in this! — *Dr. Payson.*

ALL-SUFFICIENCY OF CHRIST.

He that descended is the same also that ascended up far above all heavens, that he might fill all things. — *Eph. 4 : 10.*

ALL the good things that can be reckoned up here below have only a finite and limited benignity: some can clothe,

but can not feed; others can nourish, but they can not heal; others can enrich, but they can not secure; others adorn, but can not advance: all do serve, but none do satisfy. They are like a beggar's coat, made up of many pieces, not all enough either to beautify or defend. But Christ is full and sufficient for all his people. He ascended on high that he might fill all things (Eph. 4:10), that he might pour forth such abundance of spirit on his church as might answer all the conditions whereunto they may be reduced; righteousness enough to cover all their sins, plenty enough to supply all their wants, grace enough to subdue all their lusts, wisdom enough to resolve all their doubts, power enough to vanquish all their enemies, virtue enough to cure all their diseases, fullness enough to save them, and that to the utmost: over and besides, there is in Christ something proportionable to all the wants and desires of his people; he is bread, wine, milk, living waters to feed them (John 6:5, 7, 35); he is a garment of righteousness to cover and adorn them; a physician to heal them (Matt. 9:12); a counselor to advise them (Isa. 9:6); a captain to defend them (Heb. 2:10); a prince to rule, a prophet to teach, a priest to make atonement for them, a husband to protect, a father to provide, a brother to relieve, a foundation to support, a root to quicken, a head to guide, a treasure to enrich, a sun to enlighten, and a fountain to cleanse. So that as the one ocean hath more waters than all the rivers of the world, and one sun more light than all the luminaries in heaven, so one Christ is more all to a poor soul, than if it had the all of the whole world a thousand times over. — *Things New and Old.*

UNITY OF THE BIBLE.

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. — *Eph. 4:13.*

AS in Beethoven's matchless music there runs one idea, worked out through all the changes of measure and of key, — now almost hidden, now breaking out in rich natural melody, whispered in the treble, murmured in the bass, dimly

suggested in the prelude, but growing clearer and clearer as the work proceeds, winding gradually back till it ends in the key in which it began, and closes in triumphant harmony — so throughout the whole Bible there runs one great idea — man's ruin by sin, and his redemption by grace; in a word, Jesus Christ the Saviour. This runs through the Old Testament, that prelude to the New, dimly promised at the fall, and more clearly to Abraham; typified in the ceremonies of the law; all the events of sacred history paving the way for his coming; his descent proved in the genealogies of Ruth and Chronicles; spoken of as Shiloh by Jacob, as the Star by Balaam, as Prophet by Moses; the David of the Psalms; the Redeemer looked for by Job; the Beloved of the Song of Songs. We find him in the sublime strains of the lofty Isaiah, in the writings of the tender Jeremiah, in the mysteries of the contemplative Ezekiel, in the visions of the beloved Daniel, the great idea growing clearer and clearer as the time drew on. Then the full harmony broke out in the song of the angels: "Glory to God in the highest, and on earth peace, good will toward men." And evangelists and apostles taking up the theme, the strain closes in the same key in which it began; the devil, who troubled the first paradise, for ever excluded from the second; man restored to the favor of God, and Jesus Christ the key-note of the whole.



ABSORBED IN RELIGION.

But speaking the truth in love, may grow up into him in all things, which is the head, even Christ. — *Eph.* 4: 15.

DR. CHALMERS said, "Unless I make religion my great and engrossing concern, I shall be a stranger to all solid peace and enjoyment. I have at times caught a glimpse of the comfort which it yields the spirit when I merge my will into God's will — when I resolve to have no will of my own separate from God. I feel quite assured that this entire renunciation of self, and entire devotion to Christ's service, would give a simplicity and grandeur to my existence — would throw an unclouded sunshine over all my ways, would

raise me above the cares and provocations of this life, would enhance even my sensible gratifications, and superadd those gratifications of a higher order which constitute the main and essential blessedness of heaven. O my God, may it be thus with me! Call me out of nature's darkness into thine own marvelous light. Give me to aspire after the graces, and hold forth to my acquaintances, and, above all, to my children, the example of all righteousness. Conform me to the gospel economy under which I sit, that as Christ died for sin, I may die to it, that as he rose again, I may rise to newness of life, and feel it my meat and drink to do thy will."



ADVICE TO PREACHERS.

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. — *Eph. 4: 29.*

1. **U**NDERSTAND your text. 2. Confirm your view by reference to the original. 3. Strengthen your opinion by once more reading the whole text. 4. Avoid a display of learning; criticise in the study; teach in the pulpit. 5. Divide your subject — it helps the hearers. 6. Speak in short sentences — it helps the preacher. 7. Use plain words — they are good for all sorts and conditions of men. 8. Avoid parentheses — they trouble the speaker, they puzzle the hearer. 9. Speak in the first person singular — it gives reality. 10. Avoid the first person plural — kings speak thus; preachers should not. 11. Apply pointedly — all within the church walls are not of the church of Christ. 12. Rebuke boldly. 13. Warn lovingly. 14. Encourage heartily. 15. Preach frequently with your tongue. 16. Preach always by your life. 17. Honor the Holy Ghost. 18. Remember your Master — seek his glory, not your own. Old John Owen says somewhere, "To preach the word, and not to follow it with prayer constantly and frequently, is to believe its use, neglect its end, and cast away all the seed of the gospel at random." (1 Cor. 1: 21.)

RESISTING THE SPIRIT.

And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. — *Eph.* 4: 30.

IT is a spectacle over which an angel might weep if there could be tears in heaven; man, feeble man, child of dust, and crushed before the moth, strives with Almighty God. Who has not done it! How many are doing it yet! And while man does it in his thoughtlessness, he hears not, or, if he hears, heeds not the sound which comes from the distance and falls upon the ear in tones so solemn and distinct, and with a cadence so dreadful, "My Spirit shall not always strive with man." He heeds it not, but goes on his way resisting the Holy Ghost. Thus he hastens on to a condition of hopelessness and helplessness. Quick as the mind can act, he speeds him onward. Every stifled conviction accelerates his movements. Every Sabbath's light but lights him forward. Every message of truth, every argument and appeal of the sanctuary which fall upon his ear, and reach his spirit, serve but to quicken his progress. Ere long the crisis comes. In an unlooked-for moment the grieved and insulted Spirit spreads his wings for a final flight, and as he goes he leaves upon the soul a seal which neither earth, nor heaven, nor hell can break. The die is then cast, the work is done, the decision is recorded. "Let him alone," is the sentence which has gone forth, and the man is lost. Thenceforward his career is one of growing sinfulness. Thenceforward his state is one of spiritual sleep, profound as that of the grave, undisturbed by any Sabbath argument, unbroken by any threatening omen, unaffected by the approaching realities of another world; and though he may live amid scenes of spiritual beauty, and though the refreshing showers of heavenly grace may brighten and give new verdure to the moral landscape around him, there he is — a spot blasted by heaven's fire, which can never be cultivated; a tree scathed by heaven's lightning, ready to be cut down as fuel for the burning. I may seem to you to speak strongly; but O, how lame and feeble are my words to give expression to the sentiment which God hath uttered, "Woe unto them when I depart from them!" — *Rev. Erskine Mason.*

SPEAKING EVIL.

Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice. — *Eph. 4 : 31.*

DR. MCINTYRE has these observations on despising the gifts of others: "Preachers are sometimes very severe, if not censorious, critics on each other's gifts, and by their remarks bring them into contempt with many people who would otherwise be benefited. They lessen, instead of increasing, the entire availability of the ministry. This matter has another aspect: Dr. Alexander once remarked that he could observe a continual growth in grace in one of his old ministerial associates, and that this was evidenced by a gradual extinction of anything like vanity or envy. The observation is worth recording. The surroundings of ministers expose them to these very temptations. Almost every human agency is set to work to fan the flame. 'Young men,' said a very wise bishop to a graduating class, 'you may be both ugly and dull, but there will be at least some silly woman ready to tell you that you are smart and handsome.' Once tainted by this spirit, the next step is jealousy, and the next a system of habitual detraction of all with whom he may be brought into rivalry, unless, perhaps, he may be bound by some selfish tie, such as that of party or clique. It has been wondered why the sons of the evangelical Wilberforce did not turn out evangelicals. One of the reasons assigned for the dislike taken by them to the clergy of the evangelical school is, that among the numbers by whom that eminent statesman's house was frequented there were some who were habitually censorious of their brethren. A young and generous mind revolts from such things, and suspects the system that produces them. If we lame and damage the instruments, and diminish, by manner or word, their influence, how can the work be done? Verily, in despising each other's gifts, in speaking lightly of each other, preachers do the devil service. 'From envy, hatred, and malice, good Lord, deliver us.'"

NOT JUSTICE, BUT PARDON.

And be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you. — *Eph.* 4 : 32.

WE are shocked when we hear men talk of dealing with God on their personal merits. The man who thus speaks is either ignorant, willfully deceived, a hypocrite, or a fool.

In the days when Napoleon was first consul of France, a well-dressed girl, fourteen years of age, presented herself alone at the gate of the palace. By tears and entreaties she moved the kind-hearted porter to allow her to enter. Passing from one room to another, she found her way to the hall through which Napoleon, with his officers, was to pass. When he appeared, she cast herself at his feet, and in the most earnest and moving manner cried, —

“ Pardon, sire ! pardon for my father.”

“ And who is your father ? ” asked Napoleon ; “ and who are you ? ”

“ My name is Lajolia,” she said ; and with flowing tears added, “ but, sire, my father is doomed to die.”

“ Ah, young lady,” replied Napoleon, “ I can do nothing for you. It is the second time that your father has been found guilty of treason against the state.”

“ Alas ! ” exclaimed the poor girl, “ I know it, sire ; but I do not ask for justice, I implore pardon. I beseech you, forgive, O, forgive my father ! ”

Napoleon's lips trembled, and his eyes filled with tears. After a momentary struggle of feeling, he gently took the hand of the young maiden, and said, —

“ Well, my child, for your sake I will pardon your father. That is enough. Now leave me.”

Reader, whoever you are, know that, as a sinner against God, the cry from your lips must always be, “ Not justice, but pardon.”

COVETOUSNESS.

For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. — *Eph. 5 : 5.*

THE covetous man is like the spider. He does nothing but lay his wits to catch every fly, gaping only for a booty of gain ; so yet more in that whilst he makes nets for these flies, he consumeth his own bowels, so that which is his life is his death. And yet he is at least to be pitied, because he makes himself miserable ; like wicked Ahab, the sight of another man's vineyard makes him sick ; he wants it for himself. He hates his neighbors as bad as he is hated by them, and would sell his best friend, if he had one, for a groat. He pines his body that he may damn his soul ; and whenever disappointed of his expected gain, through the accursed discontent of his mind, he would dispatch himself, but that he is loth to cast away the money on a cord. — *Bishop Hall.*

Riches, oftentimes, if nobody takes them away, make to themselves wings and fly away ; and truly, many a time the undue sparing of them is but letting their wings grow, which makes them ready to fly away ; and the contributing a part of them to do good only clips their wings a little, and makes them stay the longer with their owner. — *Archbishop Leighton.*

The only privilege of the affluent which I covet, is the good which I might do with their wealth, and the pleasure I might enjoy in doing it. — *Dr. Dwight.*



WHY THE JUDGE DID NOT HELP THEM.

And have no fellowship with the unfruitful works of darkness, but rather reprove them. — *Eph. 5 : 11.*

IN one of the Middle States, a Universalist preacher, some time since, made great efforts to establish a society of his own faith. A few persons, of little character and influence, were deeply anxious that such a society should be formed

among them, but knew not how to effect their object and build a house. It was finally agreed that the preacher and one of his followers should wait on a distinguished judge who resided in the village, and solicit his patronage. The judge heard the loquacious preacher with great patience for almost half an hour, when he closed by asking the judge's aid in establishing the society.

"No," says the judge, "I shall not be disposed, sir, to lend you any assistance in forming *such* a society. For, in the first place, it seems to me that your system of faith is not supported by the Holy Scriptures. I confess I am not so thoroughly versed in those writings as I ought to be ; yet I should hardly know how to express the eternity of future punishment more clearly than I often see it there described. But this, sir, I do believe (let the Scriptures say what they may), that were all clergymen to preach this doctrine which you preach, there would soon be a hell in this world, if not in the next." The judge then added with seriousness, that if all who profess to preach the gospel were to adopt and inculcate such sentiments, he did not believe it would be possible to hold civil society together. Human laws would be trampled under foot, and their penalties, if not backed by divine threatenings, would be but a subject of mockery. With these views he must be excused from making any efforts to establish a Universalist society in that place or any other.

The correctness of the above-cited occurrence may be relied on ; and, as to the justness of the judge's views, reason, common sense, and the Scriptures say, Amen.



THINGS MISCALLED AMUSEMENTS.

For it is a shame even to speak of those things which are done of them in secret. — *Eph.* 5 : 12.

THE popular amusements of the day are grievously misnamed. They should be called *excitements*. The Anglo-Saxons and the Celts, the races that give character to our American civilization and religion, know little of amusements

in the proper sense. It does not content them. The dance, the evening party, the card-table, the theater and opera, the race-course, the billiard-saloon, and the tenpin-alley, are, either in their very nature or by their almost invariable associations, excitements of the most unwholesome, inordinate, and pernicious sort. Such a party as that given by a prominent New England representative in Washington last winter, when, after the usual gayeties, and feasting, and drinking had extended to one o'clock in the morning, we are told "the German" was commenced, and kept up till near daybreak, and the whole was finished by a champagne breakfast, — could this be rightly called amusement? By no means. It was a piece of real business, of the hardest and most trying nature, cruel to body and soul, as severe a draught upon the nerve-force as a forced march, or a total rout and pell-mell retreat of an army. Nay, we believe the downright butchery of a battle-field is less barbarous and more truly amusing than the orgies of such a first-class all-night party at the metropolis. The theater is also the scene of wearying, demoralizing, imbruting excitement, more enfeebling and corrupting than a miasm. The fierce passions, the gorgeous lewdness, the unmitigated sensuality of spectacle, and costume, and situation, and plot of the staple performances of the drama, — what refreshment is there in all this? what refreshment, indeed, on the very crater of hell, inhaling the sulphurous fumes of the pit? Men do not go to those places for the innocent and wholesome thing properly called amusement; they go for excitement. They go not to be entertained, but to be inflamed.



A SOLEMN BUT TRUE CHARGE.

And be not drunk with wine, wherein is excess; but be filled with the Spirit. — *Eph.* 5: 18.

DR. GUTHRIE says, "Before God and man, before the church and the world, I impeach intemperance. I charge it with the murder of innumerable souls. In this country, blessed with freedom and plenty, the word of God, and the liberties of true religion, I charge it as the cause — whatever

be their source elsewhere — of almost all the poverty, and almost all the crime, and almost all the misery, and almost all the ignorance, and almost all the irreligion that disgrace and afflict the land. ‘I am not mad, most noble Festus. I speak the words of truth and soberness.’ I do in my conscience believe that these intoxicating stimulants have sunk into perdition more men and women than found a grave in that deluge which swept over the highest hill-tops, engulfing a world of which but eight were saved.”

From the teachings of Scripture, from the history of crime, from the observation of men in all ages, and from the sad examples of intemperance so generally manifest, can a Christian aid, by voice or ballot, the cause of intemperance?



SO OUGHT HUSBANDS TO LOVE THEIR WIVES.

Husbands, love your wives, even as Christ also loved the church, and gave himself for it. — *Eph. 5: 25.*

ASBESTOS is the most extraordinary of all fossils. It is of the nature of alabaster, but may be drawn out into fine silken threads of a grayish or silver color. It is indissolvable in water, and remains unconsumed in fire. A handkerchief, made of this material, many years ago, and presented to the Royal Society of England, was thrown into an intensely hot fire, and lost but two drachms of its weight, and when thus heated was laid upon white paper, and did not burn it. Connubial love is like the asbestos. Neither fire nor water can destroy it; for it can neither be dissolved nor consumed. The waves of sorrow will not wash it away; the scorching flames of tribulation will not burn it up. If this be true concerning genuine connubial love, how beautifully does it illustrate the indissolvable love between Christ and his church, which is called “The bride, the Lamb’s wife!” (*Rev. 21: 9.*) — *From Dr. Stryker’s Lecture on Matrimony.*

HOW BEST TO LIVE IN PEACE.

Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband. — *Eph. 5 : 33.*

MR. JOHNSTON, of West Africa, in one of his journals, relates the following very pleasing and instructive incident:—

“In visiting a sick communicant, his wife, who was formerly in our school, was present. I asked several questions, viz., if they prayed together, read a part of the Scriptures (the woman can read), constantly attended public worship, and lived in peace with their neighbors. All these questions were answered in the affirmative. I then asked if they lived in peace together. The man answered, ‘Sometimes I say a word my wife no like, or my wife talk or do what I no like; but when we want to quarrel, we shake hands together, shut the door, and go to prayer; and so we get peace again.’ This method of keeping peace quite delighted me.” — *Cheever's Anecdotes.*



A MUCH INDULGED CHILD.

Honor thy father and mother, which is the first commandment with promise, that it may be well with thee, and thou mayest live long on the earth. — *Eph. 6 : 2, 3.*

THE tragic murder of Dr. Parkman, of Boston, by Professor Webster, filled the community with horror. A chain of circumstantial evidence proved his guilt, and he was condemned to die upon the gallows. In the prison, while awaiting his awful doom, he petitioned the governor for a milder punishment, at the same time confessing the crime. In his petition for executive clemency he said, “I am irritable and passionate; a quick-handed and brisk violence of temper have been the besetting sins of my life. I was an only child, much indulged, and have never acquired the control over my temper, as I ought to have acquired early; and the consequence is all this.” Where was parental government? Remember, you who have the responsibility of bringing up children, that

"much indulged" was the seed sown, which ripened into murder at the harvest. Restraint is an indispensable element in family government. Of Eli it said, "His sons made themselves vile, and he restrained them not." (1 Sam. 3:13.)

PREACHING FROM EXPERIENCE.

Not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart. — *Eph.* 6:6.

HE that can tell men what God hath done for his own soul is the likeliest to bring their souls to God; hardly can he speak to the heart that speaks not from it. Before the cock crows to others, he claps his wings, and rouses up himself. How can a frozen-hearted preacher warm his hearers' hearts, and enkindle them with the love of God? But he whom the love of Christ constrains, his lively recommendations of Christ, and speeches of love, shall sweetly constrain others to love him. Above all loves, it is most true of this, that none can speak sensibly of it but those that have felt it.

BE GIGANTIC CHRISTIANS.

Finally, my brethren, be strong in the Lord, and in the power of his might. — *Eph.* 6:10.

CONCERNING Christian progress, Mr. Spurgeon says, "Let me offer a word of practical exhortation. Do set a very high standard to yourselves of what a Christian should be. We might develop into giants if we did but aim at being gigantic. Some men have never thought they could be otherwise than trembling, and so have remained doubting and fearing always. Some have fancied they never could be anything other than mere patients in Christ's hospital, and they have remained there all their lives long. You have a child; you put it in a perambulator, and you are glad to wheel it through the street; you, the mother, think it is a beautiful sight. But suppose, fifteen years hence, your child shall need

to be wheeled about in the same way, shall need to be fed on the same food, and carried tenderly in the same arms; will that be a pleasing sight? Will that delight you? Father and mother will whisper together what they dare hardly at first say: 'We are the unhappy parents of a dwarfed child, an imbecile;' and those dear friends, who, when they first came in to see the child, congratulated you upon the little stranger, would hardly dare to bring up such an unhappy topic of consideration. Now, I know some Christians that I used to wheel in perambulators fifteen years ago. I had choice texts for them, and sermons full of consolation, and I have to do much the same for them now. I suppose in our churches there is a very large proportion of Christians who are not one whit more manly, more daring, more believing, or even more intelligent in the things of God, than they were fifteen or twenty years ago. Unhappy church, to be the mother of a tribe of dwarfs! How much of this dwarfing comes from our belief that we can not be anything but dwarfs? It is not so. Ye can 'be strong in the Lord, and in the power of his might.' I pray you, seek after it, and you shall have it, for according to your faith in this thing, as in many others, shall it be unto you."

DR. MILLER'S DUCK STORY.

Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. — *Eph. 6: 11.*

THE late Dr. Miller, of Princeton, as all his students will remember, abounded in anecdotes, which he related to his classes from year to year, to illustrate the points made in his lectures. One of them occurs to us, just now, as specially applicable to the new converts which have recently come into the churches within the bounds of our circulation.

A celebrated judge in Virginia was, in his earlier years, skeptical as to the truth of the Bible, and especially as to the reality of experimental religion. He had a favorite servant, who accompanied him in his travels round his circuit. As they passed from court-house to court-house, they frequently

conversed on the subject of religion, the servant, Harry, venturing at times to remonstrate with his master against his infidelity. As the judge had confidence in Harry's honesty and sincerity, he asked him a great many questions as to how he felt and what he thought on various points. Amongst other things, Harry told his master that he was often very sorely tempted and tried by the devil. The judge asked Harry to explain to him how it happened that the devil attacked him (Harry), who was so pious a man, so sorely whilst he allowed himself, who was an infidel and a sinner, to pass unnoticed and untempted. Harry asked, "Are you right sure, massa, dat he does let you pass widout troublin' you?" "Certainly I am," replied the judge; I have no dealings with him at all. I do not even so much as know that there is any such being in existence as the devil. If there is any such being, he never troubles me." "Well," said Harry, "I know that there is a devil, and that he tries me sorely at times."

A day or two afterwards, when the judge had finished his docket, he concluded to go on a hunt for wild ducks on one of the streams which lay across his road homeward. Harry accompanied him. As they approached the river they espied a flock of ducks quietly floating on its surface. The judge stealthily crept up the bank and fired upon them, killing two or three and wounding as many others. He at once threw down his gun, and made strenuous efforts, with the aid of clubs and stones, to secure the wounded ducks, while he permitted the dead ones to float on, for the time, unnoticed by him. Harry, as he sat on the seat of the carriage, watched his master's movements with deep interest, and when he returned said to him, "Massa, whilst you was a splashin' in de water after dem wounded ducks, and lettin' de dead ones float on, it jist come into my mind why it is dat de debil troubles me so much, whilst he lets you alone. You are like the dead ducks; he's sure he's got you safe. I'm like de wounded ones, trying to git away from him, and he's afraid I'll do it; so he makes all de fuss after me, and jist lets you float on down de stream. He knows he can git you any time; but he knows it's now or neber wid me. If you were to begin to flutter a little, and show signs like you were agoin' to git away

from him, he would make jist as big a splashin' after you as he does after me."

The illustration struck the learned judge with great force, and led him to reinvestigate the grounds of his skepticism; and, through Harry's instrumentality, he was finally brought to sit with him at the feet of Jesus, and to learn of him. The illustration is a homely one, but it sets forth a great truth in the experiences of those who set out in the Christian course.

SPIRITUAL WRESTLING.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. — *Eph. 6:12*.

WRESTLERS, before they began their combats, were rubbed all over in a rough manner, and afterward anointed with oil, in order to increase the strength and flexibility of their limbs. But as this unction, in making the skin too slippery, rendered it difficult for them to take hold of each other, they remedied that inconvenience sometimes by rolling themselves in the dust of the palæstra, sometimes by throwing fine sand upon each other, kept for that purpose in xysta, or porticoes of the gymnasia. Thus prepared, they began their combat. They were matched two against two, and sometimes several couples contended at the same time. In this combat the whole aim and design of the wrestlers were to throw their adversaries on the ground. Both strength and art were employed to this purpose; they seized each other by the arms, drew forward, pushed backward, used many distortions and twistings of the body; locking their limbs in each other's, seizing by the neck or throat, pressing in their arms, struggling, playing on all sides, lifting from the ground, dashing their heads together like rams, and twisting one another's necks. In this manner the athletæ wrestled standing, the combat ending with the fall of one of the competitors. To this combat the words of Eliphaz seem to apply: "For he stretcheth out his hand against God," like a wrestler challenging his antagonist to the contest, "and strengtheneth him-

self," rather vaunteth himself, stands up haughtily, and boasts of his prowess in the full view of "the Almighty," throwing abroad his arms, clapping his hands together, springing into the middle of the ring, and taking his station there in the adjusted attitude of defiance. "He runneth upon him, even on his neck," or with his neck stretched out, furiously dashing his head against the other; and this he does even when he perceives that his adversary is covered with defensive armor, upon which he can make no impression; "he runneth upon the thick bosses of his bucklers."

SPEAK THE TRUTH ALWAYS.

* Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness. — *Eph.* 6: 14.

ANY one can count on his fingers all of his acquaintances who are accustomed to tell the truth. Let them describe some incident or object, and ninety-nine out of a hundred inevitably exaggerate or color it. They are not accustomed to look carefully and describe accurately. The fault is perhaps half in the seeing and half in the telling, and in both cases it is a curable fault. Let children be checked when they talk vaguely, or at random, of something they have just seen or heard, and of which, therefore, they ought to have some clear idea. When they look at some new thing, teach them to scrutinize it carefully, so that they can describe it afterward. When they hear a narrative, let them be trained to listen intently; and when they say anything, teach them to say just what they mean. Slipshod observation and slipshod speech are some of our inheritances from our first parents, and we make slow work in outgrowing them.

MAY WE SO PRAY.

Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints. — *Eph.* 6: 18.

A NUMBER of ministers were assembled for the discussion of difficult questions; and, among others, it was asked

how the command to "pray without ceasing" could be complied with. Various suppositions were started; and at length one of the number was appointed to write an essay upon it, to be read at the next meeting; which being overheard by a female servant, she exclaimed, —

"What! a whole month waiting to tell the meaning of that text? It is one of the easiest and best texts in the Bible."

"Well, well!" said an old minister. "Mary, what can you say about it? Let us know how you understand it. Can you pray all the time?"

"O, yes, sir!"

"What! when you have so many things to do?"

"Why, sir, the more I have to do, the more I can pray."

"Indeed! Well, Mary, do let us know how it is; for most people think otherwise."

"Well, sir," said the girl, "when I first open my eyes in the morning, I pray, 'Lord, open the eyes of my understanding;' and while I am dressing, I pray that I may be clothed with the robe of righteousness; and when I have washed me, I ask for the washing of regeneration; and as I begin to work, I pray that I may have strength equal to my day; when I begin to kindle up the fire, I pray that God's work may revive in my soul; and as I sweep out the house, I pray that my heart may be cleansed from all its impurities; and while preparing and partaking of breakfast, I desire to be fed with the hidden manna and the sincere milk of the word; and as I am busy with the little children, I look up to God as my Father, and pray for the spirit of adoption, that I may be his child; and so on all day. Everything I do furnishes me with a thought for prayer."

"Enough, enough!" cried the old divine; "these things are revealed to babes, and often hidden from the wise and prudent. Go on, Mary," said he; "pray without ceasing; and as for us, my brethren, let us bless the Lord for this exposition, and remember that he has said, 'The meek will he guide in judgment.'"

After this little event, the essay was not considered necessary.

HE SHREWDLY COVERED HIS TRACKS.

And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel. — *Eph.* 6 : 19.

REV. DOLPHUS SKINNER, for many years a leading clergyman in the Universalist denomination in the State of New York, was more distinguished for his adroitness in avoiding distinct statements of his doctrine, or of boldly declaring adverse views to the generally received doctrines of Christianity, than for any other quality in his pulpit efforts. A gentleman who had often heard him was asked, "What are Mr. Skinner's strong points?" His reply was, "In talking much and saying little, for no one can repeat any connected ideas of his sermon an hour after he has heard him." With an excellent command of language, with an easy elocution, and with a better understanding of human nature than of "the new creature in Christ Jesus," his preaching was in striking contrast with the apostle who desired the prayers of Christians that he might "open his mouth boldly to make known the mystery of the gospel." Mr. Skinner scattered his semi-infidel sentiments, not by proving the orthodox faith to be untrue, not by demonstrating that "these shall (not) go away into everlasting punishment," but by gentle words, in carefully prepared expressions, that insinuated, rather than declared, a positive unbelief, he drew many unthinking and non-investigating minds into accepting a creed that does not lead to Christ, because mostly made up of negatives; while Christianity is a positiveness in its faith, in its power to save, in its source, and in its ultimate destiny. All true ministers of Christ are positive in experience, and in their utterances of divine truth. Luther, John Knox, Wesley, Whitefield, and hosts of others who have led on the army of the Lord, and won victories for Christ, all "opened their mouths boldly in making known the gospel."

POSITIVE CHRISTIANITY.

Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. — *Phil.* 1: 11.

BE not content with a purely negative religion. It is much easier to be negative — that is, not to commit gross sins — than to be positive. It is not so easy to be an outspoken, active, decided Christian. The world will bear with us any length if we do not push the thought of eternity upon them. But this is what the Lord wants; not merely negative Christians, who do no great harm gliding on smoothly with the current, but bold and active laborers, who seek by word and deed to turn men to God. Scripture speaks of the salt and the light.

Observe that while salt preserves from corruption, light dispels the darkness; that while the salt is meant for the church, the light is meant for the world. And we are not only to have salt in ourselves, to preserve what is good amongst the saints, but we are also to be lights in the world, to dispel the evil, pushing forward among perishing sinners, in the activity of the new man, not only not doing what is evil, but doing positive good, and seeking the salvation of souls, bearing the fruit of the Spirit in all goodness, and righteousness, and truth, and then glory will be brought to God by our lives. May we be less content with moderate attainments, and more desirous to be filled with the Spirit, that we may be as overflowing vessels; for when a vessel is full to the brim, the least little touch will overflow it; so it shall be with us, that the least opportunity will cause our full hearts to overflow with words of grace and love to those around.



“ALL FOR THE BEST.”

But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel. — *Phil.* 1: 12.

BERNARD GILPIN was a great and good man, whose pious labors in the counties of Westmoreland, Cumber-

land, Northumberland, and York, at the period of the reformation, procured for him the title by which he is still remembered in those parts, as the "Apostle of the North."

It appears that it was a frequent saying of his, when exposed to losses or troubles, "Ah, well, God's will be done; nothing happens which is not intended for our good; it is all for the best!"

Toward the close of Queen Mary's reign, Mr. Gilpin was accused of heresy before the merciless Bishop Bonner, and was speedily apprehended. He left his quiet home, "nothing doubting," as he said, "but that it was all for the best," though he was well aware of the fate that might await him; for he gave directions to his steward "to provide him a long garment, that he might go the more comely to the stake," at which he would be burnt.

While on his way to London, by some accident he had a fall, and broke his leg, which put a stop for some time to his journey. The persons in whose custody he was, took occasion thence maliciously to retort upon his habitual remark.

"What!" said they, "is *this* all for the best?"

"Sirs, I make no question but it is," was the meek reply; and so in very truth it proved, for before he was able to travel, Queen Mary died, the persecution ceased, and he was restored to his liberty and friends.



BE DEVOUT IN CONVERSATION.

Only let your conversation be as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel. — *Phil.* 1:27.

THERE once was a young minister preaching very earnestly in a certain chapel, who, after service, had to walk some four or five miles to his home along a country road. A young man who had been deeply impressed during the sermon requested the privilege of walking with the minister, with an earnest hope that he might get an opportunity of telling his feelings to him, and obtaining some word of guidance or comfort. Instead of that, the young minister, all along, told the

most singular tales to those who were with him, causing loud roars of laughter. He stopped at a certain house, and this young man with him, and the whole evening was spent in frivolity.

Some years after, when the minister had grown older, he was sent for to the bedside of a dying man. He hastened thither with a heart desirous to do good. He was requested to sit down at the bedside, and the dying man, looking at him and regarding him more closely, said to him, —

“Do you remember preaching in such a village, and on such an occasion?”

“I do,” said the minister.

“I was one of your hearers,” said the man, “and I was deeply impressed by the sermon.”

“Thank God for that!” said the minister.

“Stop!” interrupted the man; “don’t thank God till you have heard the whole story. You will have reason to alter your tone before I have done.”

The minister changed countenance; but he little guessed what would be the full extent of that man’s testimony.

Said he, “Sir, do you remember, after you had finished your sermon, that I, with some others, walked home with you? I was sincerely desirous of being led in the right path that night; but I heard you speak in such a strain of levity, and with so much coarseness, too, that I went outside the house while you were sitting down to your evening meal. I stamped my foot upon the ground; I said that you were a liar; that Christianity was a falsehood; that if you could pretend to be in earnest in the pulpit, and then come down and talk like that, the whole thing must be sham. And I have been an infidel,” said he, “a confirmed infidel, from that day to this. But I am not an infidel at this moment. I know better. I am dying, and about to be damned, and at the bar of God I will lay my damnation to your charge. My blood is upon your head!”

And with a dreadful shriek, and a demoniacal glance at the trembling minister, he died.

FAITHFUL FRANCES.

Let nothing be done through strife or vain-glory, but in lowliness of mind let each esteem other better than themselves. — *Phil.* 2:3.

AT a time of great scarcity in Germany, a certain rich man invited twelve children to his house, and said to them, "In this basket there is a loaf of bread for each of you; take it, and come again every day at this hour till God sends us better times."

The children seized upon the basket, wrangled and fought for their bread, as each wished to get the best and largest loaf; and at last they went away, without ever thanking him.

Frances, alone, a poor but neatly-dressed child, stood modestly at a distance, took the smallest loaf which was left in the basket, thanked the gentleman, and then went home in a quiet and orderly manner.

On the following day the children were just as ill behaved; and poor Frances this time received a loaf which was scarcely half the size of the rest. But when she came home, and her mother began to cut the bread, there fell out of it a number of bright new silver pieces.

Her mother was perplexed, and said, "Take back the money this instant; for it has, no doubt, got into the bread through some mistake."

Frances carried it back. But the benevolent man said, "No, no; it was no mistake. I had the money baked in the smallest loaf in order to reward you, my dear child. Remember that the person who is contented with the smallest loaf, rather than quarrel for the largest one, will find blessings still more valuable than money baked in bread."



HAVING THE MIND OF CHRIST.

Let this mind be in you, which was also in Christ Jesus. — *Phil.* 2:5.

THERE is a story of an earl, called Elzearus, that was much given to immoderate anger; and the means he used to cure this disordered affection was, by studying of Christ, and

of his patience in suffering the injuries and affronts that were offered unto him. And he never suffered this meditation to pass from him before he found his heart transformed to the similitude of Christ Jesus. Now, we are all of us sick of a hard and stony heart, and if we ever desire to be healed of this soul-damning disease, let us have recourse to the Lord Jesus Christ, and never leave meditating of his breakings and woundings for us, till we find virtue coming out of him, that the great heart-maker may become a great heart-breaker unto us. — *Ed. Culamy, a Fast Sermon at Westminster.*

GOD'S NAME.

Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. — *Phil. 2:9, 10.*

“**T**HOU shalt not take the name of the Lord thy God in vain.” That is the third commandment, you know; and in the Lord’s Prayer we find, “Hallowed be thy name.”

Jessie and George asked why so much was made of a name. A great deal is said in the Bible about the Lord’s name, and the way we ought to use it. “Sing praises to his name;” “Exalt is name;” “Bless his name.”

Why, you ask, is so much said about a mere word. If you think a moment, you will notice the name of a person brings up to your mind all you know about him. Take anybody you are acquainted with, and the moment his name is spoken you instantly know how he thinks, talks, and acts, and wherein you like or dislike him. His namê, instead of being a mere word, is really the same thing as himself. It is a good or a bad name, according as he has behaved well or ill; so that people think him a good or a bad man. If you love him very much, you will speak it lovingly; if you dislike him, you will show your dislike in the way you speak it; if you do not care anything about him, you will show that too.

Just so the Lord’s name stands for all we know or think about him; and if we love and honor him, we shall always

• speak his name reverently. To use his name to swear by, as wicked men do, is telling everybody we do not care about him; and to speak it carelessly, or in anger, or without thinking who he is, shows that we do not really believe in him, and worship him; for if you really believed in him and worshiped him, you could no more take his name in vain than you could speak to him or of him disrespectfully, if you saw him standing before you.



CHRISTIAN EFFORT.

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. — *Phil.* 2 : 12.

GOD is not to be served by child's play, or sham work with no toil in it. I believe with all my heart in the Spirit of God; but I do not believe in human idleness. Celestial power uses human effort. The Spirit of God usually works most where *we* work most. With regard to our own salvation, the meritorious part of that is finished for us; but still it is written, "Work out your own salvation with fear and trembling;" and the reason given is, "For it is God which worketh in you, both to will and to do of his good pleasure." We work because God works; to loiter because God works is wicked reasoning. Do not tell me that because God will fulfill his own promises, therefore his people may go to sleep; for it never was his purpose to lull his people to slumber; but his great design is the education of an intelligent host of co-workers with himself. The Lord has made us and ordained us that we in our measure may work together with him. It is his office to bless our efforts; but it is at once our privilege and our duty, each one of us, to yield ourselves as the instruments of the divine purpose. Let but men be prepared to labor, and God is prepared to bless their labor; for is it not written, "Paul planteth, and Apollos watereth"? And what happens? "God giveth the increase." He seldom denies the increase where there is a planting Paul and a watering Apollos. Earnest efforts and believing dependence upon God are sure to be attended with a blessing.

POWER IN THE PULPIT.

For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. — *Phil.* 3 : 3.

THE difference in religious character explains a difficulty in regard to culture in the ministry which perplexes many. There are some pastors to whom a rich culture seems a positive evil. It blunts the edge of their preaching. It tempts to literary essays rather than pungent sermons. It begets a regard for the proprieties in the pulpit and in social life, rather than an eager desire to win souls. In spite of their culture and mental power, they fail of success in the ministry. The fatal error is, religion has not got them, but they have got religion. It is only a part of their life, and culture is another part of equal value. It does not make learning and thought subordinate to its own ends, but esteems them for inherent worth.

Another class of ministers are equally studious, and covet a varied culture. But it is only incidental to their life-work in saving men. They are never beguiled by literature, nor led astray by learning. Religion has an absolute mastery within them, and turns all their attainments to Christian uses. All growth adds to their power and success, for everything is given with intense earnestness to service for Christ.

The terribly earnest men of history, whose lives have been a power, have been mastered by some great idea. It possessed the center of their being, and appropriated natural gifts, position, and attainments to its uses. Such men are always needed in the church of Christ, in whose hearts a love for Jesus is a constraining power, fusing all opposing elements by its intense heat; who have a passion for saving souls, which success can not sate, nor failure suppress. Too many Christians in our day have got religion. It would be better for the church if religion had got them.

OUR HIGH CALLING.

I press toward the mark for the prize of the high calling of God in Christ Jesus. — *Phil.* 3: 14.

CHRISTIAN progress is only possible in Christ. It is a very lofty thing to be a Christian; for a Christian is a man who is restoring God's likeness to his character; and therefore the apostle calls it a high calling. High as heaven is the calling wherewith we are called. But this very height makes it seem impracticable. It is natural to say, "All that was well enough for one so transcendently gifted as St. Paul to hope for; but I am no gifted man; I have no iron strength of mind; I have no sanguine hope, no fullness of character; I am disposed to look on the dark side of things; I am undetermined, weak, vacillating; and then I have a whole army of passions and follies to contend with." We must remind you of one thing you have forgotten. It is the high calling of God, if you will, but it is the high calling of God in Christ Jesus. What the world calls virtue, is a name and a dream without Christ. The foundation of all human excellence must be laid deep in the blood of the Redeemer's cross, and in the power of his resurrection. First let a man know that all his past is wrong and sinful, then let him fix his eye on the love of God in Christ loving him,—even him, the guilty one. Is there no strength in that? no power in the knowledge that all that is gone by is gone, and that a peculiar future is open? It is not the progress of virtue that God asks for, but progress in saintliness, empowered by hope and love.



"WHAT HAS IT DONE FOR YOU?"

Whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things. — *Phil.* 3: 19.

THE other day Mr. Bradlaugh was lecturing in a village in the north of England, and at the close he challenged discussion. Who should accept the challenge but an old, bent woman, in the most antiquated attire, who went up to the lec-

turer and said, "Sir, I have a question to put to you." "Well, my good woman, what is it?" "Ten years ago," she said, "I was left a widow, with eight small children utterly unprovided for, and nothing to call my own but this Bible. By its direction and looking to God for strength, I have been enabled to feed myself and family. I am now tottering to the grave; but I am perfectly happy, because I look forward to a life of immortality with Jesus in heaven. That's what my religion has done for me. What has your way of thinking done for you?" "Well, my good lady," rejoined the lecturer, "I don't want to disturb your comfort; but—" "O, but that's not the question," interposed the woman; "keep to the point, sir. What has your way of thinking done for you?" The infidel endeavored to shirk the matter again. The feeling of the meeting gave vent in uproarious applause, and Mr. Bradlaugh had to go away discomfited by an old woman.



CHRISTIAN LABOR NOT MASCULINE.

And I entreat thee, also, true yoke-fellow, help those women which labored with me in the gospel, with Clement also, and with other my fellow-laborers, whose names are in the book of life. — *Phil.* 4:3.

SOME persons, who would be "wise above what is written," deny to women the right to speak and pray in social and public worship. Hence a large number of Christian women, of unbounded piety and acknowledged talent, are almost lost to the working forces of Christianity, because the idea prevails in some minds that Christian labor is masculine; that preaching, praying, speaking, or publicly confessing Christ, belongs to men exclusively. This is evidently a misapprehension of the gospel. It appears from the writings of the apostle, that women were laborers in the gospel with St. Paul and Clement. (*Phil.* 4:3.) Whatever they did, it was "labor in the gospel." Clement is acknowledged to have been one of the early bishops of Rome; and St. Paul, by associating certain Christian women with himself and Clement as "laborers," precludes the idea that their work was that of the family only, but justifies the conclusion that it was rather ministerial than domestic. While neither in the Aaronic

priesthood, nor among the apostles, were there women, yet both under the old and new dispensations, God did call women to prophetic and ministerial services, thereby showing that public Christian labor is not exclusively man's work. Miriam, the sister of Aaron and Moses, was a prophetess. (Ex. 15 : 20.) Deborah was a prophetess : her song (Judg. 5) is one of the finest passages in the Old Testament. Huldah was a prophetess, and spoke the word of the Lord. (2 Kings 22 : 15.) Anna was a prophetess that departed not from the temple, but served God with fastings and prayer night and day. (Luke 2 : 36, 37.) Philip, one of the seven deacons, had four daughters that did prophesy. (Acts 21 : 8, 9.) And to certain Christian women, who were early at the sepulcher on the morning of the third day, Christ gave the peculiar honor of being the first to preach his resurrection, and that to his less devoted apostles. (Matt. 28 : 10 ; Luke 24 : 22, 23.)

MAKING A RIGHT USE OF HIS EYES.

I know both how to be abased, and I know how to abound ; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. — *Phil.* 4 : 12.

AN Italian bishop struggled through great difficulties without repining, and met with much opposition without ever betraying the least impatience. An intimate friend of his, who highly admired these virtues, which he thought impossible to imitate, one day asked the bishop if he could communicate his secret of being always easy.

"Yes," replied the old man, "I can teach you my secret with great facility : it consists in nothing more than making a right use of my eyes."

His friend begged him to explain himself.

"Most willingly," returned the bishop : "in whatever state I am, I first of all look up to heaven, and remember that my principal business here is to get there ; I then look down on the earth, and call to mind how small a space I shall occupy in it when I come to be interred ; I then look abroad on the world, and observe what multitudes there are who are in all

respects more unhappy than myself. Thus I learn where true happiness is placed, where all our cares must end, and how very little reason I have to repine or complain."

CONQUERING ONE'S SELF.

I can do all things through Christ which strengtheneth me. — *Phil.* 4 : 13.

THE power of faith to give us the victory over every besetting sin is well illustrated in the following incident :—

A certain lady, residing in Boston, was of a peculiarly irritable temper, and its unlovely exhibitions caused her, as a professed Christian, the greatest mortification and the deepest grief. She struggled and prayed, she resolved and wept, all, apparently, in vain. Every purpose was swept away in the first excitement of even a slight temptation on this sensitive side, till she despaired of victory. Finally, she was urged at a meeting to confide, by simple faith, in the power of Christ to keep her, and to make a full-hearted surrender of her entire being to him for that purpose. She embraced the thought, and consciously laid her soul in the hands of Jesus, inwardly praying all the way back to her house. This was the more appropriate, as her peculiar trials and temptations were at home, and these she had always declared to be so many that it was impossible for her to rise above them. Opening the front door, she saw a domestic violating one of her most explicit rules by carrying a slop-pail down the front stairs ; and, to make the matter worse, the domestic was so alarmed at the sight of her mistress that she dropped the pail, and the water flowed down the stairs and over the carpet into the hall ! The lady uttered not an audible word, but whispered over and over, "Jesus, help me ! Jesus, help me !" and gained the victory. With entire composure she went in, and from that moment found no difficulty in controlling her before ungovernable temper.

GOD OUR ALL-SUFFICIENCY.

But my God shall supply all your need according to his riches in glory by Christ Jesus. — *Phil.* 4 : 19.

BELIEVE him, and not only will the gates of the celestial city open to receive us, but even here we shall rest in the shadow of a great love.

But dangers stand thick on every hand, suggests Faint-heart; how can we help being anxious? Only believe; the Lord is a shield to them that put their trust in him.

Silver-tongued temptation may assail us. He is able to succor them that are tempted.

What if poverty be our lot? The Lord knoweth the poor.

What if riches, and we are encumbered with many cares? Give to the poor, and thou shalt have treasure in heaven.

We may be homeless. Our Lord had not where to lay his head.

Friendless. There is a Friend that sticketh closer than a brother.

Afflicted. He bindeth up the broken-hearted.

Unjustly accused. The Almighty shall be thy defense.

The night cometh. He that keepeth thee will not slumber.

Accidents may befall us. The Lord will preserve thy going out and thy coming in.

Pain and sickness. The Lord will make all thy bed in thy sickness.

The infirmities of age. They shall still bring forth fruit in old age.

There are heavy burdens to be borne, perchance incessant daily toil. There remaineth a rest.

Wearisome nights may be appointed to us. He giveth songs in the night.

Death will surely come. It knocketh alike at the lordly palace and the lowly cottage. It is well with the righteous. Death is swallowed up in victory.

To the believer every providence is but another stroke of the chisel upon the marble rock, shaping it for its position in the heavenly temple.

THE UNSEEN INHERITANCE.

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light. — *Col. 1:12.*

AN aged Christian man was on his death-bed, and was happy in the prospect of soon entering into the joy of his Lord. He had a brother who had made the world the great object of his life, and who, of course, was very poor toward God, and with all his worldly shrewdness was so short-sighted as to have made no provision for the world to come, and had no idea of enjoying an inheritance beyond the grave.

His dying brother had given greater attention to the acquirement of true riches than to the realization of worldly wealth; and in his infirmities and sickness he required that Christian friends should minister to his necessities, as the holy women ministered of their substance to his Lord.

When his rich brother came to see him, he upbraided him for giving so much attention to the things of God, and giving away so much of his substance for religious purposes, and subjecting himself to poverty, when, if he had followed his advice and example, he might now have been in the enjoyment of plenty, instead of being, as he termed it, a burden to his friends.

With great calmness and earnestness the dying saint replied, waving his wasted hand toward his poor, self-deceived brother, —

“Quiet! quiet! Whisht, whisht, Tam! I have a kingdom no begun upon, and an inheritance that I hav’na yet seen.”

Who was the richer of the two brothers? The one who had his good things here in this perishing world, or the one who was begotten again to a lively hope by the resurrection of Jesus Christ from the dead, and who knew that he was heir to an inheritance which is incorruptible and undefiled, and that fadeth not away, reserved in heaven.

CHRIST THE HEAD OF THE CHURCH.

And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. — *Col. 1: 18.*

THE church is the body of Christ. Jesus and his people are one. They are his elect whom he hath chosen; his seed which he hath begotten; his portion which he hath received; his delight and glory, in which he constantly rejoices. He saves them by substitution; he took their place, their obligations, and their sins; he saves them by communication, giving them grace and his Holy Spirit, with every spiritual blessing. He saves them by instruction; for they are all taught of God. He saves them by separation; bringing them out of, and delivering them from, this present evil world. He saves them by visitations; he grants them life and favor, and his visitations preserve their spirits. He saves them by translation; first out of the kingdom of Satan into his kingdom of grace, and then out of the present world into his kingdom of glory. He saves them to display his perfections, confound his foes, exalt his name, satisfy his love, and from sympathy with them. All who are saved form part of his body. Salvation is entirely of God. What happiness to be saved thus!

DRIFTING.

If ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven, whereof I, Paul, am made a minister. — *Col. 1: 23.*

DR. CHEEVER relates that when once sailing from one of the West India islands, at the close of a day's progress it was calculated that they had advanced sixty miles upon their voyage; but upon an observation being taken, they learned their actual position, and to their surprise found that such had been the force of the currents acting upon the vessel, that, in spite of the fair but faint winds which had filled their sails, they had actually drifted thirty miles in the rear of the point

from which they started. Like powerful currents are constantly operating in the political and religious world, and must be carefully considered by those interested in the true progress of the race.

The churches themselves, while apparently making very rapid progress, building expensive edifices, establishing imposing institutions and wide-reaching charities, with all their sails spread to catch the fair breezes overhead, are constantly liable to these powerful, silent under-currents, bearing them downward rather than forward in the course of true Christian advancement. With all this outward prosperity, how is it with reference to the administration of discipline? Has the moral power of the church held any adequate proportion to her increased material resources? What would be the result now of a general and faithful administration of discipline? What a drifting toward the world is everywhere apparent with all this brave display of sails and colors!



RICHES OF THE GOSPEL.

To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory. — Col. 1: 27.

WHEN I go to the house of God, I do not want amusement. I want the doctrine which is according to godliness. I want to hear of the remedy against the harassing of my guilt and the disorder of my affections. I want to be led from weariness and disappointment to that goodness which filleth the hungry soul. I want to have light upon the mystery of Providence; to be taught how the judgments of the Lord are right; how I shall be prepared for duty and for trial; how I may pass the time of my sojourning here in fear, and close it in peace. Tell me of that Lord Jesus "who his own self bare our sins in his own body on the tree." Tell me of his "intercession for the transgressors," as their "advocate with the Father." Tell me of his Holy Spirit, whom they that believe on him receive, to be their Preserver, Sanctifier, Comforter. Tell me of his chastenings, their necessity, their use.

Tell me of his presence, and sympathy, and love. Tell me of the virtues, as growing out of his cross, and nurtured by his grace. Tell me of the glory reflected on his name by the obedience of faith. Tell me of the vanquished death, of the purified grave, of a blessed resurrection, of the life everlasting, and my bosom warms. This is gospel; these are glad tidings to me as a sufferer, because glad to me as a sinner. — *Dr. John M. Mason.*

“SERIOUS AFFAIRS TO-MORROW.”

Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. — *Col. 1 : 28.*

WHEN Pelopidas and his companions had entered Thebes secretly, to deliver it from its bondage by killing Archias and Philidas, they found them gratifying their passions by feasting, drinking, and debauchery. The Athenians, concerned for their welfare, sent a courier to Archias in great haste, with a packet containing a circumstantial account of the whole conspiracy. When he delivered the packet to Archias, he said, “The person who writes you these letters conjures you to read them immediately, being serious affairs.” Archias replied, laughing, “Serious affairs to-morrow;” and, taking the letters, he put them under his pillow, and continued his conversation and debauch. The conspirators, through this fatal neglect, by stratagem entered the house of feasting, and destroyed its thoughtless inmates.

What a striking picture is this of multitudes of our fellow-men! In spite of all the warnings of conscience, of God’s Spirit and ministers, and the occurrence of providence around them, faithfully warned of the approach of Death, who often comes as a thief in the night, sudden and unexpected, yet they, by their practice, say, “Serious affairs to-morrow,” till the cup of their iniquity is full, and the patience of God exhausted. Then the pains of death take hold of them, and they “die in their sins,” and are justly doomed to eternal despair and punishment. One of the fiercest pangs of the second death will be the remembrance of the fact, that when the gospel and all its fullness were brought before them, they foolishly said, with the majority of mankind, “Serious affairs to-morrow.”

HIDDEN TREASURES IN THE WORD.

That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge. — *Col. 2: 2, 3.*

IN the “green-room” at Dresden, where, for centuries, the Saxon princes have gathered their gems and treasures, until they have become worth millions of dollars, may be seen a silver egg, a present to one of the Saxon queens, which, when you touch a spring, opens and reveals a golden yolk. Within this is hid a chicken, whose wing, being pressed, also flies open, disclosing a splendid gold crown, studded with jewels. Nor is this all. Another secret spring being touched, hidden in the center is found a magnificent diamond ring.

So it is with every truth and promise of God’s word—a treasure within a treasure. The more we examine it, the richer it becomes. But how many neglect to touch the springs.



WALKING AFTER THE PATTERN.

As ye have therefore received Christ Jesus the Lord, so walk ye in him. — *Col. 2: 6.*

ALL who profess Christ are supposed to possess a new nature; they are brought under new obligations, and are expected to keep new objects in view. Being baptized into the death of Christ, and participating in his resurrection, they should walk as influenced by new principles; the free grace, holy truth, and divine power of God should lead them to newness of life. They should walk by new rules, no longer following custom, or imitating the world; they should walk according to God’s word, the Saviour’s golden rule and bright example. The love of God, gratitude to God, and zeal for his glory, should be the motives from which they act: while to honor God; to enjoy his presence; to exalt Jesus; to benefit others; to prove the power and purity of their principles; to justify their profession; and to evidence their faith and love,—

should be the ends they have constantly in view. A new life is expected from new creatures; and without it our religion is vain, and our profession a falsehood. Beloved, do we walk in newness of life?

WE NEED AN INFINITE SAVIOUR.

For in him dwelleth all the fullness of the Godhead bodily. — *Col. 2:9.*

IT is said that once in a company of literary gentlemen, Mr. Webster was asked if he could comprehend how Jesus Christ could be both God and man. "No, sir," he replied, "I should be ashamed to acknowledge him as my Saviour if I could comprehend him. If I could comprehend him, he would be no greater than myself. Such is my sense of sin, and consciousness of my inability to save myself, that I feel I need a superhuman Saviour, one so great and glorious that I can not comprehend him."

During the progress of a revival in New Hampshire, some time since, an intelligent and popular man, sitting in his place of business, reasoned thus: "This religion is either divine or human in its origin. If it is divine, I ought to know it and to experience its power. Doubtless God could tell me if he would. Possibly, if I were a sincere inquirer, he would. There is no possibility of loss, and gain is probable. I'll inquire; but whom shall I ask? Why not God himself? Sure enough! I will ask him now in prayer." He did so honestly, and is now a sincere disciple, with an experience of Jesus' love to tell of and to rejoice in. Christ fulfills his promise to-day: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Whoever doeth my will shall know of the doctrine, whether I be sent of God, or whether I come of myself. — *Apples of Gold.*

COMPLETE ONLY IN CHRIST.

And ye are complete in him, which is the head of all principality and power. — *Col. 2:10.*

IT is reported, by the poets, of Achilles, the Grecian captain, that his mother, being warned by the oracle, dipped him

(being a child) in the River Styx, to prevent any danger that might ensue by reason of the Trojan war; but Paris, his inveterate enemy, understanding also by the oracle that he was impenetrable all over his body, except the heel, or small of his leg, which his mother held by when she dipped him, took his advantage, shot him in the heel, and killed him. Thus, every man is, or ought to be, armed *cap-à-pie* with that panoply, that whole armor of God. For the devil will be sure to hit the least part that he finds unarmed. If it be the eye, he will dart in at that casement by the presentation of one lewd object or other; if it be the ear, he will force that door open by bad counsel; if the tongue, that shall be made a world of mischief; if the feet, they shall be swift to shed blood, &c.

A COMMAND DISREGARDED.

Set your affection on things above, not on things on the earth. — Col. 3 : 2.

A NEW HAMPSHIRE farmer lived upon a farm a few miles back from the village containing the post office and store. He was noted for being a hard worker, and for being "close" in his dealings, and was supposed to be in but moderate circumstances. He became ill, and the physician, calling upon him one day, found that the disease had made such progress as to render speedy death certain. He informed his patient of the fact, counseling him that, if he had any disposition of his property to make previous to his death, to attend to it quickly. This announcement seemed to astound the sick man. It was evident that he did not know what to do. Being warned again of the brief time before him, he sent one of his children to the barn, instructing him to bring a stocking which he would find under a certain sill. The boy did as requested, and the father took the stocking and emptied it upon the bed-quilt before him. It contained gold coin. He then directed the boy to a corner of the attic, where he would find another stocking. The contents of this were poured upon the bed; it was gold. The boy was thus sent to various places, till the treasure was collected and poured in a glittering pile upon the counterpane. The dying man laid his hands upon

it, feeling over the coins. As he did not seem to realize the necessity of completing his arrangements, the physician again said to him, "If you have any disposition to make of this, or if you have any directions to give your family, you had better attend to it at once, as your time is short."

Still his fingers were busy with the coins, and, though his family were dear to him, the separation from his toil-earned treasure seemed the more painful. Despite the repeated urging of friends, he gave his family no parting counsel, and made no disposition of his property. Death overtook him with his hands still spread over the gold he was forced to leave.

The incident carries its own moral: "Let not your affections be set on things of this world."



INFLUENCE OF THE HIDDEN LIFE.

For ye are dead, and your life is hid with Christ in God. — *Col. 3:3*.

THE coast of Cornwall, particularly in and near Mount's Bay, is visited by the warm Gulf Stream, which is the secret of its healthful temperature. There is little alteration in the atmosphere by day or night. There is not much information to be obtained concerning this interesting phenomenon, but the influence is *felt* and seen, though the Gulf Stream itself flows unseen in the wide ocean, separated in a manner from the deep waters through which it passes without mingling. The lands it visits are warmed by it; the air above and in the vicinity is soft and balmy. Exotics, seen nowhere else in England, flourish in its neighborhood, and many an early blossom is put forth before the winter elsewhere has departed. In the caves of the rocks, and occasionally in some places of the coast, its presence is known by the rare and beautiful shells which, carried safely by the current through the ocean, are left as the production of a distant shore, and tell whence the stream flowed.

As I felt the soft influence of this genial stream in the months of early spring, it never failed to remind me of the hidden life of Christ—the positive blessing flowing from the fullness of the Spirit in the soul of a child of light dwelling in the un-

godly world; a continual contrast to that Christianity which lives only on the lips of formal professors, bringing neither warmth to themselves nor light and gladness to others. — *The Secret of the Lord.*

RULE OF FORGIVENESS.

Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. — *Col. 3 : 13.*

IN the middle ages, when the great lords and knights were always at war with each other, one of them resolved to revenge himself upon a neighbor who had offended him. It chanced that, on the very evening when he had made this resolution, he heard that his enemy was to pass near his castle, with only a few men with him. It was a good opportunity to take his revenge, and he determined not to let it pass. He spoke of this plan in the presence of his chaplain, who tried in vain to persuade him to give it up. The good man said a great deal to the duke about the sin of what he was going to do, but in vain. At length, seeing that all his words had no effect, he said, —

“My lord, since I can not persuade you to give up this plan of yours, will you at least consent to come with me to the chapel, that we may pray together before you go?”

The duke consented, and the chaplain and he knelt together in prayer. Then the mercy-loving Christian said to the revengeful warrior, —

“Will you repeat after me, sentence by sentence, the prayer which our Lord Jesus Christ himself taught to his disciples?”

“I will do it,” replied the duke.

He did it accordingly. The chaplain said a sentence, and the duke repeated it, till he came to the petition, “Forgive us our trespasses as we forgive them that trespass against us.” There the duke was silent.

“My lord duke, you are silent,” said the chaplain. “Will you be so good as to continue to repeat the words after me, if you dare say so? — ‘Forgive us our trespasses as we forgive them that trespass against us.’”

“I can not,” replied the duke.

"Well, God can not forgive you; for he has said so. He himself has given this prayer. Therefore you must either give up your revenge, or give up saying this prayer; for to ask God to pardon you as you pardon others is to ask him to take vengeance on you for all your sins. Go now, my lord, and meet your victim. God will meet you at the great day of judgment."

The iron will of the duke was broken.

"No," said he, "I will finish my prayer: 'My God, my Father, pardon me; forgive me as I desire to forgive him who has offended me; lead me not into temptation, but deliver me from evil!'"

"Amen!" said the chaplain.

"Amen!" repeated the duke, who now understood the Lord's Prayer better than he had ever done before, since he had learned to apply it to himself. — *Bib. Treasury.*



WORDS TIMELY SPOKEN.

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. — *Col. 3:16.*

IN a boarding-house in England was a young East Indian girl, of engaging manners and personal attractiveness. I found her one day seated at the musical instrument, and playing some favorite airs with great spirit. When she paused for a few moments, I placed a sacred air before her, requesting her to sing some verses which I would repeat. She instantly complied. At length she came to the following stanza, —

"Sweet to rejoice in lively hope
That, when my change shall come,
Angels shall hover round my bed
To waft my spirit home."

At this moment I was overcome by the emotions springing from a train of ideas, and I wept. She paused and said, "Dear sir, what is the matter?" "O, Annie," I replied, "you are about to leave, never, it is probable, to see us again in this world; and you are quitting us in a state of mind that makes me fear that

angels will not hover round your bed to waft your spirit home." "But why not?" she pleasantly rejoined; and yet I observed a rising tear, which she brushed away. From that hour I saw her no more.

At the end of a few years a young lady from India called at my house. She had been the bosom friend of Annie —. Soon after her return to India she was well married, and had become thoughtful, serious, and devout. But she fell into a rapid decline, and was soon laid upon a dying bed. Prior to her decease and the departure to this country of her friend, who was my visitor, she called her to her bedside, and charged her to call on me, and say that the words I had spoken to her at the instrument of music had never gone from her mind. They led her to entertain my fears that what she had been singing would never be hers to appropriate. "But tell him," she said, "that I have been brought to the Saviour, and have found him to be my Saviour. And tell him, O, tell him, that angels are hovering round my bed to waft my spirit home, and that I hope to welcome him in that abode of the blessed, and to tell to him in heaven what I now commission you to narrate to him on earth."

OBEDIENCE TO PARENTS.

Children, obey your parents in all things, for this is well-pleasing unto the Lord. — *Col. 3:20.*

IF you perceive that anything in your ways makes your parents unhappy, you ought to have no peace until you have corrected it; and if you find yourself indifferent or insensible to their will and wishes, depend upon it yours is a carnal, disobedient, ungrateful heart. If you love them, keep their commandments; otherwise love is a mere word in the mouth, or a notion in the fancy, but not a ruling principle in the heart. They know much of the world, you very little; trust them, therefore, when they differ from you and refuse compliance with your desire. They watch over you for God, and are entitled to great deference and cheerful obedience. You may easily shorten the lives of affectionate and conscientious

parents by misconduct, bad tempers, and alienation from their injunctions. Let not this sin be laid to your charge. — *Legh Richmond.*

WRESTLING IN PRAYER.

Continue in prayer, and watch in the same with thanksgiving. — *Col. 4: 2.*

JACOB, the patriarch, had a struggle in that remarkable and mystical scene at Penuel. We are told that he wrestled with the angel of the covenant (who may have been the incarnate Jesus) until the breaking of the day. The angel said, "Let me go; the day breaketh." Here was a trial of the patriarch's faith. "What is that to me," thought the eager man, "that the day is breaking? I must have the blessing now. There is no daylight of hope for me unless I obtain what I am struggling for. I will not let thee go, except thou bless me!" He triumphed on the spot.

So clung the Syro-Phœnician mother to Christ when she was beseeching him to heal her sick daughter. The Master seemed to put her off, in order to try the mettle of her faith. But she came up into what the old Scotchman called a closer grip with the heart of infinite love, and she carried the day. "Go thy way," said Jesus unto her. "O woman! great is thy faith; be it unto thee even as thou wilt." And so he granted to a great faith what he might have denied to a little faith. Precisely so is it with Christians now, and with churches. An honest, persevering faith — a faith that works while it prays, a faith that holds on through discouragements — achieves the result it pleads for. For faith creates such a condition of things that it is wise for God to grant what would otherwise be denied. — *T. L. Cuyler.*

OUR COMPLETENESS IS IN GOD.

Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. — *Col. 4: 12.*

WE should not judge of our completeness from our weakness, but from the divine strength. The Christian who

abides in Christ is less dependent than others upon externals, alike for his joy and for his grief. His highest joys and his deepest sorrows have little to do with merely temporal concerns. In this all Christians differ from other men; but they also differ from each other, according as they are more or less advanced and established in grace.

See in what different degrees mature and immature disciples are dependent on externals for their joy. Let a sincere but superficial believer be deprived of the means of grace. He finds it hard to keep up his religious comfort. He deeply feels the lack of the spirit-stirring songs of praise, the earnest prayers and the warm sympathies of social worship, and of the hallowed devotions and instructions of the sanctuary. The more advanced believer enjoys all these things even more than the other, but when kept from them by sickness or other lawful cause, he finds himself by no means destitute of joy. He has within him "a well of water springing up unto everlasting life."

"My earth thou waterest from on high,
But make it all a pool;
Spring up, O Well, I ever cry,
Spring up within my soul!"



MINISTERIAL PROPRIETY.

And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfill it. — *Col.* 4 : 17.

NO minister can command the respect of his people, nor win souls to Christ, who allows himself to indulge in the pulpit in vulgarisms, cant phrases, a low wit; nor can he practice these things out of the pulpit and be respected. Many a minister destroys all of his influence for good by allowing himself to act the part of a clown, when he ought to maintain the dignity of a gentleman. Ministers should be models for the people in their demeanor in the social circle, and their language in the pulpit and out of it should be well chosen and chaste, their illustrations of a high order, such as will be commended by the nicest ear and the most critical mind; such as the best and most refined scholar will feel pleased

with. What a pity it is that some men of talent, of eloquence, and of learning, neutralize the influence of a good sermon, on the whole, by initiating into it some cant phrases and vulgar illustrations! Truth needs no such garments to give it beauty and attraction. Let ministers remember that they are ambassadors of Christ, and that they should intensely study to do and say nothing in the pulpit, nor out of it, but what Christ would approve or do himself. "Study to show thyself approved of God; a workman who needeth not to be ashamed, rightly dividing the word of God," was the exhortation of the prince of preachers to his son in the gospel. Again he said to him, "Take heed unto yourself."



ROWLAND HILL'S MASTER-STROKE.

For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. — 1 *Thess.* 1:5.

ON one occasion, the celebrated Rowland Hill was preaching in the open air in that suburban portion of the city of London denominated Moorfields. An immense assemblage was present. His text was taken from the Song of Solomon 1:5, "I am black, but comely." The text he regarded as having application to the church, which, in the estimation of the world, was black,—"black as the tents of Kedar,"—but in the estimation of her glorified Head, comely "as the curtains of Solomon." While discussing these themes with his accustomed earnestness, it so happened, in the providence of God, that Lady Anne Erskine, in an equipage corresponding with her high position in society, passed that way. Seeing the immense multitude, she asked one of her attendants the cause of that assemblage. She was informed that the renowned Rowland Hill was preaching to the people. Lady Anne replied she had often wished to hear that eccentric preacher, and she would avail herself of the present opportunity to gratify that cherished desire, and requested her charioteer to place her carriage as near to the preacher's stand as possible, so that she might hear every word that he uttered. Ac-

cordingly, in a few moments she found herself accommodated immediately in the rear of the temporary pulpit from which the speaker addressed the listening throng, that being the only unoccupied position within reach of his voice. The splendor of the equipage, and the sparkling appearance of the illustrious personage that occupied it, soon attracted the attention of many of the people from the sermon to the gorgeous accession which had just been made to the audience by the advent of Lady Anne. The observant eye of Rowland Hill soon detected this diversion, and his inventive mind at once suggested a hazardous but an effective remedy. Pausing in the discussion of his subject, and elevating his voice beyond its usual pitch, he exclaimed, —

“My brethren, I am now going to hold an auction, or vendue, and I bespeak your attention for a few moments. I have here a lady and her equipage to expose to public sale; but the lady is the principal, and the only object, indeed, that I wish to dispose of at this present; and there are already three earnest bidders in the field. The first is the world. Well, and what will you give for her? ‘I will give riches, honor, pleasure.’ ‘That will not do. She is worth more than that; for she will live when the riches, honors, and pleasures of the world have passed away like a snow-wreath beneath a vernal shower. You can not have her.’ The next bidder is the devil. Well, and what will you give for her? ‘I will give all the kingdoms of the earth, and the glory of them.’ ‘That will not do; for she will continue to exist when the kingdoms of the earth and the glory of them have vanished like the shadows of the night before the orient beams! You can not have her.’

“But list! I hear the voice of another bidder; and who is that? Why, the Lord Jesus Christ. Well, what will you give for her? ‘I will give grace here and glory hereafter; an inheritance incorruptible, undefiled, and that fadeth not away.’ Well! well!” said the preacher, “blessed Jesus, it is just as I expected; just the noble generosity which thou art wont to display. I will place her at your disposal. ‘She is black, but comely,’ and you shall be the purchaser. Let heaven and earth authenticate this transaction.”

And then, turning to Lady Anne, who had listened to this

adventurous digression with the commingled emotions of wonder and alarm, the speaker, with inimitable address, exclaimed, —

“Madam ! madam ! do you object to this bargain ? Remember you are Jesus Christ’s property from this time henceforth and for evermore. Heaven and earth have attested the solemn and irreversible contract ! Remember you are the property of the Son of God. He died for your rescue and your purchase. Can you, will you, dare you object ?”

The arrow thus sped at a venture, under the guidance of the divine Spirit, found its way to the heart of Lady Anne, and she was submissively led to the cross of Messiah, that the hand which was pierced for our salvation might extract the barbed shaft, and heal the wound which had been so unexpectedly inflicted. She became subsequently identified, to a considerable extent, with Lady Huntingdon in her deeds of noble charity, and having served her day and generation, she, like her illustrious associate, sweetly fell asleep in Jesus.



“WRATH TO COME.”

And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come. — 1 *Thess.* 1 : 10.

THE learned and pious Burkitt, in his very valuable commentary, says, “Note here a soul-affecting description of that wrath which doth await every wicked and impenitent sinner: it is a ‘wrath to come.’ After thousands, yea, millions of years, that sinners have lain under it, still it is a wrath to come ; and they are as far from being delivered from it as the first hour they fell under it ; and Jesus Christ delivered up himself to death that he might be a Saviour and deliverer to his people from ‘this wrath.’” Christianity, as it appears in this life, is an unsettled account between God and the world. The Christian works on credit ; his faith in the truth of God guarantees the payment ; now he is waiting for the Son of God to come from heaven to close up the long-standing account, and reward his faithfulness with the “crown of life.” Largely that reward will consist of deliverance from

"the wrath to come." Dr. Macknight says, "Christ himself, on two different occasions, promised that he would return from heaven. (Matt. 16 : 27 ; John 14 : 3.) The angels, likewise, who attended at his ascension, foretold the same things. (Acts 1 : 11.) And as the great design of his return is to punish his enemies and reward his faithful servants, his second coming was always a principal topic on which the apostles insisted in their discourses ; consequently it was a principal article of the faith and hope of the first Christians, a frequent subject of their conversation, and a powerful source of consolation to them in all their afflictions and troubles. May it ever be the object of our faith and hope, and the source of our consolation, especially at death !" So great is the reward, we can afford to wait for the Son of God from heaven ; every promise of his word, every blessing of his grace, every victory of his cross, every triumphant death, are so many pledges that he will come.

Are we ready to meet him ?



PREACH SO AS TO PLEASE GOD.

But as we were allowed of God to be put in trust with the gospel, even so we speak ; not as pleasing men, but God, which trieth our hearts. — 1 *Thess.* 2 : 4.

THERE is a story of that holy martyr of Jesus Christ, Bishop Latimer, that having, in a sermon at court in Henry the Eighth's days, much displeased the king, he was commanded next Sunday after, to preach again, and make his recantation. According to appointment, he comes to preach, and prefaceth to his sermon with a kind of dialogism in this manner : Hugh Latimer, dost thou know to whom thou art this day to speak ? to the high and mighty monarch, the king's most excellent majesty, &c., that can take away thy life if thou offend : therefore take heed how thou speak a word that may displease ; but, as it were recalling himself, Hugh, Hugh, saith he, dost know from whence thou comest, upon whose message thou art sent ? and who it is that is present with thee and beholdeth all thy ways ? Even the great and mighty God, that

is able to cast both body and soul into hell for ever; therefore look about thee, and be sure that thou deliver thy message faithfully, &c.; and so comes on to his sermon, and what he had delivered the day before he confirms and urgeth with more vehemency than ever. Sermon being done, the court was full of expectation what would be the issue of the matter: after dinner, the king calls for Latimer, and, with a stern countenance, asked him how he durst be so bold as to preach after that manner. He answered, that duty to God and his prince had enforced him thereunto, and now he had discharged his conscience and duty both, in what he had spoken, his life was in his majesty's hands. Upon this the king rose from his feet, and; taking the good man from off his knees, embraced him in his arms, saying, he blessed God that he had a man in his kingdom that durst deal so plainly and faithfully with him. Thus, did but all men, especially ministers, preachers of the word, such as are immediately employed by God, seriously take notice of his omnipresence, and continually remember how his eye is always upon them, O, how diligent! how confident! how abundant would it make them in the work of the Lord! how faithful! how courageous! how unbiassed! how above the frowns and smiles of the greatest of the sons of men! &c. — *M. Newcomen's Sermon at Westminster, 1647.*



ILLUSTRIOUS SCHOLARS GIVE A UNITED TESTIMONY.

For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe. — 1 *Thess.* 2: 13.

IT is difficult for us now to comprehend the trepidation once awakened by the simple collation of manuscripts. When Brian Walton, in his *Polyglott*, gave a summary of various readings, he was assailed by John Owen for undermining the faith of the churches; and Mill's thirty years' labor upon the text met with the same treatment from Whitby. Bengel declared himself to have been "horribly tormented" by these investigations. Wetstein was not suffered to publish his critical results in any part of Switzerland.

These things have passed away. A line of illustrious scholars have bestowed a hundred and fifty years, at least, of continuous toil upon the text of the New Testament alone. The fathers of five centuries have been hunted through; ancient versions accumulated; every nook and corner of Europe ransacked for manuscripts; while Scholz and Tischendorf have pushed their search to the Libyan desert, the mountains of Arabia, the shores of the Dead Sea, and all between.

The results I need not detail; variations seemingly numerous, such as they are, though scarcely more in those thousand manuscripts than are sometimes found in three or four manuscripts of a classic author; fewer than could be found in King James' version, similarly treated; seriously affecting the sense of fewer passages of the entire New Testament, so it is said, than the important and disputed readings of any one of Shakespeare's thirty-seven plays. "Nineteen of every twenty are to be dismissed at once," says Professor Norton, "as palpable oversights; and of the remainder the great majority are entirely unimportant," rising, perhaps, no higher than a question of spelling, of collocation, or of grammar; often too slight to be indicated in translation. By the total result, Orthodoxy loses nothing — scarcely even the famous text of the "three heavenly witnesses;" for that did not appear in the first two editions of Erasmus. We part, perhaps, with one, and it may be two of the texts in which Christ is called God (Acts 20 : 22; 1 Tim. 3 : 16), and possibly receive another in their place (John 1 : 18); while all the passages that ascribe to him the works, attributes, glory, and worship of the supreme God remain unmodified. — *Professor Bartlett, in the Bibliotheca Sacra.*



AVOIDING TEMPTATION.

For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labor be in vain. — 1 *Thess.* 3 : 5.

REV. T. DE WITT TALMAGE, in his sermon *The Gospel Trumpet*, thus speaks of keeping out of the way of temptation : —

"This gospel trumpet is also one of *retreat*. It is folly for a hundred men to attack ten thousand. It is the part of good generalship, sometimes, to blow the trumpet of retreat. There is no need of your trying to face certain temptation. You are foolhardy to try it. Your only safety is in flight. It is as fifty against five thousand. If you be given to appetite, escape the presence of decanter and demijohn. If you are given to pride, go not amid things that flatter it. If your proclivity be toward uncleanness, like Job make a covenant with your eyes, that you look not upon a maid. You know how the city of Ai was taken. Joshua's forces went up to capture it, but were miserably cut to pieces. The next time they hit upon this stratagem: The host was to advance to the city, and when the assault was made upon them, they were to fly. And so they did, until the people of Ai came out to follow them, and then, at the holding up of Joshua's spear, the retreating host rallied and took the city. So, sometimes it is as necessary to fly, as at others it is to advance. I blow the trumpet of retreat for those of you who are tempted. 'Lead me not into temptation,' be your morning and evening prayer. No need of your trying with one round of buckshot to meet an enemy with ammunition-wagons of grape and canister. No use in trying with a North River schooner to run down the Great Eastern. Washington's retreats were sometimes his grandest successes; and while God generally calls upon us to advance, at other times he bids us flee. The lion-tamer puts his head into the monster's mouth, and the people applaud; but it is a foolish thing to do. The shaggy monster after a while forgets his placidity, and the lion-tamer puts in his head once too often."



NOT WHAT I WANT NOW.

Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith. — 1 *Thess.* 3: 10.

WHEN Archbishop Secker was laid on his dying bed, his friend, Mr. Talbot, came to see him. He felt it was their last meeting together; so he said, —

"You will pray with me, Talbot, before you go away?"

Mr. Talbot rose, and went to look for a prayer book.

"That is not what I want now," said the dying prelate ;
"kneel down by me, and pray for me in the way I know you
are used to do."

So the good man knelt by his friend's bedside, and poured
out his soul for him before his heavenly Father in such words
as his heart dictated. The Holy Spirit blessed them to the
comfort of the dying man. There was a life and spirit in them
that he could not find in forms, however excellent.

When we come to that solemn hour, we shall want some-
thing more than a formal religion. It may have satisfied us
very well before, but it will give us no light for the dark
valley. "God, be merciful to me a sinner," will have more
meaning to us than a volume of the most "beautiful prayers,"
pronounced with the most faultless elocution.

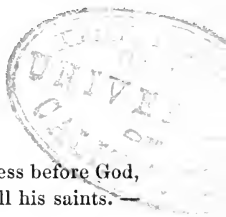


THE COMING OF THE LORD.

To the end he may stablish your hearts unblamable in holiness before God,
even our Father, at the coming of our Lord Jesus Christ with all his saints. —

1 *Thess.* 3: 13.

I HAVE sometimes indulged my imagination by supposing I
beheld the morning sun arise, and nature appearing in all
her glory, animated beings quitting their wonted repose, and
every countenance smiling and looking joyful ; the laborer
returning to his employ, and men of leisure to their various
recreations ; they marry, they are given in marriage ; and
business and pleasure occupy the world. In a moment, in
the twinkling of an eye, the trumpet sounds ! The dead arise !
The artificer drops his hands ! The man of pleasure stands
amazed ! The whole earth is filled with astonishment ! And
all plots and contrivances of men immediately cease ! In the
midst of the heavens the Judge appears ! Ten thousand
thunders roll before him ! The books are opened ! Every
heart is searched ! All secrets are revealed ! An everlast-
ing division is made between the followers of the Lamb and
the objects of eternal vengeance ; and both go away to their
own place.



Circumstances apart, a very little while will realize the scene, drop the curtain, and hide all things else from our eyes for ever. Then shall immutability be written upon our state, and happiness or misery shall be our everlasting portion.

FULLY SAVED.

For this is the will of God, even your sanctification, that ye should abstain from fornication. — 1 *Thess.* 4 : 3.

WOULD you know where I am? I am at home in my Father's house, in the mansion prepared for me there. I am where I would be, where I have long and often desired to be; no longer on a stormy sea, but in a safe and quiet harbor. My working time is done, I am resting; my sowing time is done, I am reaping; my joy is at the time of harvest.

Would you know how it is with me? I am made perfect in holiness; grace is swallowed up in glory; the top-stone of the building is brought forth.

Would you know what company I have? Blessed company, better than the best on earth; here are holy angels and the spirits of just men made perfect. I am set down with Abraham, and Isaac, and Jacob, in the kingdom of God, with the blessed Paul and Peter, and James and John, and all the saints; and here I meet with many of my old acquaintances that I fasted and prayed with, who got before me hither.

And lastly, would you consider how long this is to continue? It is a garland that never withers; a crown of glory that fades not away; after millions of millions of ages it will be as fresh as it is now; and therefore weep not for me. — *Matthew Henry.*

CARRYING ON BUSINESS FOR CHRIST.

And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you. — 1 *Thess.* 4 : 11.

MANY years ago, happening to be in South Wales, I made the acquaintance of a Welsh gentleman. He was then

a landed proprietor, living in his own mansion, and in very comfortable circumstances. He had before been carrying on an extensive business in a large town. By the death of a relative he had unexpectedly come into possession of this property. After considering whether he should retire from business, he made up his mind he should still continue to carry it on, though no longer for himself, but for Christ. I could not help being struck with the gleesomeness of a holy mind which lighted up his countenance when he said, "I never knew before what real happiness was. Formerly I wrought as a master to earn a livelihood for myself, but now I am carrying on the same work as diligently as if for myself, and even more so; but it is now for Christ, and every halfpenny of profits is handed over to the treasury of the Lord, and I feel that the smile of my Saviour rests upon me." I think that is an example worthy of being imitated. — *Dr. Duff.*



CHRIST OUR SUBSTITUTE.

Who died for us, that, whether we wake or sleep, we should live together with him. — 1 *Thess.* 5 : 10.

REV. HENRY WARD BEECHER, at his Friday evening prayer-meeting, related the following : —

"Not long since I found myself at Cincinnati, with a little spare time, and I thought I would improve it by visiting some of the southern battle-fields and burial-places. I first proceeded to Nashville. On going out to the Soldiers' Cemetery, I observed a man planting a flower over a grave. I approached him, and asked if his son was buried there.

" 'No,' was the response.

" 'A son-in-law?'

" 'No.'

" 'A brother?'

" 'No.'

" 'A relative?'

" 'No.'

" 'Whose memory, then, do you cherish?' I ventured to ask.

"After delaying a moment, and putting down a small board which he had in his hand, he replied, —

"Well, I will tell you. When the war broke out I lived in Illinois. I wanted to enlist, but I was poor, and a large family of children depended upon me for their daily bread. Finally, as the war continued, I was drafted. No draft money was given me ; I was unable to procure a substitute, and made up my mind to go. After I had got everything in readiness, and was just going to report for duty at the conscript camp, a young man whom I had known came to me, and said, ' You have a big family, whom your wife can not support while you are gone ; I will go for you.' In the battle of Chickamauga the poor fellow was dangerously wounded. Owing to Bragg's offensive demonstrations on Chattanooga, he, along with others, was taken back to hospital at Nashville. After a lingering illness he died and was buried here. Ever since hearing of his death I have been desirous of coming to Nashville, and seeing that his remains were properly buried. Having saved sufficient funds, I came on yesterday, and have to-day found the poor fellow's grave.'

"On completing his story, the man took up the small board, and inserted it at the foot of the grave. Turning to look at it, I saw this simple inscription, and nothing more : ' He died for me.' "



GIVING THANKS TO GOD.

In everything give thanks, for this is the will of God in Christ Jesus concerning you. — 1 *Thess.* 5 : 18.

EVERYTHING we enjoy should be viewed as coming from the liberal hand of God ; all was forfeited by sin ; what we receive is of grace. The providence that supplies us is the wisdom, benevolence, and power of God in operation for us, as expressive of his infinite love and unmerited grace. Talents to provide supplies, opportunities to obtain, and ability to enjoy, are alike from the Lord. Every mercy increases our obligation and deepens our debt. Thanksgiving is the ordinance that God hath appointed, that we may express our

gratitude, and acknowledge our obligation ; and our thanksgivings are acceptable and well-pleasing in his sight. Thanksgiving is never out of season, for we have always much to be thankful for. In everything we should give thanks, to that end view all things as arranged by his wisdom, dependent on his will, sanctified by his blessing, according with his promises, and flowing from his love. All our blessings come through Jesus, and all our praises must ascend through him ; for our Father only accepts what is presented in the name of his beloved Son.

QUENCHING THE SPIRIT.

Quench not the Spirit. — 1 *Thess.* 5 : 19.

A FEW years ago, as I was laboring in our western wilds, an individual rode up, and, taking me by the hand, inquired earnestly, —

“Will you go and see a dying young man? He is in agony, and says there is no hope.”

There was no time to be lost. I went with him. After climbing many a rocky ascent, I came into an open path, which soon conducted me to the house. Anxious ones stood weeping without, and soon held both my hands, conducting me up a long flight of steps to the room of the dying man. Not a word was spoken. Other hearts were too full, and my own was sinking beneath a weight of responsibility. Earnestly seeking the divine blessing, I ascended the steps.

On reaching the top, a venerable mother approached me, saying, —

“I’m glad you have come. Do speak to my son ; perhaps he may yet be saved.”

I pressed the hand that had led me in, and in a moment the most heart-rending scene was before me — a young man in the agonies of death — rolling his eyes, and flinging his arms wildly about him — crying out, —

“O, I am lost ! Hell is before me ! In a few moments I shall be among the damned !”

He ceased speaking, and I feared his spirit had taken its

flight for the regions of woe. He soon revived again. Seizing the opportunity, I repeated slowly the words, "Believe on the Lord Jesus Christ, and thou shalt be saved." "The blood of Jesus Christ cleanseth us from all sin." Seeing that I had his attention, I spoke of the free, unmerited mercy of Christ, able to save the chiefest of sinners, saying, —

"There is hope for the repenting sinner, even at the eleventh hour."

He replied, "No, there is no hope. Once I might have been saved; but now it is too late — too late." Then with a groan of the deepest despair he exclaimed, "O that I had heard them!"

In vain I urged him to cast himself unreservedly on the sovereign mercy of God, as "able to save unto the uttermost all that come unto God through him."

He only replied, "I have resisted the Holy Ghost; there is no hope."

I proposed prayer.

He only replied, "Pray for others, not for me."

I knelt. Perfect silence reigned, save as a low, deep moan came from the dying bed. I tried to commit him to the mercy of Christ.

I spoke to him again, but he hopelessly said, —

"It is of no use. I am hastening to eternity."

No tear fell. He manifested no contrition for sin, no ray of hope. A wild, piercing cry wrung our hearts with anguish, and he sank upon his pillow. Reviving yet again, he said, thoughtfully, —

"Once I was brought to feel myself a sinner. For days and weeks I was anxious about my soul. Something said, 'Now is the accepted time:' my heart said, 'Not now; to-morrow.' But when 'to-morrow' came, I still put it off. My gay companions laughed at my seriousness, and tried to allure me back to the follies of sin. I said to myself, 'I will go with you to-day, but to-morrow I will not.'"

Pleased with present victory, they led him on from pleasure to vice, the card-table, and the social bar. He took wine, he laughed, and was the gayest of the gay. Conscience raised her warning voice, and bade him pause; but he rushed heedlessly on.

He stated, that one pleasant Sabbath morning, a young man met him when on his way to join his companions, and taking him cordially by the hand, said, —

“Friend, you seem to be enjoying yourself; come with me, and we will have better enjoyment still.”

He joined him in a walk, which ended at the house of God. Startled, he drew back, and would have fled from the sanctuary, had not his friend urged affectionately, —

“Do come in a little while.”

He yielded to the entreaty, resolving it should be only a “little while,” and took his seat among the worshippers. Here conscience, as if roused to a final conflict, reminded him of broken resolutions, and bade him seek Christ to-day. “No, not to-day,” was his response to the gentle whispers of the Spirit. He remained through the morning services. His friend, encouraged by his stay, drew him into a “Bible class,” where the teacher faithfully enforced the duty of immediate preparation for eternity. The young man was impressed, and sat thoughtfully revolving the question, “Shall I, or not? I will decide now, or else put it for ever out of my mind.” The class was dismissed. The words, “To-day prepare to meet thy God,” rang in his ears as he walked down the aisle.

The decision was made: “Not to-day, but to-morrow I will.” From that moment all was darkness, terror, and dismay. Ere the night had passed over him, he was seized with a malignant fever, which in two days left him in the state I found him.

“And now,” he added, “I have cursed my Maker, and am dying without hope — without hope.”

I still urged him to flee to Christ, but in vain. Despair only was his; one deep groan and shriek of terror, and he expired with these fearful words on his lips, “Lost, lost, lost.”



“DESPISE NOT PROPHESYINGS.”

Despise not prophesyings. — 1 *Thess.* 5: 20.

WE are apt to dismiss this short exhortation of our beloved brother Paul, as if the world had outgrown its

application. We assume that all the prophets are dead. We think that we do them sufficient honor if we do not challenge their utterances as written in the word of God. We seem rather to esteem spiritual gifts in proportion to the length of time since they were displayed, and to enhance the honor which we pay to Moses, and Elijah, and Paul, and Cephas by the disparagement of present witnesses.

Is there not danger of falling into the Pharisaic mistake of building the sepulcher of dead prophets, and rejecting the testimony of living ones? If the testimony of Jesus is the spirit of prophecy, there is no true Christian who may not be an inparter of revelations. Union with Christ gives keen insight into spiritual truth. Faith has a piercing eye, and the characters and moral purposes of men, the relation and value of religious movements, the significance of ecclesiastical development, of false philosophy, of corruption within and without the church, lie more plainly open to those whose abiding intimacy with the Saviour has made them partakers of his spirit and work.

Our disregard of the apostolic injunction arises from the infrequency of this close union with the Saviour, and the disrepute brought upon the modern gift of prophecy by false prophets, and by those who might be true prophets, did they prophesy according to the proportion of faith. No Christian, who has in any measure the spirit and power of Elias, will be eager to set the multitude agape by predictions, or by the display of useless wonders. Notoriety is not the ambition of the humble. But the bearing of events upon the coming of the kingdom, as seen by the few whose Christianity is a burning light, is startling enough, did we but comprehend it, to rank with the warnings which, in apostolic times, astonished those who had ears to hear.

THE MILLER AND THE CAMEL.

Abstain from all appearance of evil. — 1 *Thess.* 5 : 22.

THE Arabs repeat a fable of a miller, who was one day awakened by having the nose of a camel thrust into the

window of the room where he was sleeping. "It is very cold out here," said the camel; "I only want to get my nose in." The miller granted his request. After a while the camel asked that he might get his neck in, and then he gained permission to have his fore feet in the room, and so, little by little, crowded in his whole body. The miller found his rude companion was becoming exceedingly troublesome, for the room was not large enough for both. When he complained to the camel, he received for answer, "If you do not like it, you may leave; as for myself, I shall stay where I am."

So it is with sin. It comes and knocks at the heart, and pleads for only a little indulgence, and so goes on, increasing its demand until it becomes master in the soul. What, then, shall the young do but guard against sin, beware of its very appearance, and, above all, pray for the aid of the Holy Spirit, that by his grace they may be enabled to keep their heart with all diligence, and to guard against the entrance of anything that may defile or ruin the soul?



SANCTIFICATION AS VIEWED BY ARCHBISHOP USHER.

And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. — 1 *Thess.* 5: 23.

A FRIEND of Archbishop Usher repeatedly urged him to write on sanctification; which at length he engaged to do; but a considerable time elapsing, the performance of his promise was importunately claimed. The bishop replied to this purpose: "I have not written, and yet I can not charge myself with a breach of promise; for I began to write, but when I came to treat of the new creature which God formeth by his Spirit in every regenerate soul, I found so little of it wrought in myself, that I could speak of it only as parrots, or by rote, without the knowledge of what I might have expressed; and therefore I durst not presume to proceed any further upon it."

His friend was amazed to hear so holy a man speak in this

manner. The bishop added, "I must tell you, we do not understand what sanctification and the new creation are. It is no less than for a man to be brought to an entire resignation to the will of God, and to live in the offering up of his soul continually in the flames of love, as a whole burnt-offering to Christ. O, how many who profess Christianity are unacquainted, experimentally, with this great work upon their souls!"

Since the days of Archbishop Usher, a clear light and a better experience have come upon the church of Christ. Christians are learning that gospel promises may be Christian experiences; and many are enjoying sanctification of soul and spirit.

HOW TO MAKE SUCCESSFUL PASTORS.

Brethren, pray for us. — 1 *Thess.* 5: 25.

EVERY minister will be successful, we believe, who has one member in his church given to constant prayer for his success. We would that every pastor had just *one* friend who never ceased to bear him and his work to the throne of grace, and to supplicate for the gifts of the Holy Spirit following his labor and giving his preaching power. Let facts such as the following speak:—

"Mr. Finney tells of a pastor who was constantly successful—enjoyed a revival every year for twelve years, and could not account for it, till one evening, at a prayer meeting, a brother confessed that for a number of years past he had been in the habit of 'spending every Saturday night, until midnight, in prayer for his pastor the next day.' That explained the secret, in part at least. Such a man praying would make any ministry successful. The great John Livingston, of Scotland, once preached an ordinary sermon with such power and success that five hundred were converted under it; but it was after a large company of Christians had spent the whole previous night in prayer for that object."

PUNISHED IN PART.

Which is a manifest token of the righteous judgment of God. — 2 *Thess.* 1 : 5.

GOD sometimes sends his judgments upon flagrant transgressors as part punishment for great wickedness. A very remarkable example of this occurred with a man known to the writer many years ago, in the State of Ohio, and in the vicinity of the place where the writer at one time resided. The present subject of our remarks, being addressed on the topic of religion, was filled with rage, and with terribly profane expletives: he passionately declared that if Jesus of Nazareth was there he would wring his neck; at the same time lifting his eyes defiantly toward the heavens, and contorting his features into a grimace, expressing a feeling of intense hate and utter scorn. In a moment the judgment of an offended Deity descended upon him; his distorted features became fixed, a violent spasm seized his neck, so that it was twisted round, and he rolled his eyes about so that they seemed to be in danger of leaving their sockets; and he was left in this horridly frightful condition, a living example of outraged omnipotence.

A writer in the *Vermont Chronicle*, referring to this terrible occurrence some time after it happened, said, "This fact was stated at a public meeting in this vicinity, lately, by a respectable gentleman of the bar from Ohio." The meeting spoken of was held in Lebanon, Ohio, and the lawyer alluded to was Mr. Latham, whose statements being doubted, he procured a full corroboration of them from the Rev. Ahab Jinks, of Delaware, Ohio, who resided in the immediate vicinity of the place, and who accompanied his corroboration with a more minute detail of the facts, together with the names of other gentlemen who also resided in the neighborhood of the startling providence. — *Dr. Dillon, in the Pacific Christian Advocate.*

RIGHTEOUS TRIBULATION TO TROUBLERS.

Seeing it is a righteous thing with God to recompense tribulation to them that trouble you. — *2 Thess. 1 : 6.*

“**A**PRIL 17, 1797, I was desired,” says Mr. Rhodes, the narrator of the following account, “to visit William Pope. For some months he had been afflicted with a consumptive complaint. At the same time the state of his mind was deplorably wretched. When I first saw him, he said, ‘Last night I believe I was in hell, and felt the horrors and torments of the damned ; but God has brought me back again, and given me a little longer respite. My mind is also alleviated a little. The gloom of guilty terror does not sit so heavy upon me as it did ; and I have something like a faint hope that, after all I have done, God may yet bless and save me.’ After exhorting him to repentance, and confidence in the Almighty Saviour, I prayed with him, and left him.

“April 18, I went to see William Pope ; he had all the appearance of horror and guilt which a soul feels when under a sense of the wrath of God. As soon as he saw me, he exclaimed, ‘You are come to see one who is damned for ever.’ I answered, ‘I hope not ; Christ came to save the chief of sinners.’ He replied, ‘I have rejected him, I have denied him ; therefore he hath cast me off for ever ! I know the day of grace is past — gone — gone — never more to return !’ I entreated him not to draw hasty conclusions respecting the will of God ; and I asked him if he could pray, or felt a desire that God would give him a broken and contrite heart. He answered, ‘I can not pray ; my heart is quite hardened ; I have no desire to receive any blessing at the hands of God ;’ and then immediately cried out, ‘O, the hell ! the torment ! the fire that I feel within me ! O, eternity, eternity ! To dwell for ever with devils and damned spirits in the burning lake must be my portion ! and that justly — yea, very justly !’

“On Thursday I found him groaning under the weight of the displeasure of God. His eyes rolled to and fro ; he lifted up his hands, and with vehemence cried out, ‘O, the burning flame ! the hell ! the pain I feel ! Rocks, yea, burning moun-

tains fall upon me, and cover me ! Ah, no ! they can not hide me from his presence who fills the universe !' I spoke a little of the justice and power of Jehovah, to which he made this pertinent reply : 'He is *just*, and is now punishing and will continue to punish me for my sins. He is powerful, and will make me strong to bear the torments of hell to all eternity. You do not know what I have done. My crimes are not of an ordinary nature. I have done — done the deed — the horrible, damnable deed !' I prayed with him ; and while I was thus employed, he said, with inexpressible rage, 'I will not have salvation at the hands of God ! No, no ; I will not ask it of him !' After a short pause, he cried out, 'O, how I long to be in the bottomless pit ! in the lake which burns with fire and brimstone !'

"When I mentioned the power of the Almighty to save, 'God,' said he, 'is almighty to damn me ! He hath already sealed my damnation, and I long to be in hell !' The melancholy affair happened in the year 1797, and excited considerable attention in the town and neighborhood of Bolton, in Lancashire, England, where he lived."



PUNISHED FOR EVER AND EVER.

Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. — 2 *Thess.* 1 : 9.

THE following illustration is from the pen of an eloquent French writer :—

"When I endeavor to represent eternity, I avail myself of whatever I can conceive most firm and durable ; I heap imagination on imagination, conjecture on conjecture. I go from our age to the time of publishing the gospel, thence to the publication of the law, and from the law to the flood, and from the flood to the creation. I join this epoch to the present time, and I imagine Adam yet living. Had Adam lived till now, and had he lived in misery, had he passed all his time in a fire, or on a rack, what idea must we form of his condition ? At what price would we agree to expose ourselves to miseries so great ? What imperial glory would appear glorious, were

it followed by so much woe? Yet this is not eternity; all this is nothing in comparison of eternity!

"I go further still. I proceed from imagination to imagination, from one supposition to another. I take the greatest number of years that can be imagined. I add ages to ages, millions of ages to millions of ages. I form of all these one fixed number, and I stay my imagination. After this I suppose God to create a world like this which we inhabit. I suppose him creating it by forming one atom after another, and employing in the production of each atom the time fixed in my calculation, just now mentioned. What numberless ages would the production of such a world in such a manner require! Then I suppose the Creator to arrange these atoms, and to pursue the same plan of arranging them as of creating them. What numberless ages would such an arrangement require! Finally, I suppose him to dissolve and annihilate the whole, observing the same method in the dissolution as he observed in the creation and disposition of the whole. What an immense duration would be consumed! Yet this is not eternity. All this is only a point in comparison of eternity.

"My God, one night passed in a burning fever, or in struggling among the waves of the sea, between life and death, appears of an immense length! It seems to the sufferer as if the sun had forgotten his course, and as if all the laws of nature itself were subverted. What, then, will be the state of those miserable victims to divine displeasure, who, after they shall have passed through the ages which we have been describing, will be obliged to make this overwhelming reflection: 'All this is but an atom of our misery!' What will their despair be, when they shall be forced to say to themselves, 'Again we must revolve through these enormous periods; again we must suffer the privation of celestial happiness; devouring flames again; cruel remorse again; crimes and blasphemies over and over again; for ever, for ever!' Ah, how severe is this word, even in this life! How great is a misfortune, when it is incapable of relief! How insupportable, when we are obliged to add *for ever* to it! These irons for ever! These chains for ever! This prison for ever! This universal contempt for ever! Poor mortals, how short-sighted are you, to call sorrows eternal

which end with your lives ! What, this life, this life, which passeth with the rapidity of a weaver's shuttle,—this life, which vanisheth like a sleep,—is this what you call for ever ? Ah, absorbing periods of eternity, accumulated myriads of ages ; these — if I may be allowed to speak so — these will be the *for ever* of the damned !”

PREACHING TO ONE PASSENGER.

That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ. — *2 Thess. 1 : 12.*

I WAS once crossing the sea in a Havre packet. Among the passengers was an intelligent Englishman, with whom I had a good deal of pleasant intercourse. On the last day of the voyage, as we were entering the bay of Havre, I was standing apart with him on the upper deck. In a few hours we were to part, probably for ever, and I spoke to him earnestly about the salvation of his soul. As he received my words kindly and attentively, I pressed the matter upon his attention, opening the gospel scheme,—of which, though a well-informed and thoughtful man, he seemed to have no very clear idea,—and urging him by its great and solemn motives to be reconciled to God through Jesus Christ. His countenance showed strong emotion, and he shed tears. “I assure you, sir,” he said, “I feel deeply the truth of what you have said, and I hope the time will come when —”

I interrupted him: “If the time has not come now,” I replied, “there is no reason to hope that it ever will come. The Spirit of God is striving with you. He will not always strive. If you grieve him by delay, will he not forsake you ? Your heart is touched with the force of divine truth. If you let the melting moment pass away, will it return ?”

I entreated him to “yield himself to God,” and told him that all the feeling he had shown would not give me hope in his behalf, if he delayed even for an hour.

I received a letter from him afterward, stating that God had blessed these parting words, and had, he hoped, given him grace from that hour to set his face toward heaven.

ROMANISM OPPOSED TO IMPROVEMENT.

Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, shewing himself that he is God. — 2 *Thess.* 2:4.

IS there a solitary instance of a Roman Catholic country having prospered up to the present age of the world? or is there a solitary instance of a country where popes, cardinals, archbishops, bishops, friars, with their vicegerents, form, *de facto* and *de jure*, a controlling influence for civil government, having prospered? If no such instance can be discovered, is it not now, it might be asked, an age of the world which seems to indicate the importance of deep reflection on the part of the leaders in that doctrine, as to whether the deterioration is imbibed with the doctrines which follow in their train, the assumed "holy orders" of Popery which prohibit its priesthood from having wives, which sanction Catholic nunneries in which numerous women are kept secluded, which prohibit freedom of speech, which sanction the shedding of human blood for opinion's sake in the horrible secret cells of inquisitions, which discourage education, and consequently encourage the miseries, in all their various forms, that result from the want of education?



EVANGELISM AGAINST ROMANISM.

And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. — 2 *Thess.* 2:8.

AT the Fifth National Camp Meeting, held at Milton Grove, Oakington, Md., on the day when the dogma of infallibility was proclaimed in Rome, the following scene took place:—

"It was announced that at about this time the pope's infallibility was being promulgated at Rome. Rev. W. H. Boole arose, and said, 'Brethren, in the faith of the Lord Jesus Christ and his gospel, and in the midst of his church here assembled, I put this sixty acres of Maryland against all

Rome.' The interest was intense, while the immense congregation arose to their feet, and with uplifted hands sang, —

' All hail the power of Jesus' name;
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all.

' Let every kindred, every tribe,
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all.'

Then with long, loud, multitudinous voices the shout arose,
' We crown him! We crown him! Hallelujah!'

"It did seem that the final day of coronation had come, and that the hosts above had broken through the vail, not only to listen, but to join in placing the crown on the brow of Jesus. Never will that assembly forget that scene. It was quite on the verge of heaven."

HIS DOCTRINE WAS OLD ENOUGH, BUT NOT TRUE.

Even him, whose coming is after the working of Satan with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. — 2 *Thess.* 2: 9, 10.

THE publisher of a Socinian Universalist paper in Milledgeville, proposes to print a book, in which is proved from Scripture that there is "no devil — no hell — no angry God!" Those who are weak enough to believe the plain declaration of the Bible, that God is angry with the wicked every day, will be astonished to hear from Milledgeville that sin no longer taints the moral atmosphere of this world! Man has ceased to do evil! There is no avenging God! Well indeed may the publisher of such news declare that "it is highly interesting to every living man and woman." But why not take the last step in this march of "reason," and say at once there is no God. The existence of Jehovah is not more clearly taught in the Bible than is the future punishment of the impenitent and unbelieving. We are told that "in this work is concentrated the wisdom of ages, of nations, and of languages, the

truth of Scripture, and the words of God." The *antiquity* of some of its doctrines will not be disputed, for they were preached in the garden of Eden. (See Gen. 3:4.)

ERROR BLINDS THE MIND.

But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth. — 2 *Thess.* 2:13.

IN the following incident the blinding effect of error is very apparent:—

"On one of the latter days of a return voyage across the Atlantic, we paced the level deck beneath a brilliant sun, and on a placid sea, in earnest and protracted conversation with a benevolent and accomplished Englishman. He was sincerely religious in his own way; and a part of his confession was, that every man's religion would carry him to heaven, whatever it might be in itself, provided he sincerely believed it. He accounted it rank bigotry to doubt the safety of any fellow-mortal on the ground of erroneous belief. His creed, although he would probably have refused to sign it, if he had seen it written out, was, 'Safety lies in the sincerity of the believer, without respect to the truth of what he believes.' We plied him with the analogy of nature in the form which circumstances most readily suggested. 'We are here coursing over the ocean at the rate of three hundred miles a day. We have seen no land since we left the shores of America, nine days ago. We are approaching the coast of Ireland, and will, no doubt, pass about a quarter of a mile on the safe side of Cape Clear. The captain and his officers have been carefully taking their observations, and calculating their course. We have confidence in their capacity and truth. But if they should commit a mistake, and cast up an erroneous reckoning, whether by their own ignorance, or by a false figure in their tables, or a misplaced mark on their quadrant — whether by their own fault, or the fault of others whom they innocently trusted — will the sincerity of their belief that they are in the right course save them and us from the consequences of having

deviated into a wrong one? If the ship is directed right upon a rocky shore, will the rocky shore not rend the ship asunder, because the master thinks he is in the accustomed track?' Our friend was silenced, but he was not convinced. Argument alone will not remove such an error. It is not a clearer head that is needed, but a softer heart. When in conscious unworthiness and godly simplicity we are willing to have it so, we shall perceive that it is so. 'Unto the upright there ariseth light in the darkness.'"

PRAY FOR THE PREACHER.

Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you. — 2 *Thess.* 3 : 1.

JOHAN LIVINGSTON, of Scotland, once spent a whole night with a company of his brethren in prayer for God's blessing, all of them together besieging the throne; and the next day, under his sermon, five hundred souls were converted. All the world has heard how the audience of the elder President Edwards was moved by his terrible sermon on "Sinners in the Hands of an Angry God;" some of them even grasping hold of the pillars of the sanctuary, from feeling that their feet were actually sliding into the pit. But the secret of that sermon's power is known to but very few. Some Christians in that vicinity (Enfield, Mass.) had become alarmed, lest, while God was blessing other places, he should in anger pass them by; and so they met on the evening preceding the preaching of that sermon, and spent the whole of the night in agonizing prayer. — *Dr. H. C. Fish.*

STAND BY YOUR CANDIDATE.

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. — 2 *Thess.* 3 : 6.

QUITE a scene occurred in the Unitarian Church at Ann Arbor on Sunday evening, February 26, 1871, which is thus described:—

"Rev. C. H. Brigham, the pastor, preached upon 'The

Devil,' and defended that personage against an assault previously made upon him in one of the Orthodox churches by Elder Knapp, the evangelist. At the close of Mr. Brigham's able defense of his Satanic Majesty, and after the brief address of Mr. Alcott of Boston, a stranger (who afterward turned out to be Mr. S. C. Stringham) arose, stepped into the broad aisle, and respectfully asked permission to speak. Mr. Brigham assented, and invited the stranger to take the platform, which was respectfully declined. He stated that he had attended nearly all the meetings which had been held in the city for several weeks past, and had taken part in many of them; that three of the evangelical churches had concentrated their forces at the Presbyterian house in a union effort, and that other churches were engaged in extra services in their respective places of worship; that he regarded the campaign as now fairly inaugurated, and he was pleased to see the general interest manifested. He, the 'stranger,' said it reminded him of some of our political campaigns, when there were always two candidates in the field. So it seemed to be in this instance. He remembered one such occasion, when the excitement ran pretty high, a gentleman passing his neighbor's residence, who was on the opposite side of politics, hurrahed for his man. The other indignantly replied, 'Hurrah for the devil!' 'That's right,' replied the former; 'stick to your candidate, and I'll stick to mine.' 'And so,' said the stranger, 'stick to your candidate; but I vote for God, for Jesus Christ, and the Bible!'"

IDLENESS THE ROOT OF VICES.

For even when we were with you, this we commanded you, that if any would not work, neither should he eat. — 2 *Thess.* 3: 10.

I REALLY believe, young friends, that idleness is the ground of most vices. I am acquainted with certain young men who are running about the streets, whom I see stepping out of drinking saloons. Some of them are sons of reputable parents. I remember a short time since meeting a young man, one of the best-dressed lads in the city — a young man whom I

met in the omnibus frequently, riding up and down; and I had seen him so often, and always with such a leisurely air, that I said one day, calling him by name,—

“What are you doing?”

“I have not any particular business,” he said.

“Well, haven’t you anything to do?”

“Nothing in particular,” he answered.

It was somewhat impertinent, but I said, —

“Well, I suppose now you are out of school, you mean to get into something pretty soon.”

“Well, I have not anything just now in view,” he replied.

To make a long story short, the poor fellow has not anything in view, never did have much of anything in view, and never will have much of anything in view. Drifting, drifting, drifting! Down, down, down! He is not the boy that he was when I conversed with him last summer. There is nothing truer, though trite, than the adage, “An idle brain is the devil’s workshop.” Unless there is an aim, a plan, a purpose in a man, there is depravity, and appetite, and lust, and passion. It is idleness that fills our jails and our prisons. It is idleness that rolls up millions and millions of dollars for spirituous liquors every year.

Industry, my young friends, is the first law of success. Some one asked a man, who was counted a great genius, to define genius; and he said, “Genius is industry.” Things never come about of themselves. The man who writes a great book never wrote it in a day, or a week. The man who has reported a great invention did not combine wheel and piston in an hour, or a month; but it was the industry of inquiry, the industry of application. Industry is the first law of success.

BOYHOOD OF DR. MORRISON.

But ye, brethren, be not weary in well-doing. — 2 *Thess.* 3: 13.

FROM my boyhood I have heard of Dr. Morrison, who translated the Bible into Chinese. Last year I learned from an aged gentleman, who was acquainted with the superin-

tendent of a Sunday school that Morrison first attended, the following particulars : —

The superintendent saw a young lady come into the school; he went to her and asked if she would like to be a teacher.

“ If you have a class for me,” she replied.

“ I have none ; but how would you like to go into the street and get one ? ”

At first she hesitated, but finally consented, went out, and found a company of ragged, dirty boys, and persuaded them to come and form a class. The superintendent told the boys that if they would come to his house he would give them a suit of clothes.

Next Sabbath she found *two* there, but young Morrison was missing. She sought him, found the truant, and brought him back with difficulty. The next Sabbath it was just so again, and so the third Sabbath. After the fourth Sabbath, at the monthly meeting, she reported that she could no longer feel responsible for him. The superintendent, however, exhorted her once more to try to save him. At last she replied, —

“ Why, sir, the suit of clothes you gave him is all ragged and torn.”

“ Well, if you go, I'll give him another suit, if he will come to school.”

So next Sabbath she hunted him up, and induced her truant boy to return once more. He called upon the superintendent the next week and got his suit of clothes ; but lo ! the next Sabbath he was again among the missing ; and so it proved again four weeks more : so at the next monthly meeting she reported how unsuccessful she had been. “ I must give him up.”

The superintendent said, “ Why, it is hard to give him up, and let him go to ruin.” He exhorted the lady then to try one month longer. She begged to be excused. “ Why, that second suit you gave him has shared the fate of the first.”

“ Well, well, never mind ; if you will go and try it again, I will give him a third suit.”

So she went and brought the boy back for the three following Sabbaths ; but on the fourth Sabbath she found, to her surprise, little Morrison there in his place of his own accord ; and

from that time on he became a most interesting scholar. He was led to the Saviour, experienced religion, made great improvement, became a mighty and useful missionary of the Christian church.

“VERY INJUDICIOUS.”

Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine. — 1 *Tim.* 1: 9, 10.

THE Congregational Herald says, in his remarks before the Congregational board of publication at Boston, lately, Rev. Dr. Cheever thus shows up the doctrine of expediency in publishing the gospel:—

“In the publication of books, the principle and policy of omitting a truth because this or that man objects to it, is bad. One man’s corn will be on his heel, another’s on his toe, and another’s on the bottom of his foot; and if we are to cut and trim to please each, we shall cut the shoe all to pieces. The gospel is not a great benevolent society—a book of one idea. It is comprehensive. It embraces all sinners. It denounces one class as ‘man-stealers.’ It is a little word; why not leave it out of the Bible? How unfair to hinder the circulation of this book by retaining such an offensive phrase? The law, says Timothy, is not made for a righteous man, but for the lawless and disobedient—for *men-stealers*. The theory of expediency would expunge this passage. Paul, again, *would* meddle with circumcision, and stir up the prejudices of the Jews. Why could he not let that delicate subject alone, and stick to preaching the gospel? And John—why not let Herod’s sin alone? Why take up the case of the daughter of Herodias, and thunder and lighten at the sin of dancing? What fanaticism in this preacher to denounce Herod’s adultery, when he knew he might enrage the sinner! Could he not easily pass

by the sin of adultery, and spend his zeal in preaching the gospel? But no, John could not do this; he must declare the whole truth, though he lost his head by it. According to the expediency doctrine, John was probably a good man, but very injudicious."

LUTHER'S ARGUMENT WITH THE DEVIL.

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. — 1 *Tim.* 1: 15.

LUTHER says, "Once upon a time the devil came to me, and said, 'Martin Luther, you are a great sinner, and you will be damned!' 'Stop! stop!' said I; 'one thing at a time: I am a great sinner, it is true, though you have no right to tell me of it. I confess it. What next?' 'Therefore you will be damned.' 'That is not good reasoning. It is true I am a great sinner, but it is written, "Jesus Christ came to save sinners;" therefore I shall be saved. Now go your way.' So I cut the devil off with his own sword, and he went away mourning because he could not cast me down by calling me a sinner."

"If all the sins which men have done,
In thought or will, in word or deed,
Since worlds were made, or time begun,
Were laid on one poor sinner's head,
The stream of Jesus' precious blood
Could wash away the dreadful load."

BOASTING IN CHRIST.

According to the glorious gospel of the blessed God which was committed to my trust. — 1 *Tim.* 1: 11.

THE following is one of the most remarkable compositions ever published. It evinces an ingenuity of arrangement such as we have never seen before. The initial capitals spell, "My boast is the glorious cross of Christ." The words in

Italics, when read from top to bottom and from bottom to top, form the Lord's Prayer complete.

Make known the gospel truths, *Our Father, King* ;
Yield us thy grace, dear *Father* from above ;
Bless us with hearts *which* feelingly can sing,
“ Our life thou *art* for *ever*, God of Love ! ”
Assuage our grief *in* love, *for* Christ, we pray,
Since the bright Prince of *heaven* and *glory* died,
Took all our sins, and *hallowed* the display,
Infant *be* ing first, a man, *and* then was crucified.
Stupendous God ! *thy* grace and *power* make known ;
In Jesus' *name* let all *the* world rejoice.
New labor in *thy* heavenly *kingdom* own —
That blessed *kingdom* for thy saints *the* choice.
How vile to *come* to thee *is* all our cry !
Enemies to *thy* self and all that's *thine*,
Graceless our *will*, we live *for* vanity,
Loathing thy very *be* ing, *evil* in design.
O God, thy will be *done* from earth to heaven.
Reclining *on* the gospel let *us* live,
In *earth* from sin *deliver* ed and forgiven.
O ! *as* thyself *but* teach us to forgive.
Unless *it* 's power *temptation* doth destroy,
Sure *is* our fall *into* the depths of woe.
Carnal *in* mind we've *not* a glimpse of joy
Raised against *heaven* : in *us* hope can flow.
O, *give* us grace, and *lead* us on thy way ;
Shine on *us* with thy love, and give *us* peace ;
Self and *this* sin that rise *against* us slay.
O ! grant each *day* our *trespass* es may cease.
Forgive *our* evil deeds *that* oft we do ;
Convince us *daily* of *them* to our shame ;
Help us with heavenly *bread* ; *forgive* us, too,
Recurrent lusts, *and* we 'll adore thy name.
In thy *forgive* ness we *as* saints can die,
Since for *us* and our *trespasses*, so high,
Thy Son, *our* Saviour, bled on Calvary .

CHRIST OUR MEDIATOR.

For there is one God, and one mediator between God and men, the man Christ Jesus. — 1 *Tim.* 2 : 5.

IN contemplating the work of our Redeemer, we are apt to think of him as he was when upon earth, going about doing good, hearing the voice of man's necessities and his cries for help. We remember, also, that Christ endured cruel mockings and scourgings ; and that, after suffering death for us, he arose from the grave, and ascended to heaven.

But the great fact that we have still an interceding Saviour is too much out of our thoughts. While we remember what he was, let us think of what he is. "He ever liveth to make intercession for us ;" as though this was, so to speak, the governing object of his present existence. The governing object of a mere man often becomes a power for good or for evil. When we can say, "One thing have I desired of the Lord ; that will I seek after," that one thing, pursued with all our endeavors, is most generally obtained. Then what well-grounded hopes must cluster around the concentrated intercessions of a divine Saviour !

He ever liveth to make intercession for us. While such a voice is lifted up for us, close to the ear of God, ought we not to cherish the most joyful hope ?

Poor, afflicted disciple ! When it seems as though there was no eye to pity, or arm to save, remember that thy Redeemer is praying for thee ! The same voice that was lifted up on Calvary, saying, "Father, forgive them !" still prays for thee. He sympathized with all thy distresses ; he means to save thee from all thy sins. The good work he has begun in thee he will not leave half done. He is praying for thee ! Never again be discouraged. Thy Saviour is praying for thee !

MODESTY OF APPAREL.

In like manner, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array. — 1 *Tim.* 2:9.

THE best bred people of every Christian country but our own avoid all personal display when engaged in worship and prayer. Our churches, on the contrary, are made places for the exhibition of fine apparel and other costly and flaunting compliances with fashion, by those who boast of superior wealth and manners. We shall leave our gewgawed devotees to reconcile humiliation in worship with vanity in dress. How far fine clothes may affect the personal piety of the devotee, we do not pretend even to conjecture; but we have a very decided opinion in regard to their influence upon the religion of others. The fact is, that our churches are so fluttering with birds of fine feathers, that no sorrow fowl will venture in. It is impossible for poverty, in rags and patches, to take its seat, if it should be so fortunate as to find a place, by the side of wealth in brocade and broadcloth. The church being the only place on this side of the grave designed for the rich and the poor to meet together in equal humility before God, it certainly should always be kept free to all. It is so in most of the churches of Europe, where the beggar, in rags and wretchedness, and the wealthiest and most eminent, whose appropriate sobriety of dress leaves them without mark of external distinction, kneel down together, equalized by a common humiliation, before the only Supreme Being. The adoption of a more simple attire for church, on the part of the rich in this country, would have the effect, certainly not of diminishing their own personal piety, but probably of increasing the disposition for religious observances on the part of the poor.



MINISTERIAL PRIDE.

Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. — 1 *Tim.* 3:6.

ONE of the most ruinous and palpable sins is pride. A sin this which has too much interest in the best, but is more

hateful and inexcusable in us than in any ; yet it is so prevalent in some of us that it indites our discourses ; it chooses our company ; it forms our countenances ; it puts the accents and emphasis upon our words ; when we reason it is the determiner and exciter of our cogitations ; it fills some men's minds with aspiring thoughts, desires, and designs ; it possesses them with envious and bitter thoughts against those who stand in their light, or by any means eclipse their glory, or hinder the progress of their idolized reputation. O, what a constant companion, what a tyrannical commander, what a sly, subtle, and insinuating enemy, is pride ! It goes with men to the draper, the mercer, and the tailor ; it chooses them their cloth, their trimming, and their fashion, and dresses them in the morning. Fewer ministers would follow the fashion in hair and habit were it not for the influence of this imperious vice ; and I would that were all ; but, alas ! how often it goes with us to our studies, and there sits with us and does our work ! How often does it choose our subject, and our words, and ornaments ! God bids us be as plain as we can, that we may inform the ignorant, and as convincing and serious as we can, in order to melt and change the unchanged hearts ; but pride stands by and contradicts all. It puts in toys and trifles, and under pretense of laudable ornaments, dishonors our sermons with childish conceits. It takes off the edge and life of all our teaching, under pretense of filing off the roughness and superfluity. If we have a plain and cutting passage, it throws it away as rustical or ungraceful. When God charges us to deal with men as for their lives, and beseech them with all the earnestness we are able, this cursed sin controls all, and condemns the holy commands of God, calls our most necessary duty madness, and says to us, " What ! will you make people think you are mad ? Will you make them say you rage or rave ? Can not you speak soberly and moderately ? " Thus does pride make men's sermons ; and what pride makes, the devil makes ; and what sermons the devil will make, and to what end, we may easily conjecture. Though the matter be of God, yet, if the dress, and manner, and end be from Satan, we have no great reason to expect success.

And when pride has made the sermon, it goes with them

into the pulpit; it forms their tone, animates them in their delivery, takes them off from that which may be displeasing, however necessary, and sets them in pursuit of vain applause; and the sum of all this is, that it makes men, both in studying and preaching, seek themselves and deny God, when they should seek God's glory and deny themselves. When they should ask, "What shall I say, and how shall I say it to please God best and do most good?" it makes them ask, "What shall I say, and how shall I deliver it to be thought a learned and able preacher, and to be applauded by all who hear me?" When the sermon is over, pride goes home with them, and makes them more eager to know whether they were applauded than whether they prevailed with any for the saving of their souls. They could find it in their hearts, but for shame, to ask folks how they liked them. — *Rev. Richard Baxter.*

"SEEN OF ANGELS."

And without controversy great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. — *1 Tim. 3: 16.*

ANGELS of mercy! you saw him leave his seat of glory above, and descend to the meanest and most wretched of his worlds. Ye were in attendance when he stooped from the height of his power, and was born in a stable at Bethlehem! Ye were with him in the vast howling wilderness when the dark hour of temptation had passed and he was left alone. Ye were with him in his retirements, in the secret and fervent pouring forth of prayer, such as never man prayed. Ye were with him in his hour of desertion and mocking, of scourging and death! And ye were with him in the sepulcher, and ye saw the stone rolled from the door, the guard set, and ye heard the last call answered, and the last watchword given.

Angels of glory! ye saw him burst the bonds of the tomb, and rise triumphant! Ye saw him chain to his infernal den the king of hell, and seize the keys of death and the pit! Through your shining ranks he passed, on his way to his Father's mansions! Ye have seen that glorified body which

was pierced for man! Ye have bowed before him in heaven! Ye see him now above, all lovely as he is, and cast your crowns before his throne, and give him blessing, and honor, and glory, and praise, and power, for ever and ever.

O, then, for your tongues to describe his sufferings! O for your harps to celebrate his glories!



JESUITICAL HYPOCRISY.

Speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. — 1 *Tim.* 4: 2, 3.

IT is well known that for many years there has been a strong leaning in the Church of England toward Roman Catholicism, and more within a few years past than formerly. The following incident, as given by Rev. Dr. Jacoby, helps largely to explain the cause of this going backward. It is dishonorable, in war, to sail under an enemy's flag, or wear the enemy's uniform to deceive. It is unchristian and hypocritical to sanction false pretenses in appearing to be Protestants, and filling Protestant pulpits, the more effectually to deceive. But Rome has no conscience.

In December, 1871, a distinguished clergyman died in England. He had appointed his brother, a British admiral, and his friend, also an admiral, as executors of his will. These two gentlemen were not able to meet to finish this business until the summer of 1872. They found among the papers of the deceased a well-sealed parcel, on which was written, "To be destroyed without opening." The two gentlemen consulted what to do in this matter, and came to the conclusion that they, as executors, should open this parcel. And what did it contain? A dispensation from the pope, by which the deceased had permission to officiate as minister in the Church of England, though he had become not only a member, but also a priest, in the Church of Rome. The same parcel contained also a list of names of other clergymen of the Church of England in the neighborhood, who had received the same

dispensation, and on whose support and sympathy the deceased could trust.

That was a heavy blow for these upright seamen, and they found it their duty to deliver the parcel to the bishop of the diocese in which these wolves resided. It is to be feared that he was not much surprised.

Does not the Roman Church openly say, "Let us do evil that good may come"? But what says the apostle? "Whose damnation is just." — *Dr. Jacoby.*



TRUST IN GOD.

For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. — 1 *Tim.* 4: 10.

SOME years ago, a pious class leader in the Methodist connection narrated to the writer the following interposition of divine Providence. I give the whole of it as correctly as my memory will admit.

"Owing to a severe depression in trade, I was, some time since, greatly reduced in my circumstances. The state of my affairs affected both my mind and my body to such a degree that my health suffered a serious injury. One day, when I went into my shop to work, I felt so remarkably feeble, owing to the want of food, that I could not proceed in business; I therefore returned to my house. After a short pause, I said to my wife, 'What have we in the house to eat?' She instantly replied, 'All that you see upon the table.' I looked — there was nothing. The poor woman felt the weight of our trying condition, but it is to be feared that she had not learned with submission to make a sanctified use of it. 'James,' said the impatient female, 'you have, for a considerable period of time, made a profession of religion; but I fear you are a hypocrite. If you were sincere, the Lord would not leave you to suffer as you do.' This was speaking daggers to my heart. While my mind was engaged in agitating the question, I very abruptly said, 'Stand still, and see the salvation of God.' But no sooner had I uttered this sentence, than my

feelings were roused, and my surprise greatly excited at my temerity. Where, thought I, can immediate help be obtained? I fear that I have said too much. My dullness, however, was soon reproved. A person suddenly opened the door and inquired, 'James, have you such a number of pipes on hand?' 'No, sir.' 'Can you make me that quantity in the course of a few days?' I answered in the affirmative. 'Then,' said he, 'in order to secure them, I will pay you down the money.' He instantly handed me the sum; I went and purchased food, and, blessed be God, I have never wanted bread since!"



PURITY THE BEAUTY OF THE SOUL.

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. — 1 *Tim.* 4: 12.

THE beauty that sets off a soul in God's eye is purity of heart. The most beautiful person is but a spiritual leper till he becomes pure in heart. God is pleased with the pure heart, for he sees his own picture drawn there. Holiness is a beam of God; it is the angels' glory; they are pure virgin spirits. Take away purity from an angel, and he is no more an angel, but a devil. Those who are pure in heart have the angels' glory shining in them; they have the embroidery and workmanship of the Holy Ghost upon them. The pure heart is God's paradise, where he delights to walk; it is his lesser heaven. The dove delights in the purest air; the Holy Ghost, who descended in the likeness of a dove, delights in the purest soul. God saith of the pure in heart as of Sihon (*Psalm* 132: 14), "This is my rest for ever; here will I dwell." God loves the holy soul; the pure in heart is Christ's bride, decked and bespangled with the jewels of holiness. "Thou hast ravished my heart with one of thine eyes." (*Cant.* 4: 9.) Thine eyes,—that is, thy graces,—these as a chain of pearl have drawn my heart to thee. Of all hearts God loves the pure heart best. Thou who dressest thyself by the glass of the word, and adornest the hidden man of thy heart, art most precious in God's eyes. Though thou mayest be blear-eyed as Leah, or lame as Barzillai, yet, being pure in heart, thou art the mirror of

beauty, and mayest say, "Yet shall I be glorious in the eyes of the Lord." How may this raise the esteem of purity! This is a beauty which never fades, and which makes God himself delighted with us.

DOCTRINAL PREACHING.

Till I come give attendance to reading, to exhortation, to doctrine. — 1 Tim. 4: 13.

IN these days I fear that good, sound, old-fashioned, stout, doctrinal preaching is going out of vogue. I beg of you, do not yield to this unhappy drift — no, not for an hour! Sound doctrine is the backbone of truly successful preaching. The mightiest discourses that have shaken vast assemblies, and sent sinners trembling to the cross of Christ, have been vitalized by some stupendous "*doctrina*," or revealed *teaching* of Almighty God. My brilliant neighbor, Beecher, has unwisely said that "doctrine is only the skin of truth set up and stuffed." Just imagine St. Paul writing to Timothy, "Give attendance to — *the stuffed skin of truth!*"

If you are ever dry, never be dry in your doctrinal sermons. Always preach doctrine with intense emotion. Heat your argument red hot. Introduce all the lively and picturesque illustrations you can into your doctrinal discourses; it will make them interesting, and the truth will become pictorial to the mind's eye and to the memory. This was our Saviour's method. What a matchless discourse on the *doctrine* of God's mercy to the sinner is the parable of the Prodigal Son! A good minister is nourished in the words of faith and of good doctrine. — *Rev. Dr. Cuyler.*

MEDITATION AS A MORAL DUTY.

Meditate upon these things. — 1 Tim. 4: 15.

SCRIPTURE truth becomes more profitable by meditation. The promises are flowers, growing in the paradise of Scripture; meditation, like the bee, sucks out the sweetness

of them. The promises are of no use or comfort to us till they are meditated upon. For as the roses hanging in the garden may give a fragrant perfume, yet their sweet water is distilled only by the fire, so the promises are sweet in reading over, but the water of these roses — the spirit and quintessence of the promises — is distilled into the soul only by meditation. The incense, when it is pounded and beaten, smells sweetest. Meditating on a promise, like the beating of the incense, makes it most odoriferous and pleasant. The promises may be compared to a golden mine, which then only enricheth when the gold is dug out. By holy meditation we dig out that spiritual gold which lies hid in the mine of the promise, and so we come to be enriched. Cardan saith, "There is no precious stone but hath some hidden virtue in it." They are called "precious promises." (2 Peter 1:4.) When they are applied by meditation, then their virtue appears, and they become precious indeed. — *Watson's Saints' Spiritual Delight*, 1657.

THEOLOGICAL PREACHING.

Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee. — 1 *Tim.* 4: 16.

THE conviction has been gaining ground of late, with some at least, that a more decided theological element would be a source of power in the pulpit. The matter is, to say the least, worthy of serious consideration. The almost entire absence of doctrinal preaching is one of the most noticeable features of the modern pulpit. One seldom hears in our churches what might, with any propriety, be called a theological discourse. The reasons we will not undertake to give, but the fact is undeniable. It is certainly a question whether this deficiency of doctrinal preaching is a source of weakness or of strength to the pulpit — whether we gain in point of attractiveness as much as we lose in real power by this course.

Many reasons might be mentioned in favor of giving to the discourses of the pulpit a more decidedly theological character;

as, *e. g.*, that the study of theological truth elevates and enlarges the mind of the preacher, and so contributes to his power and efficiency in the pulpit; that it contributes to variety in his pulpit discourse, by introducing a wider range of subjects, each requiring distinct and definite treatment; that it instructs and edifies the hearers as no other method of preaching can so fully do.

To urge these reasons, however, there is one consideration not so obvious, nor so likely to be admitted, to which we would call attention; and that is, that theological preaching — by which we mean the discussion of the leading doctrines of the Christian faith — is, when rightly and well done, one of the surest ways of interesting the audience. It gives people something to think of — something definite and tangible — something for them to believe or disbelieve; in either case, their attention is aroused and their interest awakened. It is a great mistake to suppose that people will be interested only in flashy and sensational discourses, or in goodish commonplaces of pulpit exhortation, which some sharp critic has very aptly styled “gospel and water.”



DEATH OF A BACKSLIDER.

Having damnation, because they have cast off their first faith. — 1 *Tim.* 5 : 12.

AS I approached the house I heard the voice of lamentation. I entered. It was the voice of my friend. Long had we been acquainted with each other. Often had we walked together to the house of God in years which had passed by. Often in the assembly of the saints had our voices been united in songs of praise. We had taken sweet counsel together; our joys and our hopes had once been one. But since those days she had been united to a man of the world. She had been placed in circumstances unfriendly to religion. She had lost the pearl of great price, and had been seeking happiness here on earth. But her worldly prospects were now suddenly blighted, and a dark cloud hung between her and a throne of grace. She was arrested by a fatal disease, and exclaimed, “I must die.”

I approached her bedside, and inquired how she was.

She replied, "O, my distress of body, no one can tell; but that is nothing compared to my distress of mind. Once I enjoyed a day of grace; a Saviour's love was in my heart. That day is gone, for ever gone. Once I was united with Christian people; then, if I had proved faithful, I might have been saved; but now salvation is beyond my reach. I am just going into a world of spirits. I have wandered from God, and from God I must now be driven. O that God would give me but one year more! I would repent and do my first works again. But that favor I can not have. One month, or even a week, might I stay! O, how earnestly would I seek his mercy once more! But no! that favor is denied me! not one day can I stay — I must die. If I look upward, I see an angry God. If I look downward, I see a yawning hell ready to receive me. Where, O, where shall I flee from my much offended God?"

I staid with her several hours to witness her sad and desponding lamentations; but my endeavors to comfort her distressed mind were all in vain. She rolled from side to side in deepest agony, as though the pains of hell had seized upon her. When about to retire, I asked her if I should call on some one to pray with her; she answered, "Yes." I hastened to the house of the man of God, to bear her last request. He went; but it was too late. Stupidly she rolled her eyes, sunk deep in death; and ere the sun went down, she sighed and breathed her last.

SCANDAL.

And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busybodies, speaking things which they ought not. — 1 *Tim.* 5: 13.

THE story is told of a woman who freely used her tongue to the scandal of others, and made a confession to the priest of what she had done. He gave her a ripe thistle top, and told her to go out in various directions and scatter the seeds one by one. Wondering at the penance, she obeyed, and then

returned and told her confessor. To her amazement, he bade her go back and gather the scattered seeds; and when she objected that it would be impossible, he replied that it would be still more difficult to gather up and destroy all the evil reports which she had circulated about others. Any thoughtless, careless child can scatter a handful of thistle seed before the wind in a moment, but the strongest and wisest man can not gather them again.

DOCTRINAL AND PRACTICAL PREACHING.

Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. — 1 Tim. 5: 17.

IN Dr. Pond's recent address to the graduating class of the Bangor Theological Seminary, we find the following truthful paragraph under the designation of "Good Preachers:" —

"First of all, then, let me say, that we wish you to become *good preachers*; and this, you know, involves a great deal. What is good preaching? Good preaching is *scriptural* preaching; including, as to the matter of it, both the *doctrinal* and the *practical*, and each in due method and proportion. A doctrinal sermon, with no practical application, is a skeleton without flesh, or rather a basis without superstructure. A practical sermon, without doctrine, is a superstructure without a base; a soap-bubble, a will-of-the-wisp, beautiful it may be to the sight, but destined soon to disappear, and leave not a trace behind. Every direction or exhortation of the Bible is based upon some doctrine, and has no application or meaning without it. 'Flee from the wrath to come.' 'Believe on the Lord Jesus Christ, and thou shalt be saved.' 'Repent and be converted, that your sins may be blotted out.' How much important doctrine is involved in exhortations such as these! And how can the exhortations be applied and enforced, so as to leave an abiding impression, unless the implied doctrines are believed and inculcated?"

FAITHFUL RESISTANCE TO EVIL.

Them that sin rebuke before all, that others also may fear. — 1 *Tim.* 5: 20.

MORE than forty years ago, a young man was preceptor of Bradford Academy who had just become interested in religion. He was invited to a social party, to spend the evening. After tea the tables were prepared for card-playing. This young man was very much tried when he saw this preparation. Several of the company were young ladies who were members of his school, and he felt a responsibility respecting the influence which he should exert upon them. He made up his mind that he would not engage in the amusement, and retired to another room. The young ladies asked, "Where is the preceptor?" They all gathered around him, and entreated him to join them in card-playing. He told them he could not, and gave them his reasons. This afforded him an opportunity to enter into a free conversation on the subject of personal religion. Among the young ladies present that evening was Harriet Atwood, who was afterward Harriet Newell, of the first company of missionaries who went from this country.

The faithful conversation of that young man resulted in her conversion. Through the blessing of God, an entire revolution was wrought in her feelings and purposes.

She devoted herself to preaching the gospel to the heathen. She had it in her heart to do this work, but lived only to come in sight of heathen land. Her Memoir, prepared and published by Dr. Woods, has done a great work. She, being dead, yet speaketh. Hundreds have been baptized into her name, as well as imbued with her spirit. Her example will live, and continue to exert an influence, until earth's remotest nations shall have learned Messiah's name.

The young man who took this stand has been a successful pastor in New Hampshire more than forty years. The good accomplished by the decided stand which he took that night will never be fully understood until the secrets of all hearts shall be revealed. How important that Christians be decided!

HANDSOMELY DECLINED.

Lay hands suddenly on no man, neither be partaker of other men's sins; keep thyself pure. — 1 *Tim.* 5: 22.

THE late Bishop Doane, of New Jersey, was strongly opposed to temperance, and his sideboard and tables were loaded with brandy, wine, &c.

On one occasion Rev. Mr. Perkins, of the Sons of Temperance, dined with the bishop, who, pouring out a glass of wine, desired him to drink with him.

"Can't do it, bishop: 'Wine is a mocker.'"

"Take a glass of brandy, then."

"Can't do it, bishop: 'Strong drink is raging.'"

By this time the bishop, becoming somewhat restive and excited, remarked to Mr. Perkins, —

"You'll pass the decanter to the gentleman next to you."

"No, bishop, I can't do that: 'Woe unto him that putteth the bottle to his neighbor's lips.'"



EXPOSITORY PREACHING.

If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness. — 1 *Tim.* 6: 3.

NEXT to the baptism of the Holy Ghost, which itself can be anticipated only in connection with the faithful proclamation of the truth, we regard expository preaching as the great need of the church. Not more government, not a more elaborate ritual, not better music, but more truth, is what we want — the truth of God, as such in all its native power, directness, and simplicity, in all its divine fullness and proportion, pressed home upon the hearts and consciences of men. Textual and topical preaching has its advantages, but its exclusive adoption has been a great injury to the church. It has led to forms of address by which the church has for a while been stimulated, leading in the end, however, to a reactionary languor, decay, and death. The word of God is the divinely-

appointed food of souls. They must have a bountiful supply, not once or twice a week, the poor dribble of a verse, hammered out into platitudes, thin and unsubstantial, but whole paragraphs or chapters, their contents carefully analyzed, and presented in all their native richness.

BE NOT BURDENED.

For we brought nothing into this world, and it is certain we can carry nothing out; and having food and raiment, let us be therewith content. — 1 *Tim.* 6: 7, 8.

WHEN Cortez entered Mexico, he believed the conquest of the city easy. But on the night of July 7, 1620, he found it much too hot for him. A forced escape, sword in hand, through a narrow path, beset on either side by great numbers of infuriated natives, was the only one possible. Immense treasures, for which he had ventured into his perilous condition, lay about him. Notwithstanding the midnight trial of nimble feet and skillful sword arms, some of his followers began to load themselves with gold and silver. "He travels safest who travels lightest!" exclaimed the commander. But the Spaniards, being willing, as the majority of men of every age have been, to run great risks for gold, went forth to the conflict with the fatal encumbrance. About half of them perished by the way. Those who reached in safety the open country had at last been obliged to strip themselves for the flight.

Gold, beyond what secures the food and raiment with which we are commanded to be content, is an occasion of fatal stumbling. It is said that the companions of Cortes, who, on that terrible night, were known to carry treasures, were the objects of the most numerous and sharpest arrows. So do riches invite our enemy's "fiery darts."

Christian brother, inquire whether better spiritual progress could not be made by you, if you parted, for Christ's sake, with more of your worldly substance. Lighten your load by feeding the hungry; clothing the naked, giving wings to the Bible, and a voice to the gospel in heathen lands. It may be

you have too much set apart for home expenditures, too much for worldly gratification, to insure good progress heavenward.

Christian woman, do you travel as safely in the path of life as you would if traveling lighter? Dress, made specially attractive in the eyes of the world, is a favorable mark to him who ever seeks through it to wound the soul. Costly apparel entangles the feet in the narrow way. Jewels weigh down the higher life.

LOVING SILVER THE ROOT OF ALL EVIL.

For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. — 1 *Tim.* 6: 10.

THE direct and literal rendering of Paul's famous proverb about money is, "The root of all evil is love of silver" — that is, covetousness. The thing it speaks of is a passion of the soul, and not a possession in the hands. It belongs to the pauper as well as to the millionaire. Covetousness may burn as fiercely in the breast of a man without a cent in his pocket, as of one whose check is good for millions. If a man will, he can drown himself in a shallow brook as effectually as in the ocean. It is a disposition, and not the success or failure attending its exercise, which is anathematized.

The sweeping statement concerning this passion is, that it is "the root of all evil;" not, of course, of each particular sin ever committed, but of all sorts of evil. There is no kind of bitter fruit which does not, in innumerable instances, grow from this prolific root. The love of money causes the violation of every command in the Decalogue. It puts "Mammon" above God. It "is idolatry." It moves men to take God's name in vain, to violate the Sabbath, to dishonor parents, to kill, to commit adultery, to steal, to bear false witness, and it is the specific violation of the tenth. One might say of it as Robert Hall said of war, "It is a virtual repeal of the Ten Commandments." — *Rev. Cyrus D. Foss.*

EARNEST FAITH.

Fight the good fight of faith, lay hold on eternal life. — 1 *Tim.* 6: 12.

A SEA captain related at a prayer meeting in Boston, a short time ago, a thrilling incident in his own experience. "A few years ago," said he, "I was sailing by the Island of Cuba, when the cry ran through the ship, 'Man overboard!' It was impossible to put up the helm of the ship; but I instantly seized a rope and threw it over the ship's stern, crying out to the man to seize it as for his life. The sailor caught the rope just as the ship was passing. I immediately took another rope, and making a slipnoose of it, attached it to the other, and slid it down to the struggling sailor, and directed him to pass it over his shoulders and under his arms, and he would be drawn on board. He was rescued; but he had grasped that rope with such firmness, with such a death-grip, that it took hours before his hold relaxed, and his hand could be separated from it. With such eagerness, indeed, he had clutched the object that was to save him, that the strands of the rope became embedded in the flesh of his hands!"

And so it seems as if God had let down from heaven a rope to every sinner on the earth, that every strand was a precious promise, and that we ought to be so intensely eager to secure these promises as to lay hold on them as if for our lives, and suffer neither the powers of earth nor hell to shake our confidence or disturb our hope.

GLIMPSES OF THE UNAPPROACHABLE LIGHT.

Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see; to whom be honor and power everlasting. Amen. — 1 *Tim.* 6: 16.

SOME years ago, in the city of Brooklyn, it was my great privilege to pay frequent pastoral visits to a saint on the eve of her translation. Her room was always an open gate of heaven. One day I received a message from her that she was in trouble, and wished to see me. Wondering what final

art the arch enemy might be using against her, I hastened to her bedside. She said, "I can not pray any more. As soon as I begin, my prayers are all turned into hallelujahs. I would have esteemed it a privilege if God would have permitted me to spend my remaining days in supplications for my friends; but as soon as I open my mouth, it is all glory, glory, glory!" I congratulated her on being drafted into the employment of the celestial choir before the time. She lived for two weeks in a gust of praise, and so she died. It seemed as though the "light which no man can approach unto" had streamed out over the walls of jasper, and come down to earth to linger about that humble cot. "Let me die the death of the righteous." — *Rev. C. D. Foss, D. D.*

HARDSHIPS OF THE RICH.

Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. — 1 *Tim.* 6:17.

THE rich often have it very hard. The care of a great estate or an extensive business is a great burden. It deprives of sleep, and sometimes ruins health. When men are in this condition they are apt to think the state of the poor very enviable. It is said that "Seneca, with two millions of pounds out on usury, wrote on a table of gold in favor of poverty." No wonder. The poor man must have been perplexed to death to collect so much interest money! It is undoubtedly true that God has made man in reference to gold as in reference to food. Beyond a reasonable amount it cloy and nauseates. O, if all our rich men did but understand God's plan! He gives to us unceasingly that we may enjoy the luxury of giving to others unceasingly. One of the sweetest pleasures of life is to give. How few understand it! How many carry a burden which might instantly be transformed into a delight! Jesus expresses this truth with an emphasis unsurpassed when he says, "It is more blessed to *give* than to *receive*." — *Watchman and Reflector.*

RIGHT AND WRONG RELATIONS TO MONEY.

That they do good, that they be rich in good works, ready to distribute, willing to communicate. — 1 *Tim.* 6: 18.

THERE is, doubtless, in point of fact, very great wrong attaching to the getting of wealth in most cases. The wrong, however, is not in the thing itself, but in its circumstances and connections; not in the fact of getting wealth, but in getting it wrongly, in setting the heart on it, in refusing to part with a due proportion for benevolent uses, and in getting too much. No doubt accumulation is a sin to some men. The demands of Providence on them are such that they ought to spend every dollar of their income, and content themselves with a moderate competency.

But, having made these qualifications, we now repeat that the amassing of wealth is not in itself wrong.

Look into human nature: men are very differently endowed; and among the special endowments God has bestowed is the "power to get wealth." Some men are just as clearly made to be merchants as others are to be mathematicians or authors. Are these special gifts for no good end? Look into civilized society. It will be seen that there is need for the use of this talent for acquiring and managing money. Do not the interests of commerce, manufactures, science, education, and religion require to a certain extent the existence of wealth? How could ships, or railroads, or colleges be built if there were no instances of large capital in the hands of a few men? Look into the Bible. In it wealth is nowhere indiscriminately forbidden, but is often promised as a blessing. The dishonest and the hasty acquisition of it, the determination to get it at all hazards, setting the heart upon it, trusting in it, loving it, hoarding it, and the various other abuses of it, are indeed visited with the severest maledictions; but not the bare fact of possessing wealth, nor of increasing it. "The father of the faithful" was "very rich in cattle, in silver, and in gold." His wealth is declared to have been a blessing from God. "Abraham was old, and well-stricken in years, and the Lord had blessed Abraham in all things." Job was the richest

man in all the country round about. It is true that among other afflictions he suffered the loss of all his possessions ; but the Lord restored to him double.

Many among the poor take for granted that the rich are their natural enemies and the enemies of all righteousness. On the contrary, many of the best friends of the poor and of Jesus are to be found among the rich. — *Rev. Cyrus D. Foss.*

A PIOUS MOTHER'S EXAMPLE.

When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that in thee also. — *2 Tim. 1 : 5.*

A YOUNG infidel was one night in bed, contemplating the character of his mother. "I see," said he within himself, "two unquestionable facts. First, my mother is greatly afflicted in circumstances, body and mind ; and I see that she cheerfully bears up under all by the support she derives from constantly retiring to her closet and her Bible. Secondly, that she has a secret spring of comfort of which I know nothing ; while I, who give an unbounded loose to my appetites, and seek pleasure by every means, seldom or never find it. If, however, there is any such secret in religion, why may not I attain to it as well as my mother ? I will immediately seek it of God." Thus the influence of Christianity, exhibited in its beauty by a living example before him, led Richard Cecil to know Christ himself, and to glorify him by a life of most successful devotion to his service. — *Morse.*

REMARKABLE PROOF OF THE IMMORTALITY OF THE SOUL.

But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. — *2 Tim. 1 : 10.*

GENNADIUS, a physician, a man of eminence in piety and charity, had, in his youth, some doubts of the reality of

another life. He saw one night, in a dream, a young man of celestial figure, who made him follow him. The apparition led him into a magnificent city, in which his ears were charmed by melodious music, which exceeded the most enchanting harmony he had ever heard. To the inquiry from whence came these ravishing sounds, his conductor answered that they were the hymns of the blessed in heaven, and disappeared. Gennadius awoke, and the impression of the dream was dissipated by the transactions of the day. The following night the young man appeared, and asked whether he recollected him. "The melodious songs which I heard last night," answered Gennadius, "are now brought again to my memory."

"Did you hear them," said the apparition, "dreaming, or awake?"

"I heard them in a dream."

"True," replied the young man, "and our present conversation is a dream; but where is your body while I am speaking to you?"

"In my chamber."

"But know you not that your eyes are shut, and that you can not see?"

"My eyes are indeed shut."

"How, then, can you see?" Gennadius could make no answer. "In your dream, the eyes of your body are closed and useless, but you have others with which you see me. Thus, after death, although the eyes of your flesh are deprived of sense and motion, you will remain alive and capable of sense and motion by your spiritual part. Cease, then, to entertain a doubt of another life after death."

By this occurrence, Gennadius affirms, he became a sincere believer in the doctrine of a future state.

A TOUCH OF THE WHIP.

For the which cause I also suffer these things; nevertheless I am not ashamed, for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. — 1 *Tim.* 2: 12.

I NOTICED, when once riding on the top of a stage-coach, that the driver, at certain points on the road, gave one of his

forward horses a slight touch of his whip. And, as the horses were going at a fair pace, I asked him why he did it. He replied that that horse had been in the habit of starting and sheering at something seen or imagined at those places, and a touch of the whip, just before arriving there, gave him something to think of, so that he passed by without noticing what had before startled him.

And is it too much to believe that He who is conducting many sons and daughters to glory, notices all the perilous points they pass, and, when the case requires it, diverts their thoughts and purposes from dangerous directions by giving them such things to think of as will break the force of temptation, and secure them from wandering? A sad bereavement, a bitter disappointment, a serious illness, a pecuniary loss, as the hour of temptation is at hand, is the touch of the whip. It awakens serious thought. It drives the soul to prayer. It dims the false brightness of things earthly, and gives fresh vividness and power to things heavenly and eternal; so that, under such spiritual influences, the points of danger are safely passed, and the rest of life's journey is traveled all the more safely, and the prospects of heaven are made all the brighter.



THE BIBLE TRIED BY A JURY.

Wherein I suffer trouble, as an evil-doer, even unto bonds; but the word of God is not bound. — *2 Tim.* 2:9.

IN Lower Canada, some time ago, a French Canadian bought a New Testament from one of the agents or missionaries of the French Canadian Missionary Society. The man, very much alarmed by being told next day by several persons that it was a Protestant book, and ought to be burned, as the priest directed, hit upon a singular expedient to solve his doubts, and invited all the neighbors to come to his house the next evening to decide whether the book was good or bad. Being met, they sat, like a jury, upon the New Testament, and it was agreed that if the book was found bad, it would be immediately committed to the flames; but if pro-

nounced good, the owner should be allowed to keep it undisturbed. The whole evening was spent in reading it aloud, and the unanimous decision was, that the book, being good, should be kept.

SUFFERING AND REIGNING JOINED TOGETHER.

If we suffer, we shall also reign with him; if we deny him, he also will deny us. — *2 Tim. 2: 12.*

SUFFERING here with Christ, that we may reign with him in glory, is a law of the moral government of God, which many persons have not learned, and are slow to learn. Coleridge remarked, that the temper of the present age inclines it to every enervating indulgence. Men appear to think the Christian armor an unnecessary encumbrance; they have no desire to engage in any combat, to undergo any trial: if religion is to be cultivated, it must be as one of the fine arts — as an element of belles-lettres; they forget, or despise, the saying of Bishop Patrick, that there is no passage to celestial glory but by some cross; that we must suffer with Christ, as well as confess him, if we would be with him in paradise.

SUCCESSFUL PREACHING.

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. — *2 Tim. 2: 15.*

SUCH an earnestness as becomes the Christian minister will lead him to “study to shew” himself “approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” The ministry, therefore, which the Lord requires, is a studious ministry, and one given to “reading;” but all study and all reading should have direct reference to the approval of God in the great work of saving souls, that the minister may be able rightly to divide the word of truth, making such an application of it to saint and sinner, awakened and unawakened, ignorant and enlightened, as shall

be applicable to the case. That kind of preaching which will save the most, and that alone, is to be a subject of earnest, prayerful, and persevering "study." That is the best sermon which best answers the ends of preaching. Sometimes the remark is made, that such a man "is a very good sermonizer, but not a very successful preacher." Such a declaration is a monstrous perversion of language, and at war with all common sense, as applied to everything else than preaching. It is like saying a man has very good eyes, but he can not see much; he has a very good watch, but it is not a very good time-keeper; and he himself is a very good physician, but he is not successful among the sick—that is to say, he is a very good doctor when nothing is the matter! We can not rightfully pronounce anything whatever to be good, only in so far as it answers the end intended. "The tree is known by its fruit." A minister has no right to study to please men, any further than their pleasure is compatible with their salvation. The Saviour himself could not please all men, and "it is enough that the disciple should be as his Lord."

THOROUGHNESS IN PREACHING.

In meekness instructing those that oppose themselves, if God, peradventure, will give them repentance to the acknowledging of the truth. —
2 Tim. 2:25.

THE best ministers can not always preach great sermons. It is unwise for them to attempt it, and folly for their hearers to expect it. Nor is it good policy to expend the hours of study in each week in preparation for the next Sabbath's sermons. It is far better to condense occasionally into a single sermon, or a series of sermons, the hard study of months, and give to one's people the result of a thorough mastery of some great subject.

An exchange gives an instructive illustration of this method of working. A pastor devoted a long period to a careful study of the subject of sin—its nature, and effects, and cure. The fruits of this study were given to his people in sermons which awakened interest by their freshness and power. Soon after,

he treated the subject of the divinity and work of the Holy Spirit in the same thorough way. A revival followed, in which a hundred and fifty persons professed conversion, and their views of doctrine and the Christian life were remarkably clear and sound.

In forming a general plan for the year's labor, would it not be well for every minister to select some great doctrine for special investigation, and for sermons of a high order of merit? The thorough study needed for a mastery of the subject would furnish the best kind of intellectual discipline; and sermons prepared in this way might profit a congregation more than half a year's ordinary preaching. In our day, when unbelief pervades the popular literature, it is important that the people be instructed in the great doctrines of the Bible by men qualified to teach, because they have studied them profoundly in all their relations and bearings.



THE SNARE OF THE DEVIL.

And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will. — 2 *Tim.* 2: 26.

HERE are men in the snare of the devil, and to recover them out of it is the object of gospel labor.

1. The devil has a snare. This snare may be infidelity; it may be the pursuit of worldly wealth; it may be worldly pleasure, the pride of life, pursuit of power and greatness; it may be vicious habits, or vicious and evil company; but whatever form this snare takes, it is in all cases the means by which Satan holds the soul in bondage to sin.

2. This snare has its lure. The lure, or bait, is that which entices the unsuspecting animal into the snare. The lure of Satan is that promise of good in this life which entices silly souls to forsake the path of righteousness and to sin against God. The devil promises the sinner honor, wealth, happiness, ease, gratification of carnal desires, great success in this life, and indemnity against punishment in the life to come. He promised mother Eve wisdom and knowledge, and exemption from death; he promised Christ the kingdoms of this world;

and he promised Achan and Judas riches, and success in their schemes. He promises the philosophic skeptic great freedom of reason, exalted wisdom, and a contented mind. All this is to draw men into his snare. He tells the half-hearted professor there is an easier way to heaven than that which Moses, Daniel, and Paul trod; and he tells the impenitent sinner there is time enough yet.

3. This snare is covered up. "In vain is the snare spread in the sight of any bird." The devil covers his snare, and keeps it out of sight. If it is a doctrinal snare, he covers it with sophistry, and makes error look plausible; but in any case, the lust of the flesh, the lust of the eye, and the pride of life, give false gildings, make sin appear pleasing, attractive, and desirable.

4. No wonder, then, that souls are taken captive by him. The word literally means, "taken *alive* by him." Ah! yes. They are taken in the full possession of their responsible faculties. They are taken while they are thinking, planning, desiring, choosing, and full of hope and anticipation, alive to all but God, alive in the awful responsibilities of a moral agent, but not alive to them.

5. They are taken by him "at his will," so completely are they in the power of the devil; so completely are they charmed, and lulled, and deceived by Satan. His will is their will! so entirely disarmed of fear, drawn along by desire, and overcome by fatal persuasion! so attracted are they by the "baits of pleasing ill;" and so enervated in their power to resist, that the will and desire of the great seducer, not their own judgment or conscience, govern them. Such is their state.

Reader, art thou in the devil's snare? Be alarmed and cry mightily to God. Art thou tempted by his lure? Stop short, and fly back to Christ. — *Rev. F. G. Hibbard, D. D.*

DENYING CHRIST THROUGH COVETOUSNESS.

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. — *2 Tim. 3:2.*

A CORRESPONDENT of one of our religious exchanges says, "I once heard a conversation between a church

member and an infidel. After arguments were urged at some length on both sides, the infidel observed to his friend that they might as well drop the subject of conversation; 'for,' said he, 'I do not believe a single word you say, and more than this, I am satisfied that you do not really believe it yourself; for to my certain knowledge you have not given, for the last twenty years, as much for the spread of Christianity — such as the building of churches, foreign and domestic missions — as your last Durham cow cost. Why, sir, if I believed the one half of what you say you believe, I would make the church my rule for giving, and my farm the exception.' Many a covetous professor can profit by this rebuke.

FORM OF GODLINESS WITHOUT THE POWER.

Having a form of godliness, but denying the power thereof; from such turn away. — 2 *Tim.* 3 : 5.

IT was late in the autumn of 1867 that two sisters left their home in the west of England to obtain medical advice in London for the younger, who had been a sufferer for many years. The elder sister's mind was full only of anxious thought concerning the invalid, so that when the physician told her that she herself was the patient most needing all his skill and care, she almost refused to believe it.

But before many days had passed away, her increasing illness proved the truth of his opinion: then it was broken to her that she had only a few more weeks to live; and the sudden sentence of death filled her soul with astonishment and alarm.

"It is kind of you to come to me," she said, at our first meeting; "but it is in vain. It is too late to do anything for me now. Mine has been a Christless Christianity, and I must abide by the consequences."

It was some time before she gave an explanation of this despairing conviction; but after a while she added, —

"I have been a good Church woman, and have passed for a good Christian. I have been diligent in my attendance at church, and have cared for an excellent ministry. I have

never willingly passed by an opportunity of partaking of the holy communion. I have given largely to religious and charitable causes. I have admired Christianity, and have tried to bring its precepts into my practice. But I have never cared to know a living Saviour, to make a personal acquaintance with him, nor to know from him that my sins are forgiven. It is too late to seek it now. I have had the form of godliness without the power of it. I am lost — lost for ever."

It is to be feared that the sad condition of this English lady describes that of many nominal professors in this country — strict observers of forms of worship, but ignorant of that saving grace which alone makes the gospel of Christ the power of God unto salvation.

GOD'S PROVIDENCE AND POOR JACK.

Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured; but out of them all the Lord delivered me. — 2 *Tim.* 3:11.

THE following account is given by the Rev. Legh Richmond, as having been related by a minister in a meeting of the British and Foreign Bible Society: —

A drunkard was one day staggering in drink on the brink of the sea. His little son by him, three years of age, being very hungry, solicited him for something to eat. The miserable father, conscious of his poverty, and of the criminal cause of it, in a kind of rage occasioned by his intemperance and despair, hurled the little innocent into the sea, and made off with himself. The poor little sufferer, finding a floating plank by his side in the water, clung to it. The wind soon wafted him and the plank into the sea.

A British man-of-war, passing by, discovered the plank and child; and a sailor, at the risk of his own life, plunged into the sea, and brought him on board. He could inform them little more than that his name was Jack. They gave him the name of Poor Jack. He grew up on board that man-of-war, behaved well, and gained the love of all the officers and men. He became an officer of the sick and wounded department.

During an action of the late war, an aged man came under his care, nearly in a dying state. He was all attention to the suffering stranger, but could not save his life.

The aged stranger was dying, and thus addressed this kind young officer: "For the great attention you have shown me, I give you this only treasure that I am possessed of—presenting him with a Bible, bearing the stamp of the 'British and Foreign Bible Society.' It was given me by a lady, has been the means of my conversion, and has been a great comfort to me. Read it and it will lead you in the way you should go." He went on to confess the wickedness and profligacy of his life before the reception of his Bible; and, among other enormities, how he once cast a little son, three years old, into the sea, because he cried to him for needed food.

The young officer inquired of him the time and place, and found here was his own history. Reader, judge, if you can, of his feelings to recognize in the dying old man his father, dying a penitent under his care! And judge of the feelings of the dying penitent to find that the same young stranger was his own son, the very son whom he had plunged into the sea, and had no idea but that he had immediately perished! A description of their mutual feelings will not be attempted. The old man soon expired in the arms of his son. The latter left the service, and became a pious preacher of the gospel. On closing this story, the minister in the meeting of the Bible Society bowed to the chairman, and said, "I am Poor Jack."



VOLTAIRE AS A TRANSLATOR.

But evil men and seducers shall wax worse and worse, deceiving and being deceived. — 2 *Tim.* 3: 13.

PRESUMPTUOUS individuals, who venture to attack the Holy Scriptures with unpurified hearts and mere scholastic learning, without being enlightened by the Holy Spirit, are punished with confusion, blindness, and delusion. Voltaire was once daring enough to versify that affecting penitential Psalm, the fifty-first. Everything went well until he came to the tenth verse, where it is said, "Create in me a

clean heart, O God." But his pride and truly infernal hatred against God and his worshipers did not permit him, with the royal-penitent, to entreat of God a pure and sincere heart; however, he strove to translate the verse poetically. But suddenly the terrors of hell seized him; the pen refused to move beneath the hand of the reprobate who had indited so many blasphemies and obscenities for the destruction of innocence and the fear of God. He sought to flee, but could not; he fell half senseless on his couch, and afterward confessed several times to his friends that he could never think of this appalling occurrence without inward tremor and uneasiness.—*Preface to Dr. Van Ess' New Testament.*

INFLUENCE OF THE BIBLE.

And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. — *2 Tim. 3: 15.*

"**T**HE mother of a family," says Rev. Adolph Monod, "was married to an infidel, who made jest of religion in the presence of his own children; yet she succeeded in bringing them all up in the fear of the Lord.

"I asked her one day how she preserved them from the influence of a father whose sentiments were so opposed to her own. This was her answer: 'Because to the authority of a father I do not oppose the authority of a mother, but that of God. From their earliest years my children have always seen the Bible upon my table. This holy book has constituted the whole of their religious instruction. I was silent that I might allow it to speak. Did they propose a question, did they commit a fault, did they perform a good action, I opened the Bible, and the Bible answered, reprov'd, or encouraged them. The constant reading of the Scriptures has wrought the prodigy which surprises you.'"

VARIOUS READINGS.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. — 2 *Tim.* 3 : 16.

ON the plenary inspiration of Scripture, Dr. Cumming remarks, —

“It has been objected that there are various readings in the original of the New Testament, and Old Testament, too, and that this shows we can not hold by the idea that the words are inspired. Let me state the facts of the case: Michaelis, the ablest critic perhaps that ever examined the Scriptures, labored thirty years in critical researches in the manuscripts. Dr. Kennicott labored ten years, and consulted five hundred and eighty-one different manuscripts, and compared them word for word, and letter for letter. Professor Rossi examined six hundred and eighty manuscripts; Griesbach examined three hundred and thirty-five for the Gospels alone; and Scholz examined six hundred and seventy four, comparing word with word, letter with letter. What is the result of all? Literally nothing; and the very nothingness of the result is the magnificent proof of the inspiration of the original. All they have discovered is to a great extent that the aspirate should be here, or the article should be omitted there, or a letter should be inserted elsewhere. I will take only one of the testimonies they have left. Eichhorn says, ‘The different readings collated by Kennicott scarcely afford enough interest to repay the labor which has been bestowed upon them.’ Now, what does this prove? It proves that God not only inspired that blessed book, but spread over it the wing of his protecting providence from year to year and age to age. The grand fruit of elaborate research is negative.”



“IN SEASON, OUT OF SEASON.”

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. — 2 *Tim.* 4 : 2.

THE good and great Dr. Chalmers on one occasion was the guest of a nobleman near Peebles. His powers of con-

versation made him the life and soul of the company, and the subject interested the whole circle — “Pauperism, its causes and cure.” Among the guests there was a venerable Highland chief, who listened with intense interest to the gifted speaker. It was late when the party broke up, and the apartment to which the doctor was conducted was exactly opposite to that occupied by the old Highlander. Shortly the doctor heard an unusual sound in the chieftain’s room, like a heavy fall accompanied by a deep groan. He hastened to the apartment, and there beheld a white-haired man in the arms of his attendant, having sunk in a fit of apoplexy. The room was soon filled by the late company, but they could do nothing for their old friend, who breathed for a few minutes, and then expired. Dr. Chalmers stood in silence, with both hands stretched out, bending over the deceased, the picture of distress. When he broke silence, it was to say to the assembled group in a tremulous voice, “Never did I see or feel till now the full meaning of the text, ‘Preach the word; be instant in season, out of season,’ &c. Had I known that our venerable friend was on the threshold of eternity this evening, I would not have dwelt on the subject of our conversation. I would have preached to him and to you Christ Jesus and him crucified. You would have thought and pronounced it out of season; but ah! it would have been in season, both for him and for you.”



CORRECT VIEW OF THE PULPIT.

But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. — 2 *Tim.* 4:5.

ON a recent Sabbath morning, Dr. Armitage, of New York, after announcing his text, made the following very excellent remarks: —

“I am conscious of responsibility, and believe in banishing from the pulpit everything but directness, earnestness, zeal, personal religion, practical piety. Last Sabbath there sat there (pointing to a part of the house) a lady down whose cheeks tears were falling. She was impressed with the truth,

and took not her eyes off the pulpit during the service. This morning her brother came to me in deep distress, and asked me if I would attend her funeral. 'Last Sabbath,' said he, 'she was with you, listening to the word of God. She left us during the week in perfect health. Yesterday she took her flight from this world.' Perhaps it may be so with some here to-day."

The sermon was direct and very impressive, and many men and women were to be seen weeping. No essay was read to exhibit the art of dictionary study and nicely-rounded periods, but, with the freedom of one whose heart has something in it, he *preached* the word. Several have been converted, and others are inquiring the way of life.



PREACHING FOR A CROWN.

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing. — 2 Tim. 4: 8.

THE Rev. H. Davies, sometimes called "the Welsh apostle," was walking, one Sabbath morning, to a place where he was to preach. He was overtaken by a clergyman on horseback, who complained that he could not get above half a guinea for a discourse. "O, sir, said Mr. Davies, "I preach for a crown!" "Do you?" replied the stranger; "then you are a disgrace to the cloth." To this rude observation he returned this meek answer: "Perhaps I shall be held in still greater disgrace, in your estimation, when I inform you that I am now going nine miles to preach, and have but seven pence in my pocket to bear my expenses out and in; but I look forward to that crown of glory my Lord and Saviour will bestow upon me when he makes his appearance before an assembled world."

PROVIDENTIAL DELIVERANCE.

Notwithstanding the Lord stood with me, and strengthened me, that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion. — 2 *Tim.* 4: 17.

ADMIRAL SIR THOMAS WILLIAMS, a straightforward and excellent man, was in command of a ship crossing the Atlantic Ocean. His course brought him in sight of the Island of Ascension, at that time uninhabited, and never visited by any ship, except for the purpose of collecting turtles, which abound on the coast. The island was barely descried on the horizon, and was not to be noticed at all; but as Sir Thomas looked at it he was seized by an unaccountable desire to steer toward it.

He felt how strange such a wish would appear to his crew, and tried to disregard it, but in vain. His desire became more and more urgent and distressing, and foreseeing that it would soon be more difficult to gratify it, he told his lieutenant to prepare to "put about ship," and steer for Ascension. The officer to whom he spoke ventured to respectfully represent that changing their course would greatly delay them; that just at that moment the men were going to their dinner; that at least some delay might be allowed.

But these arguments seemed to increase Captain Williams' anxiety, and the ship was steered toward the uninteresting little island. All eyes and spy-glasses were now fixed upon it, and soon something was perceived on the shore. "It is white — it is a flag — it must be a signal!" And when they neared the shore, it was ascertained that sixteen men, wrecked on the coast many days before, and suffering the extremity of hunger, had set up a signal, though almost without hope of relief.



PAUL AND TROPHIMUS.

Erastus abode at Corinth, but Trophimus have I left at Miletum sick. — 2 *Tim.* 4: 20.

"**T**ROPHIMUS have I left at Miletum sick." Did you, Paul? And why did you leave him sick, when you pos-

sessed the power of working miracles? Why were you so profuse of your miracles in Melita, while you are so sparing of them among your best friends? For the very reason of showing that miracles are rather for the proof of the gospel than for the private benefit even of the heirs of glory. God is sovereign in this as well as in everything else. Jesus healed the ear of the high priest's servant, while Paul did not heal his friend Trophimus.

The apostles exercised their power, not by their discretion or caprice, but by the suggestion of the Holy Spirit. This, then, is a providential fact, the record of which, though to human wisdom trifling, is yet of great importance to the children of God. They are not to expect that they will always be free from sickness, or that their sickness will be soon dismissed. They have reason to trust that God will always be with them, and will turn everything to good for them. But they must submit to him as a Sovereign who gives no account of his matters. — *Dr. Carson.*



AN UNFAITHFUL PREACHER.

But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour. — *Titus 1: 3.*

DR. SPRAGUE tells the following anecdote of an evangelical clergyman of the English Church, named Jones. The story was given him by the Rev. George Burder.

Mr. Jones had a college classmate, who entered the ministry at the same time with himself, but was a mere man of the world, and knew little, and cared nothing, about the true gospel. This man, conversing one day with Mr. Jones, said to him, half jocosely, half seriously, —

“Why is it that you are so popular as a preacher, and so few come to hear me, when everybody knows that at the university I was considered greatly your superior?”

“Why,” said Mr. Jones, “the reason is, that I preach the gospel.”

“The gospel!” said the other; “so do I. Almost every text I preach upon is from Matthew, Mark, Luke, or John.”

Said Mr. Jones, "You may do that, and yet never preach Jesus Christ."

"Well," said the other, "lend me one of your sermons, and see what effect it will have."

He actually did lend him one, and he preached it, as he had engaged to do; and as he was coming out of the church at the close of the service, he was accosted by a man who, in listening to the borrowed discourse, had been thrown into a state of anxiety in respect to his salvation.

Says the minister, somewhat confused by the strange result of his preaching, "Wait, wait; say nothing about it till the people have all gone out."

After the congregation had retired, the anxious inquirer began further to explain himself, when the clergyman interrupted him by saying, —

"But what is the matter with you? I see no occasion for making yourself so unhappy."

"Matter!" replied he; "why, your preaching has made me feel like a condemned criminal, and I fear there is no mercy for me."

"Well, really," said the minister, "I am very sorry that I have wounded your feelings — I had no intention of doing it; but, since you have got into this uncomfortable state, I advise you to go and see Mr. Jones."



HIS MOUTH WAS STOPPED.

Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not for filthy lucre's sake. — *Titus* 1: 11.

TRAVELING in the stage, a short time since, I was highly amused with the various characters that came into contact. The peculiarities of each were exhibited in the clearest point of view by the contrast. My attention was particularly attracted by the modesty, good sense, and sound principles of a Quaker, who said little, and that to the purpose, while the whole company was exceedingly annoyed by the incessant prating of a conceited coxcomb, who knew everything, except the very evident fact that every person present was disgusted

with his conduct. He was by turns a farmer, a politician, a philosopher, and a divine. From him we learned what Satan has preached from the beginning — that the wicked shall not surely die, and that the whole tenor of Scripture and the very nature of the gospel teach, in the clearest and most forcible manner, the doctrine of universal salvation; and that any other system of doctrines was founded on ignorance of the Bible. In the course of his preaching — for he was, in fact, as we afterward learned, a Universalist preacher of much renown — he repeatedly boasted of his knowledge of Scripture, and of his ability to quote more texts than any other person present, or even in this country. After a while, the Quaker, who had hitherto said nothing on the subject, cast on him a countenance beaming with the law of kindness. “Friend,” said he, “I think I heard thee say thou art very learned in the Scriptures.” “Yes,” replied the preacher; “and who disputes it? I’ll bet a hat that I can quote more passages than all of you together.” “Well, friend, then thou dost doubtless recollect this one passage: ‘Seest thou a man wise in his own conceit? There is more hope of a fool than of him!’” The effect of this reproof was instantaneous and astonishing. It was a word fitly spoken. The man appeared to lose at once all knowledge of Scripture and command of his tongue. He seemed to be deaf, and he was almost literally dumb, the remainder of the journey. I was no less surprised than delighted to find that the words of the wise are indeed as goads, and that the fool’s mouth can be so easily sealed up.



A JUST REBUKE.

This witness is true; wherefore rebuke them sharply, that they may be sound in the faith. — *Titus* 1: 13.

SIR ISAAC NEWTON set out in life a clamorous infidel; but, on a nice examination of Christianity, he found reason to change his opinions. When the celebrated Dr. Edmund Halley was talking infidelity before him, Sir Isaac addressed him in this wise: “Dr. Halley, I am always glad to hear you speak about astronomy, or other parts of the mathematics,

because those are subjects which you have studied, and well understand ; but you should not talk of Christianity, for you have not studied it. I have, and I am certain that you know nothing of the matter." This was a just reproof, and one that would be very suitable to be given to half the infidels of the present day, for they often speak of what they have never studied, and what, in fact, they are entirely ignorant of. Dr. Johnson, therefore, well observed, that no honest man could be a Deist, for the reason that no man could be so after a fair examination of the proofs of Christianity. On the name of Hume being mentioned to him, "No, sir," said he. "Hume once owned to a clergyman in the bishopric of Durham, that he had never read the New Testament with attention."

A PURE HEART.

Unto the pure all things are pure ; but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled. — *Titus* 1 : 15.

A PURE heart is more precious in the sight of God than aught else on earth. A pure heart is a fair, fitly-adorned chamber, the dwelling of the Holy Ghost ; a golden temple of the Godhead ; a sanctuary of the only-begotten Son, wherein he worships the heavenly Father ; an altar of the grand, divine sacrifice, on which the Son is daily offered to the heavenly Father. A pure heart is the throne of the Supreme Judge ; the seat and secret chamber of the Holy Trinity ; a lamp bearing the eternal light ; a secret council-chamber of the Divine Persons ; a treasury of divine riches ; a storehouse of divine sweetness ; a panoply of eternal wisdom ; a cell of divine solitude ; the reward of all the life and sufferings of Christ.

A pure heart is a tabernacle of the Holy Father ; a bride of Christ ; a friend of the Holy Ghost ; a delight to the eyes of all saints ; a sister of the angels ; a cause of joy to the heavenly hosts ; a brother of all good men ; a terror to the devil ; a victory and conquest over all temptation ; a weapon against all assaults ; a reservoir of divine benefits ; a treasury of all virtue ; an example to all men ; a restoration of all that has ever

been lost. Now, what is a pure heart? It is, as we have said before, a heart which finds its whole and only satisfaction in God—which relishes and desires nothing but God; whose thoughts and intents are ever occupied with God; to which all that is not of God is strange and jarring; which keeps itself, as far as possible, apart from all unworthy images, and joys, and griefs, and all outward cares and anxieties, and makes all these work together for good—for to the pure all things are pure, and to the gentle is nothing bitter. — *Tauler*.

LIMITED ATONEMENT. .

For the grace of God that bringeth salvation hath appeared to all men. — *Titus 2: 11.*

IT is difficult at the present day to conceive to what extent the doctrine of the limited atonement, and the views of election which accompanied it, were carried. I once knew a popular minister, who used to quote the passage, "God so loved the world," &c., by inserting the word *elect* before world: "God so loved the *elect* world," &c. I was, in the early part of my ministry, settled in a respectable town in Massachusetts; one of my members, a very worthy man, and the son of a Baptist minister, and reputed to be very clear in the doctrines (this was the term applied to this form of belief), had an interesting family wholly given up to worldliness. I wished to converse with them on the subject of personal religion, and mentioned to him my desire. He kindly but plainly told me that he did not wish any to converse with his children on that subject. If they were elected, God would convert them in his own time; but if not, talking would do them no good; it would only make them hypocrites. — *Dr. Wayland*.

A RICH POOR MAN.

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. — *Titus 2: 13.*

ONE windy afternoon I went with a friend into a country almshouse. There was sitting before a feeble fire a very

aged man, who was deaf, and so shaken with the palsy that one wooden shoe constantly pattered on the brick floor. But deaf, sick, and helpless, it turned out that he was happy.

"What are you doing, Wisby?" said my friend.

"Waiting, sir."

"And for what?"

"For the appearing of my Lord."

"And what makes you wish for his appearing?"

"Because, sir, I expect great things then. He has promised a crown of righteousness to all that love his appearing."

And to see whether it was a right foundation on which he rested that glorious hope, we asked old Wisby what it was. By degrees he got on his spectacles, and opening the great Bible beside him, pointed to the text, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God."

Though you possess untold wealth, if you have not old Wisby's faith, you are a poor man; if you have that faith, and are "rich toward God," count it all joy if you are as poor as Lazarus or Wisby in worldly goods. Your inheritance is as sure as God's promise, and as glorious as a throne and a crown can make it. Better have Wisby's hope than Victoria's scepter, Lazarus' rags than Dives' purple. Better is poverty with piety than riches with perdition. — *Bishop Heber.*

REDEEMED FROM ALL INIQUITY.

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works. — *Titus 2: 14.*

JESUS never enters the soul of man to drive out one or two sins, nor even to overcome a band of vices to the exception of others: his work is perfect, not partial; his cleansings are complete baptisms; his purifyings tend to remove all our dross, and consume all our tin. He sweeps the heart from its dust as well as its Dragons; he suffers not even the most insignificant spider of lust to spin its cobweb, with allowance, on

the walls of his temple. All heinous sins and private sins, youthful sins and manhood's sins, sins of omission and of commission, of word and of deed, of thought and of imagination, sins against God or against man, — all will combine like a column of serpents in the desert to affright the new-born child of heaven; and he will desire to see the head of every one of them broken beneath the heel of the destroyer of evil, Jesus, the seed of the woman. Believe not thyself to be truly awakened unless thou abhorrest sin in all its stages, from the embryo to the ripe fruit, and in all its shades, from the commonly allowed lust down to the open and detested crime. When Hannibal took the oath of perpetual hatred to the Romans, he included in that oath plebeians as well as patricians; so if thou art indeed at enmity with evil, thou wilt abhor all iniquity, even though it be of the very lowest degree. Beware that thou write not down affright at one sin as being repentance for all. — *Spurgeon*.



OBEY AUTHORITIES.

Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work. — *Titus 3: 1*.

DURING the inauguration of General Taylor, at Washington, D. C., March 4, 1849, the police regulations, as usual, required that after the speech of the new president had commenced, the gates of the Capitol grounds should be closed, and no carriage of any kind allowed to pass until the speech was finished, to prevent confusion.

The minister of all the Russias, M. Bodisco, was very late, and after the speech had begun, drove up to the gate in great haste, the horses covered with foam, when the coachman shouted to the guard, —

“Open ze gates, iv you please.”

The footman next called out, “Will you open ze gates for ze Russian minister?”

The guard again shook his head, without answering a word. Next the grand minister put his head out of the carriage window, and called to the guard, —

"Open ze gates to ze gran minister of all ze Russias, Minister Plenipotentiary, M. Bodisco; I am ze minister."

There was a great crowd around the gates within and without, and all this fuss created quite a stir. The guard drew himself up, and in a firm but pleasant manner, replied, —

"If you were a free-born American citizen of these United States of America, you could not pass the gate in a carriage."

The crowd came very near giving three cheers for the guard, but better manners prevailed; and M. Bodisco stepped out of his elegant equipage, and entered the side gate with the sovereign people, his carriage remaining outside until all the ceremonies were over.



"WE HAVE A MERCIFUL GOD."

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour. — *Titus 3:5, 6.*

HOW often do we hear the expression from the lips of wicked persons, when conversed with on the subject of religion, "We have a merciful God"! They say this without any proper comprehension of the plan of salvation, or how the mercy of God saves the sinner.

True, we have a merciful God; but nowhere in the Bible is there the least intimation that the mercy of God flows out indiscriminately upon a world of sinners to the extent of securing their salvation. Temporal blessings and a gracious probation show the mercy of God very clearly; but salvation from sin and its consequences is regulated by the law of God's moral government. The mercy of God is as much directed by the divine law as the justice of God. It was the mercy of God that provided "a way to escape" by the atonement for sin which was made by the Lord Jesus Christ. God is now approachable, and heaven obtainable, through this new and living way. But to that sinner who despises the Lord Jesus Christ and refuses obedience to him, the mercy of God does not avail. St. Paul said, "Our God is a consuming fire."

(Heb. 12 : 29.) It would be neither mercy nor justice for God to take into heaven that man who, through all his life, had repudiated God's plan of saving the sinner, which is "by repentance toward God and faith in the Lord Jesus Christ."

The divine government reveals no way into heaven but by the Lord Jesus Christ, and our faith in him is essential to our induction into that way. Hence St. Paul said to the jailer at Philippi, "Believe in the Lord Jesus Christ, and thou shalt be saved." "There is none other name under heaven given among men whereby we must be saved." "No man cometh unto the Father but by me." And St. Paul declares that those who "obey not the gospel of our Lord Jesus Christ shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." (2 Thess. 1 : 8, 9.) The mercy of God neither closes hell nor opens heaven to that sinner who is not "putting on the Lord Jesus Christ."



LOVE FOR THE SAINTS.

Hearing of thy love and faith which thou hast toward the Lord Jesus and toward all saints. — *Phil.* 5.

A RICH merchant in St. Petersburg, at his own cost, supported a number of native missionaries in India, and gave like a prince to the cause of God at home. He was asked one day how he could do it. He replied, "When I served the devil, I did it on a grand scale, and at princely expense; and when, by his grace, God called me out of darkness, I resolved Christ should have more than the devil had had. But how I can give so much you must ask of God, who enables me to give it. At my conversion, I told the Lord his cause would have a part of all that my business brought me in; and every year since I made that promise, it has brought me in about double that it did the year before; so that I can and do double my gifts in his cause." Bunyan said, —

"A man there was, — some called him mad, —
The more he cast away, the more he had."

— *Foster's Cyclopedia.*

JOY FROM REFRESHING THE SAINTS.

For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother. — *Phil. 7.*

THE clergy of Amida, at the instigation of the bishop, sold all the gold and silver vessels of their churches in order to supply the wants of seven thousand Persian prisoners who were thrown into that city by the Romans in a most destitute condition. A certain cardinal once took pity upon a poor woman who applied to him for five crowns to pay her rent, and he gave her five hundred because of her virtue, honesty, and piety. Pisistratus, the Athenian, always had a servant near him with a bag of silver coin, from which he always supplied the wants of the sickly, the insolvent, &c. Cyrus said that he had prodigious riches; and the chief end he aimed at in the use of them was to reward those who serve the public faithfully, and to succor and relieve those that would acquaint him with their wants and necessities. Pliny, a Roman orator, though not very rich, yet by frugality bestowed great sums of money upon his friends. A friend of his, who became insolvent, he became responsible for. When his friend died, his daughter would have given him all her father's effects; but Pliny generously forgave her all, and, besides, contributed a large sum of money as an addition to her fortune. Julius Cæsar used to say that there was no music so charming in his ears as the requests of his friends, and the supplications of those in want of assistance. Marcus Aurelius says that he could not relish a happiness which nobody shared but himself. Marc Antony, when depressed, and at the ebb of fortune, cried out that he had lost all, except what he had given away. Cato, at the close of life, declared to his friends that the greatest comfort of his old age, and that which gave him the highest satisfaction, was the pleasing remembrance of the many benefits and friendly offices he had done to others. — *L. M. Stretch.*

OBEDIENCE A MORAL OBLIGATION.

Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say. — *Phil.* 21.

THE first rule of the order which St. Francis founded was implicit submission to the superior. The legend says that one day a monk proved refractory, and must be subdued. By order of St. Francis, a grave was dug deep enough to hold a man; the monk was put into it, and his associates began to shovel in the earth, while the superior looked on stern as death. When the mold reached the knees of the stubborn monk, St. Francis, stooping down, asked him, "Are you dead yet? Is your self-will dead? Do you yield?" There was no answer. In the grave there seemed to stand a man with a will as iron as his own. The burial continued to the middle, to the shoulders, to the lips. Once more St. Francis bent down to repeat his question, "Are you dead yet?" The suffocating monk saw no relenting in the stern countenance of his superior. Resistance was useless. A few moments more and the earth would cover him. Then the iron will was broken; the funeral was stayed, and the submissive monk replied, "I am dead." The monk is the type of many, some of whom yield in the last extremity, and others go into eternity still raging against the Supreme. — *Foster's Cyclopædia.*

UNIVERSAL OBLIGATION.

And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. — *Heb.* 1: 6.

THE command that all the angels of God should worship the Lord Jesus Christ would also make it the duty of men. The greater would include the less. All the great duties of a Christian life are no more incumbent upon Christians than upon other men; for men are bound to be and do right on the religious scale of rectitude, not because they are Christians, but because they are men. Religious obligations took hold of us when we were born. They waited for us as the air did. They have their sources

back of volition, back of consciousness, just as attraction has. Though a man declares himself an atheist, it in no way alters his obligations. Right and wrong do not spring from the nature of the church. Obligation lies deeper than that. The church is a mere organization to help a man fulfill his duties; it is not the source from whence those duties sprang. It is as much the worldling's duty to love God and obey his laws as the Christian's. — *Beecher*.

DIGNITY OF BELIEVERS.

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? — *Heb.* 1: 14.

THE high estimate set by Heaven on the true people of God is made apparent by the fact that angels minister unto them.

The wicked may revile them, and point at them the finger of scorn; but angels, unspotted, noble, glorious angels love them, appreciate them, and cheerfully do them service. The name *saint* in this world, where right and wrong are confounded, and vice bears rule, is often a term of reproach. O what a different meaning does that word convey to the mind of Him "who seeth not as man seeth, but who looketh upon the heart," and to the mind of intelligent heaven! There are those now who are ashamed to be considered Christians. Look at it. Ashamed to be one of those to whom angels are not ashamed to minister! How ridiculous in the eyes of angels and of God do such appear! or rather, if angels could blush at what others ought to blush at, how would they blush at such a spectacle! No. "Let evening blush to own her stars;" let Satan, apostate, abandoned Satan, blush at the remembrance of his once lofty perfections and dignified estate; but let no man blush at the name of Christian. I wonder not that the wicked are represented at the last day as "calling upon the rocks and mountains to fall upon them," I wonder not that, having been ashamed of Christians and the Christian name, they should then be ashamed of themselves, and "awake to shame and everlasting contempt." I wonder not at that expression,

“confusion of face.” I should think that there would be confusion of face whenever the ungodly looked at their Maker, their conduct, or their company.

NEGLECTING SALVATION.

How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him? — *Heb. 2:3.*

MOST of the calamities of life are caused by simple neglect. By neglect of education children grow up in ignorance. By neglect a farm grows up to weeds and briers; by neglect a house goes to decay; by neglect of sowing a man will have no harvest; by neglect of reaping the harvest will rot in the field. No worldly interest can prosper where there is neglect; and may it not be so in religion? There is nothing in earthly affairs that is valuable that will not be ruined if it is not attended to; and why may it not be so with the concerns of the soul? Let no one infer, therefore, that because he is not a drunkard, or an adulterer, or a murderer, that he will be saved. Such an inference would be as irrational as it would be for a man to infer that because he is not a murderer, his farm will produce a harvest, or that because he is not an adulterer, therefore his merchandise will take care of itself. Salvation would be worth nothing if it cost no effort, and there will be no salvation where no effort is put forth.

SEEING JESUS.

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he, by the grace of God, should taste death for every man. — *Heb. 2:9.*

TO see Jesus clearly with the eye of faith, is to see the deep opening a way from Egypt to freedom's shore; is to see the water gush full and sparkling from the desert rock; is to see the serpent gleaming on its pole over a dying camp; is to see the life-boat coming when our bark is thumping on the

bank, or ground on rocks by foaming breakers; is to see a pardon when the noose is round our neck, and our foot is on the drop. No sight in the wide world like Jesus Christ, with forgiveness on his lips, and a crown in his blessed hand! — this is worth laboring for, praying for, living for, suffering for, dying for. You remember how the prophet's servant climbed the steeps of Carmel. Three years, and never cloud had dappled the burning sky; three long years, and never a dew-drop had glistened on the grass, or wet the lips of a dying flower; but the cloud came at last. No bigger than a man's hand, it rose from the sea, it spread; and as he saw the first lightning's flash, and heard the first thunder's roll, how did he forget all his toils, and would have climbed the hill not seven, but seventy times seven, times, to hail that welcome sight! It is so with sinners so soon as their eyes are gladdened with a believing sight of Christ; when they have got Christ, and with him peace. — *Dr. Guthrie.*

GOD OUR INHERITANCE.

For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. — *Heb. 2:10.*

GOD is our inheritance. The best, the richest, the brightest, the most beautiful of all that is in God, of good, and rich, and bright, and beautiful, shall be ours. The glory that fills heaven above, the glory that spreads over the earth beneath, shall be ours.

“The wise shall inherit glory.” (Prov. 3:35.) “The saints shall be joyful in glory.” (Psalm 149:5.) That to which we are called is “eternal glory.” (1 Peter 5:10.) That which we obtain is “salvation in Christ Jesus, with eternal glory.” (2 Tim. 2:10.) It is to glory that God is “bringing many sons” (Heb. 2:10); so that as he, through whom we are brought to it, is “crowned with glory and honor,” so shall we be.” (Heb. 2:9.) We are not only “witnesses of the sufferings of Christ, but partakers of the glory that shall be revealed” (1 Pet. 5:1); so that the word of exhortation runs thus: “Rejoice, inasmuch as ye are partakers of Christ's suf-

ferings ; that when his glory shall be revealed, ye may be glad also with exceeding joy." (1 Pet. 3 : 13.) And the promise is not only, "If we suffer, we shall also reign with him," but, "If we suffer with him, we shall be also glorified together." (Rom. 8 : 17.) — *Dr. Bonar.*

"NOT ASHAMED TO CALL THEM BRETHREN."

For both he that sanctifieth and they who are sanctified are all of one ; for which cause he is not ashamed to call them brethren. — *Heb. 2 : 11.*

THE reply once made by an English ambassador to a French king is regarded as one of the finest retorts upon record. The King of England had instructed his representative to sue for the release of certain Huguenots, who had been thrown into the Bastille for their religion. "What would your master, the King of England, say, if I sue for the release of the prisoners in Newgate?" was the French king's reply. The ambassador's reply was perfect in Spartan simplicity, keen wit, courtesy, and magnanimity. He said, "Your Majesty may have every one of them if you will claim them as your brethren." But what a thought, that the Lord Jesus Christ makes precisely this claim in behalf of all on the earth who trust in him !

STAND FAST WHEN TEMPTED.

For in that he himself hath suffered, being tempted, he is able to succor them that are tempted. — *Heb. 2 : 18.*

THERE is an awful intensity of meaning in the words, as applied to Jesus, "*He suffered*, being tempted"! Though incapable of sin, there was in the refined sensibilities of his holy nature that which made temptation unspeakably fearful. What must it have been to confront the arch-traitor?—to stand face to face with the foe of his throne, and his universe? But the "prince of this world" came, and found "nothing in him." Billow after billow of satanic violence spent their fury, in vain, on the Living Rock.

Reader, you have still the same malignant enemy to contend with, assailing you in a thousand insidious forms ; marvelously adapting his assaults to your circumstances, your temperament, your mental bias, your master-passion ! There is no place where "Satan's seat" is not ; "the whole world lieth in the wicked one." (1 John 5 : 19.) He has his whisper from the ear of childhood ; hoary age is not inaccessible to his wiles. "All this will I give thee," — is still his bribe to deny Jesus and to "mind earthly things." He will meet you in the crowd ; he will follow you to the solitude ; his is a sleepless vigilance !

Are you bold in repelling him as your Master was ? Are you ready with the retort to every foul suggestion, "Get thee hence, Satan ?" Cultivate a tender sensitiveness about sin. The finest barometers are the most sensitive. Whatever be your besetting frailty, — whatever bitter or baleful passion you are conscious aspires to the mastery, — watch it, crucify it, "nail it to your Lord's cross." You may despise "the day of small things" — the great adversary does not. He knows the power of littles : that little by little consumes and eats out the vigor of the soul. And once the retrograde movement in the spiritual life begins, who can predict where it may end ? the going on "from weakness to weakness," instead of "from strength to strength." Make no compromises ; never join in ungodly amusement, or venture on the questionable path with the plea, "It does me no harm." The Israelites, on entering Canaan, instead of obeying the divine injunction of extirpating their enemies, made a hollow truce with them. What was the result ? Years upon years of tedious warfare. "They were scourges in their sides and thorns in their eyes !" It is quaintly but truthfully said by an old writer, "The candle will never burn clear while there is a thief in it. Sin indulged in the conscience is like Jonah in the ship, which causeth such a tempest, that the conscience is like a troubled sea, whose waters can not rest." — *Thomas Brooks.*

PRAYER ANSWERED TO HIS RUIN.

Wherefore, as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts, as in the provocation in the day of temptation in the wilderness. — *Heb.* 3: 7, 8.

A YOUNG man, whose soul was passing through the deep waters of conviction, retired to a grove to pray. Ease from his heavy burden was all he desired, and he deliberately asked God to give him quiet by taking his Holy Spirit from him. It was a fearful prayer, but it was answered. He arose with all his burden gone. For twenty years he lived on, careless and unconcerned, and when death came to him he related this fact in his history to a friend standing beside him. "I know," he said, "that I shall soon be in hell. Nothing can save me: My doom is sealed, and yet I am quite indifferent to the future."

Many, who do not thus pray to have the Spirit depart, do quite as surely grieve him away. It is not by an outspoken word or glaring act of sin, but in some very natural, easy path, the tempter leads them off from the great highway they were about to enter.

It may be a novel, carelessly thrown in their way, that leads them to forget their convictions. A party of pleasure, innocent at another time, may seal their doom. Needful cares and duties are often made the pretext for putting aside, for the present, the concerns of the soul.

There is but one way of safety for the awakened soul. That is, to lay aside every weight, and for the time give all his attention to seeking the Saviour, in humble prayer and in reading God's word. The Spirit will not fail to meet such a seeker with heavenly blessings on his wings. O, trifle not with these strivings of the Spirit!

 DEPARTING FROM GOD.

Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. — *Heb.* 3: 12.

ALL our mercies are to be traced up to our God, and all our miseries to ourselves. We are constantly making

ourselves wretched by departing from our God, or by putting creatures in his place. We often put persons and things in God's stead, in reference to our affections, loving them inordinately; in reference to our dependence, trusting them instead of him; in reference to our worship, idolizing them instead of adoring him; and in reference to our expectations, expecting them to relieve, comfort, or deliver, instead of him. But insufficiency is written upon every created object. No creature can fill the place of Jehovah; take the richest, the wisest, the kindest, the nearest relative or friend, and you must exclaim, "Vanity of vanities, all is vanity." But Jehovah can fill the place of all; he can be instead of father, husband, child, wealth, health, yea, of all things. Creatures may say, Am I in God's stead? If not, why look to me? Why depend on me? Why expect from me? Why grieve so to part with me? Am I in God's stead? If so, he will remove me, or I shall disappoint you.

INNOCENCE AND GUILT PICTURED.

But exhort one another daily, while it is called To-day, lest any of you be hardened through the deceitfulness of sin. — *Heb. 3:13*.

A PAINTER, who wanted a picture of Innocence, drew the likeness of a child at prayer. The little suppliant was kneeling by the side of his mother, who regarded him with tenderness. The palms of his lifted hands were reverently pressed together; his rosy cheek spoke of health, and his mild blue eye was upturned with an expression of devotion and peace. This portrait of young Rupert was highly prized by the painter; for he had bestowed on it great pains: he hung it up in his study, and called it Innocence. Years rolled along, and the painter became an aged man; but the picture of Innocence still adorned his study walls. Often had he thought of painting a contrast to his favorite portrait; but opportunity had not served. He had sought for a striking model of Guilt, but had failed to find one. At last he effected his purpose by paying a visit to a neighboring jail. On the damp floor of his dungeon lay a wretched culprit named

Randal, heavily ironed. Wasted was his body, worn was his cheek, and anguish was seen in his hollow eye ; but this was not all : vice was visible in his face, guilt was branded, as with a hot iron, on his brow, and horrid imprecation burst from his blaspheming tongue. The painter executed his task to the life, and bore away the successful effort of his pencil. The portraits of young Rupert and old Randal were hung side by side in his study, — the one representing Innocence, the other Guilt. But who was young Rupert, that knelt in prayer by the side of his mother in meek devotion ? And who was old Randal, that lay manacled on the dungeon floor, cursing and blaspheming ? Alas ! the two were one ! Young Rupert and old Randal were the same. Led by bad companions into the paths of sin, no wonder that young Rupert found bitterness and sorrow. That brow which in childhood was bright with peace and joy, in years became darkened by guilt and shame ; and that heart, which was once the abode of happiness, afterward became the habitation of anguish.

STEADFASTNESS TO PRINCIPLE REWARDED.

For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end. — *Heb. 3 : 14.*

IN the great revival of 1857–8, a young man in the State of Maine, having given himself to the Lord, determined always to stand up for Jesus, and never compromise his principles. He soon after went west. When sailing down the Mississippi River in a steamboat, one night, as he was about to go to bed, he found a party of twelve men playing cards around a table in front of his berth. Cursing and swearing, the usual accompaniments of card-playing, were freely indulged.

“What shall I do ?” said he to himself. “I will go to the captain and make complaint.” He went as far as the gangway, when he thought to himself, “I will not complain to the captain, but will go back and do my duty. I will offer up my evening prayer to God.”

He went back and knelt down at first to pray to himself ; but soon such a burden rested on him for others, that he be-

gan to pray aloud to God to have mercy on those about him. When he arose from prayer, the profane card-players were all gone. He went to bed, believing he had done his duty.

A short time after this, he was walking on one of the streets in Cincinnati, when two men crossed and came up to him, and, taking him by the hand, said, —

“Do you not know us?”

The young man replied, “No, I do not.”

“Do you not remember praying on a steamboat one night, when we were playing cards near your berth?”

“Yes, I do.”

“Well, that prayer was the means of our conversion to God, and five more of those twelve are now rejoicing in hope through our Lord Jesus Christ.”

The Spirit of God uses man in saving men. — *Old South Prayer Meeting.*



UNBELIEF AS A SLIDING AGENCY.

And to whom sware he that they should not enter into his rest, but to them that believed not? — *Heb. 3:18.*

A YOUNG man who began preaching the doctrine of universal salvation, apparently in sincerity, though soon led by divine grace to renounce it, when once conversing with a leading member of his church, sustained an opinion he had advanced, by saying that the Bible plainly taught the same sentiment.

“The Bible!” said the parishioner; “I don’t believe the Bible!”

“Don’t believe the Bible?” said the minister, in astonishment. “You don’t believe the Bible? Then why did you send for, and why do you keep me here to preach to you?”

“Well,” said the other, “to be candid, I will tell you. The truth is, both as to myself and all the leaders of your congregation, that we don’t believe the Bible. Most of us are either atheists or infidels, and we would like to bring all the community to our views. But such are the prejudices of education and early impressions, that we can’t and don’t expect to

do all this at once. But we thought, if we could get you to preach Universalism, and make people believe that, they would all gradually slide over to our views, and in the end be sure to be with us."

Such was the substance of the answer actually given, and which was one means of awakening the preacher to see the error of his doctrine, and to renounce it for the gospel, which he now preaches. May it be blessed of God to others.

DELAY DANGEROUS.

To-day, if ye will hear his voice, harden not your hearts. — *Heb. 4:7.*

"**T**O-DAY, if ye will hear his voice," "Now is the accepted time, now is the day of salvation," are the declarations of Scripture. There is no promise for to-morrow; every delay makes it so much more likely that you will always neglect the offers of grace. This might be expected from the law of habit, which, as every one knows, in a great degree controls our actions. Dr. Spencer says, in one of his sermons, "Make up a congregation of a thousand Christians. Divide them into five classes, according to the age at which they became Christians. Place in the first class all those converted under twenty years of age, and in the fifth class all those converted between fifty and sixty. Of your thousand Christians there were hopefully converted, under twenty years of age, five hundred and forty-eight; between fifty and sixty years of age, three. But, you ask, why stop at sixty? Ah! well, then, if you will have a sixth class — converted between sixty and seventy years of age — one. Just *one* out of a thousand Christians converted over sixty years old! What a lesson on delay!"

AVOID THE WHIRLPOOL.

Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. — *Heb. 4:11.*

UNBELIEF, in leading on to open infidelity, is a whirlpool, as destructive to the souls of men as the one described

in this incident was to their bodies. The following is related by the journalist of the United States Exploring Expedition, and shows with what fearful suddenness men sometimes pass unexpectedly from time to eternity :—

“ Mr. Ogden was descending the Columbia River in one of the company's boats, with ten Canadian voyagers, all well experienced in their duties. On arriving at the Dalles, they deemed it practicable to run them, in order to save the portage. Mr. Ogden determined, however, that he would pass the portage on foot, believing, nevertheless, the river was in such a state that it was quite safe for the boat to pass down. He was accordingly landed, ascended the rocks, from which he had a full view of the water beneath, and of the boat in its passage. At first she seemed to skim over the waters like the flight of a bird ; but he soon perceived her stop, and the struggle of the oarsmen, together with the anxious shout of the bowman, soon told him that they had encountered the whirl. Strongly they plied their oars, and deep anxiety, if not fear, was expressed in their movements. They began to move, not forward, but onward with the whirl. Round they swept with increasing velocity, still struggling to avoid the now evident fate that awaited them. A few more turns, each more rapid than the last, until they reached the center, when in an instant the boat, with all her crew, disappeared. So short had been the struggle, that it was with difficulty Mr. Ogden could realize that all had perished. Only one body out of the ten was afterward found at the bottom of the Dalles, torn and mangled by the strife it had gone through.

“SHARPER THAN A TWO-EDGED SWORD.”

For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. — *Heb.* 4 : 12.

AT a temperance meeting, held in Worcester, Mass., April 15, 1874, at which reports and letters concerning the work were heard and read, the following letter from Mrs.

Luther Hills, relating the facts concerning the death of Mr. Simpson, of East Douglas, was read.

"We went into Mr. Simpson's saloon. I shook hands with him, and introduced the ladies, and spoke of our coming in love and kindness to talk with him about his business. After some conversation, he was asked if he would not refrain from selling liquor; he said, 'I can not promise to;' then being asked if he thought it right, he replied, 'Just as right as to sell groceries.' I then said, 'Let us see what the word of the Lord says.' Opening to 1 Cor. 6:10, I read, 'Nor thieves, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.' He replied, 'I knew it before, but that does not include me.' The reply was, 'We did not expect to bring anything new, only to call to remembrance. You said it was right to sell, but this shuts all who use it out of the kingdom of heaven; and you don't want to be shut out, Mr. Simpson.' Then, turning to Habakkuk 2:15, 'Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also.' Then to Deuteronomy 29:19, 20, 'And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst. The Lord will not spare him; but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven.'

"On looking up, his eyes were riveted on mine, and he was very much agitated, trembling exceedingly. No further words were given us to say; we were all spell-bound for what seemed a long time. At length one of the ladies said to his partner, 'I think something is the matter with him.' No movement was made until urged the second time. He was then removed from the counter by which he was supporting himself, when his tongue seemed to be loosed, and he cried out twice, 'O God, have mercy on my soul!'

"He was taken to a room back. We were about to retire, when another cry for mercy arrested our attention; those who were with him begging us to stay and talk with him, all

saying it was the Holy Spirit. I said it was the word of the Lord, 'sharper than any two-edged sword.' Comforting words quieted his agitation. His mind was clear, but he could not talk. He was soon taken home, and died about eleven hours after.

"I have since visited some of the men who were there at the time; one of them said, to use his own words, 'We were all tied up; there's no use getting around that.' They all looked very pale. We proceeded to the other saloons; a solemn stillness pervaded them, and those who were gathered to slur at us seemed to be held by the same power. Just one week later the saloons were all closed, and the liquor carried out of town. I have been thus particular to show that it was not of us, but of God; and to him be all the glory."

It is a fearful thing to fight against God.



OUR SINS NOT HIDDEN FROM GOD.

Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do. — *Heb.* 4: 13.

PROFESSOR MITCHEL was once taking observations on the sun, and as it neared the horizon, the great eye of his telescope took in a hill-top, some seven miles away. On that hill were some apple trees, and in one of them two boys were stealing apples. They looked this way and that, but no one was in sight. They thought themselves unobserved; but there, in his observatory, seven miles away, sat the professor, noting every movement.

What an illustration of the power of that eye which never slumbers, but which compasses "our down-sittings and up-risings, and is acquainted with all our ways." We may learn from it, too, that unseen eyes, which we least suspect, are watching us all the time. There are telescopic eyes which take note of our actions when we are far away, and suppose that we are lost in the throngs; but they know our goings out and our comings in. We may go to the theater just once, and fancy our example will hurt no one, for none of our acquaint-

ance will know it; "but a bird of the air shall carry it." We may change our habitation to one far remote from a former home, hoping that the story of evil deeds will not follow us; but before we are aware of it, all is open as the noonday. The Lord has detectives ever at work, whom no vigilance can elude. Often in the moment of greatest apparent security the exposure comes with overwhelming force.

Let us think of these unseen eyes when we are tempted to walk in winding ways, instead of in the great highway of holiness. Not only is our departure from the right set down against us in God's book, but it will stand against us in the memory of many who will be encouraged by it in their own evil doings. — *Mrs. J. E. McConaughy.*



SOMETHING TO HOLD ON BY.

Seeing, then, that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. — *Heb. 4:14.*

A WOMAN who had been a prominent lecturer on infidelity came to her dying pillow. Being much disturbed in her mind, her friends gathered about her and exhorted her to "hold on to the last."

"Yes, I have no objection to holding on," said the dying woman; "but will you tell me what I am to hold on by?"

These words so deeply impressed an infidel standing by, that he was led to renounce his delusion.

False doctrine may satisfy the heart when in health and vigor, but it will not do "to hold on by" in the solemn hour of death.

"Father," said a young man, as he lay dying, "I find eternal punishment, which I have so long disputed, now to be an awful reality." At another time he said, "As soon as I am dead, write to brother E., and to Z. T. and S. T., that the doctrine we have tried to propagate is an awful delusion — that it forsook me on my death-bed."

Said another under similar circumstances, "For several years I have followed the doctrines of W. and B.," Univer-

salist preachers,—“and believed as they did; but I find it all a delusion now. Tell my old friends not to trust in such a refuge of lies, but to repent and be converted.”

How different it was with the lovely Dudley A. Tyng, called away so suddenly from a life of active service for the Master. “O, how dearly I love you all!” he said to the weeping ones around him. “But I would rather be with Jesus than with my dearest ones on earth. Lay me straight in the bed, father, and cover me up, and let me wait my Father’s time.”

And there he lay, composed and sweetly at rest, waiting for death.



HE WAS TEMPTED LIKE AS WE ARE.

For we have not a high priest which can not be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. — *Heb. 4 : 15.*

THERE is a twofold temptation to sin, inward and outward; inwardly Christ was not tempted to sin, outwardly he was, and with the greatest vehemency assaulted both by men and devils to the worst of sins that ever man was; but he always resisted, and always overcame. O, what a consolation is this unto us, under all our temptations, that Christ was in all things tempted like unto us, but without sin! — *Burkitt.*

Concerning the temptation of our Lord, after his baptism by John, in the wilderness of Judea, a modern commentator has the following judicious remarks:—

1. “In this threefold temptation there is noticeable a regular progression. The first appealed to the body; the second, to love of admiration; the third, to love of power. The first, to a mere bodily appetite; the second, to a more honorable desire of fame, founded on human sympathy; the third, to a noble ambition, which Satan tried to pervert. The first called for an act seemingly miraculous; the second, for one ostentatious and presumptuous; the third, for one blasphemously wicked. The first disguised itself under an appeal to reason; the second sustained itself by an appeal to Scripture; and in the

third all disguise was cast off, and Satan revealed himself. The first was the most deceptive ; the second, the most plausible ; the third, the most audacious. In the first, Satan tried to mislead by hiding the sin ; in the second, by sanctioning the sin because of a greater good to be accomplished by it ; in the third, to compensate for the sin by a promised reward.

2. " Christ receives the temptation as a man, and resists it as a man. As he is tempted in all points like as we are, so his resistance is an example to us how to resist. He conquers the temptation through bodily hunger, by trust in God ; the temptation to presumption and ostentation by humble obedience to, and patient waiting on, God ; the temptation to worldly ambition by supreme love and reverence for God : thus in every onset it is faith in God which is the shield that quenches the darts of the adversary. (Eph. 6 : 16.)

3. " We share Christ's first experience when poverty tempts us to violate God's law that we may provide for our daily wants ; we share the second experience when we are tempted to neglect duties which God's providence lays upon us, or to run into needless dangers or difficulties, or to assume uncalled-for hazards, and trust the result to God, or to make an ostentatious display of our faith in God ; we share the third experience when we are tempted, for the sake of power, wealth, or influence, to conform to the world, and to employ Satan's instruments in even seeming to do God's service. We yield to the first temptation when we distrust God's providential care ; we yield to the second when we presume unwarrantably on his grace, or make a show of our reliance on his word ; we yield to the third when we are conformed to this world, and adopt its policies and methods, and imbibe its spirit, for the sake of its rewards. The first sin is forbidden by Matt. 6 : 25, the second by 6 : 1-7, the third by 6 : 24. We resist the first temptation when we seek first the kingdom of God and his righteousness, and trust food, raiment, and shelter to him ; we resist the second when, in humble trust in him, we do all that God has given us power to do, looking to him only to protect us from ills against which we can not, by reasonable precaution, guard ourselves, and patiently waiting for him to bring about his own results in his

own time and way; we resist the third when we make supreme love to God the sole inspiration of our hearts, and supreme allegiance to him the sole rule of our lives." — *Rev. Lyman Abbott.*

A PULPIT BAPTISM.

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. — *Heb. 4: 16.*

MY sermons yesterday were almost fully written, but I was too full of my subject to require their aid. O, I like new light to fall upon my texts in the pulpit. It makes notes appear mean, paltry things. I remember, when living with the Rev. Dr. Dickson, in Edinburgh, that he handed me a sermon to read, and I went to church expecting to hear him preach it. He took the same text, but not an idea of what he had written and I read did he utter. At dinner he asked if I had observed anything at church that seemed strange. I said I had.

"What was it?" said he.

"Why, doctor, you took your Sunday evening text, but uttered not one idea upon it you had written to preach."

"I thought you would notice it," said he; "I got such a new and precious view of my text when in prayer, that I put not my sermon on the Bible, but spoke just as I saw and I felt."

His wife said, "Well, doctor, I wish you would always preach as you see and feel. I should see the truth better, and come home feeling better, than when you read what you have written on your text."

This will happen sometimes, but not always. When at Great Bourton, England, I once forgot my text, and in my first prayer had such a full and glorious view given me of those precious words, "Therefore let us come boldly to a throne of grace," &c., I could preach from them all day, I saw so much and felt so much in them.

But God had a poor trembling sinner to save that day, by that word, who said, "I could perish — pray I dare not."

And God showed that trembling penitent then that there was neither necessity to perish nor to restrain prayer before him. O, the joy that soul rejoiced in before the sermon was ended, to which full expression was given at the house of the pious Deacon Knill at its close! O, I love the pulpit baptism. I think God has some design in it for good to souls; and that is the sugar that sweetens my soul.



ATONEMENT ILLUSTRATED BY A SIMILE.

And being made perfect, he became the author of eternal salvation unto all them that obey him. — *Heb. 5: 9.*

YONDER in the ocean, out of the track of commerce, is an island. The inhabitants, though never overstocked with provisions, are, by an unusually severe dearth, reduced to want, and starvation seems their only doom. By some means their destitution is known on the continent, and the king of a great realm hastens to afford timely relief. A storehouse of provisions is established among that famishing people. A royal proclamation is made that a great king has come with stores for their relief. The provisions are abundant and free. All are invited to come, and take to the full extent of their necessities. Some, yea, many, come, receive, and live. But others, through the agency of some evil genius, are prejudiced unfavorably toward this beneficent king. They refuse to learn of the purity of his motives, and they refuse to go and be supplied. They are urged, messengers are sent out to every part of the island to entreat them to come ere they die. But so strong is their hate, they refuse all entreaties in their behalf, till they die. This bountiful supply was not made in detail, just so much to one, and more to another, but, in the aggregate, enough for all, but given to each, only on application.

That famine-stricken island is our world. That king is our Lord and Saviour. That storehouse is the atonement. Those messengers are the ministers of Christ. That evil genius is the devil. Those starving, but unwilling-to-come islanders are the sinners who refuse the offers of mercy. Those deaths

by starvation, are not from any want of provision for them, but because they refused to come and partake. Atonement does not mean pardon applied, nor guilt removed, nor the sinner's debt paid, nor the ultimate ends of justice satisfied ; but it means mercy stored up for the ill-deserving. Not dispensed in detail, but the storehouse of God's mercy filled, with all its excellences, awaiting the approach of the needy. Without such seeking in faith and humility, the penalty of the divine law is as sure and as heavy as if no atonement had been made. "For if ye believe not that I am he, ye shall die in your sins."

"PRAY THAT SERMON."

For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God ; and are become such as have need of milk, and not of strong meat. — *Heb. 5 : 12.*

A YOUNG licentiate, after throwing off a highly-wrought, and, as he thought, eloquent gospel sermon, in the pulpit and presence of a venerable pastor, solicited of his experienced friend the benefit of his criticism upon the performance.

"I have but just one remark to make," was his reply, "and that is, to request you to pray that sermon."

"What do you mean, sir?"

"I mean literally just what I say ; pray it, if you can, and you will find the attempt a better criticism than any I can make upon it."

The request still puzzled the young man beyond measure ; the idea of *praying* a sermon was a thing he never heard or conceived of ; and the singularity of the request wrought powerfully on his imagination and feelings. He resolved to attempt the task. He laid his manuscript before him, and on his knees before God, undertook to make it into a prayer. But it wouldn't pray ; the spirit of prayer was not in it, and that for the very good reason — as he then clearly saw for the first time — that the spirit of prayer and piety did not compose it. For the first time he saw that his heart was not right with God ; and this conviction left him no peace until he had "Christ formed in him the hope of glory." With a renewed

heart he applied himself anew to the work of composing sermons for the pulpit, preached again in the presence of the pious pastor who had given such timely advice, and again solicited the benefits of his critical remarks.

"I have no remarks to make," was his complacent reply. "You can pray that sermon."

ENDLESS PUNISHMENT.

Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. — *Heb.* 6 : 2.

INTERPRETERS observe that the doctrine of Origen touching the period of the torments of the damned is here condemned (referring to *Heb.* 6 : 2); and, indeed, the primitive fathers, not Origen himself excepted, taught the contrary. "If we do not the will of Christ," says Clemens Romanus, "nothing will deliver us from eternal punishment." "The punishment of the damned," says Justin Martyr, "is endless punishment, and torment in eternal fire." In Theophilus it is "eternal punishment." Irenæus, in his symbol of faith, makes this one article, "that God would send the ungodly and unjust into everlasting fire." Tertullian declares that "all men are appointed to torment or refreshment, both eternal." And "if any man," says he, "thinks the wicked are to be consumed, and not punished, let him remember that hell fire is styled eternal because designed for eternal punishment; and their substance will remain for ever, whose punishment doth so." St. Cyprian says, "The souls of the wicked are kept with their bodies, to be grieved with endless torments." "There is no measure nor end of their torments," says Eusebius. Lastly, Origen reckons this among the doctrines defined by the church: "That every soul, when it goes out of this world, shall either enjoy the inheritance of eternal life and bliss, if its deeds have rendered it fit for bliss, or be delivered up to eternal fire and punishment, if its sins have deserved that state." — *Whitby.*

Nothing can be plainer than the fact that Clemens Romanus, Barnabas, Ignatius, Polycarp, Justin Martyr, Theophilus,

and Irenæus (fathers of the first two centuries) believed and taught the doctrine of endless punishment.

In view of these facts, what shall we think of those who constantly affirm that the only period in which Universalism flourished in its glory was in the apostolic age? — *W. McDonald.*

SANCTIFICATION LOST AND REGAINED.

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. — *Heb. 6: 4-6.*

IN that very excellent little volume, Sanctification Practical, by Rev. J. Boynton, the following lucid explanation is given to that somewhat difficult passage in Hebrews 6: 4-6. It is given in the form of question and answer.

Question. "If we lose the blessing of sanctification, can we regain it?"

Answer. "Yes, providing you have not fallen so far as to have lost the grace of enlightenment."

"We are aware that many suppose St. Paul teaches us, in his Epistle to the Hebrews, that if we attain to this grace, and then fall from it, we can never regain it. It may be well, in this connection, to examine the text referred to: 'For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.' (Heb. 6: 4-6.) Here are five states of grace brought to view. They are enlightenment, conversion, the evidence of conversion, sanctification, and the evidence of sanctification. We may illustrate the text thus: Suppose we have a ladder with five rounds. When we are 'enlightened' we stand upon the first round. This grace all men receive: 'The grace of God which bringeth salvation hath appeared unto all men.' (Titus

2:11.) By improving upon this grace we reach the next round, and 'taste of the heavenly gift.' Now we are converted. When we receive the evidence of conversion, we are made 'partakers of the Holy Ghost.' Now we stand on the third round. When we 'taste of the good word of God,' we are sanctified, and stand on the fourth round. When we taste of the 'powers of the world to come,' we have the evidence of sanctification, and are on the fifth round of the ladder. And, by the way, we are sure all who ever stood there will agree in saying that St. Paul used exactly the right words to express the thing itself: 'And have tasted the good word of God, and the powers of the world to come.' Now, says Paul, 'if they fall away [which teaches that there is a possibility of falling even from this high state of grace — the evidence of sanctification], it is impossible to renew them again unto repentance. He does not say, if they fall from the fifth to the fourth, that they can not regain it, nor does he say if we fall step by step until we again stand on the first round, that we can not regain those from which we have fallen; but he says, 'if they shall fall away,' i. e., if those fall *entirely away*, so as to lose the grace of enlightenment, — when we lose this grace, the Spirit of God has left us, and we are in darkness. No ray of light will ever penetrate our gloom when once the Spirit of God has taken its flight; and without the enlightening, convincing, drawing, and melting influences of the Spirit of God, we can never again secure those high states of grace. When the Spirit of God has taken its everlasting flight, our damnation is as sure as if we were already dead, and shut up in the pit of woe. But, on the other hand, while we are favored with the influences of the divine Spirit, we can repent, we can believe, we can be forgiven, adopted, sanctified. This we understand to be clearly taught in the Bible, and corroborated by human experience. Hence, we repeat, if we have lost the sanctifying grace of God, we may regain it, if we are not so far fallen as to have lost the grace of enlightenment."

TRIALS AND ENDURANCE.

And so, after he had patiently endured, he obtained the promise. — *Heb. 6 : 15.*

A BRAHAM was long tried, but he was richly rewarded. The Lord tried him by delaying to fulfill his promise. Satan tried him by temptations; men tried him by jealousy, distrust, and opposition; Hagar tried him by contemning her mistress; and Sarah tried him by her peevishness. But he patiently endured. He did not question God's veracity, nor limit his power, nor doubt his faithfulness, nor grieve his love; but he bowed to divine sovereignty, submitted to infinite wisdom, and was silent under delays, waiting the Lord's time. And so, having patiently endured, he obtained the promise. God's promises can not fail of their accomplishment. Patient waiters can not be disappointed. Believing expectations shall be realized. Beloved, Abraham's conduct condemns a hasty spirit, reproves a murmuring one, commends a patient one, and encourages quiet submission to God's will and way. Remember, Abraham was tried; he patiently waited; he received the promise, and was satisfied. Imitate his example, and you will share the same blessing.



FLYING TO CHRIST AS THE ONLY HOPE.

That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. — *Heb. 6 : 18.*

BROTHER WISE: Another incident in the revival, of which I wrote in my last, may not be uninteresting to the lovers of revivals of pure religion. One evening, after the most part of the congregation had retired, we tarried to pray with thirty or forty broken-hearted penitents, when, to our great astonishment, up rose an old atheist doctor in the gallery, and exclaimed, "You may think it strange, my friends, to see me rise to speak; but I am constrained to confess that I believe the work going on here is the work of an Almighty God," and sat down. Strange? Yes, we did think it strange to hear such

a confession from the man who had been fool-hardy enough to deny the being of God. I said in my heart that God had put a hook in the jaws of that Leviathan—and so it proved. After this, little knots of these skeptics could be seen at different points, seriously inquiring if they felt anything of this mysterious influence, which affected a greater part of the community to an extent never known before. One of the most influential infidels of the place told me, one day, “he might preach his doctrines till doomsday, and not see such great results.” The old doctor became very much alarmed, and discovered in his countenance that a terrible conflict was going on in his soul. He was asked by one of his infidel companions, one morning, how he felt. “My life,” he replied, “behind me is black as hell; an angry God is above me, and a yawning perdition beneath me.” “What are you going to do in such a case?” was the inquiry. “I’m going to fly to the Lord Jesus Christ; if he fails me, I must sink to hell.” He did fly, and found a refuge from the storm, and so did many others, in the same glorious work. Glory be to God for a gospel that has a power in it to save to the uttermost.

THE ANCHOR HOLDS.

Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail. — *Heb.* 6 : 19.

I ONCE stood upon an eminence above the sea, and saw a home-bound vessel driven by a fearful tempest toward the land. The waves, now lashed to fury, broke in foaming whirls upon a reef that ran along between me and the ship. The wind was rising to a perfect gale. The spray came spattering over me, and the bark was drawing closer and closer in upon the fatal breakers. I could see the sailors raise their hands to heaven for mercy. I could hear faint cries to God above the booming of the ocean.

In, in upon the rocks the great ship comes; hearts melt like wax, and prayers ascend from thousands on the shore for her salvation. But now the foaming brine rolls over her; she

swings around alongside of the deadly breakers; one wave more will dash her right upon them. It comes—the mightiest of all; it strikes the ship, it dashes over her, it breaks away; and there, O, joy and gladness—she holds still, and firm, and steadfast. She stands to her position, and though wave after wave comes rolling on, and breaks with deadening weight against her sides, though the rocks are but a cable's length from her, she rides all through the long, darkling night in perfect safety.

What holds her there? No saving power is visible. What prevents the wreck and ruin? Her massive anchor clinches fast into a rock.

Unseen, but mighty, it resists the impetus of the storm, and gives those tars of ocean to their homes again.

So, like that strong iron anchor is the Christian's hope in Jesus. Though not observed by every eye, it still clings fast to the "Rock of Ages." Wedged into that immovable foundation, it holds him firm and steady amidst the fluctuations and vicissitudes of this mortal life; holds him when amidst the surges of temptation, when amidst the sunken rocks of false philosophy, when buffeted by the sharp winds of adversity; holds him when the sea of God's indignation overwhelms the wicked; holds him when he is brought alongside of, and hears the tremendous roar of the breakers of eternity; holds him until Jesus clasps him in his arms, and bears him to that golden shore, beyond the reach of ocean storm, or wreck, or death.



GIVING TO GOD A CONDITION OF RECEIVING.

Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. — *Heb. 7:4*.

THE following incident occurred in England, and is reliable:—

Much had been said one evening, at the meeting of a missionary society, on a blessing which always seemed to rest on those who gave largely toward the support of Christian missions. The next morning, at breakfast, a lady gave the follow-

ing account to one of the party, who were her visitors on that occasion : —

“I had three brothers,” she said, “who had been brought up with much care by my excellent father and mother. They had endeavored to impress upon all their children the duty and the high privilege of laying by and giving even of their little store, to the spreading of the kingdom of our blessed Redeemer. It happened that each of these brothers possessed a box, in which he was accustomed to drop any small sum of money that might be given to him. In the confusion of moving from our residence at — to another house, these boxes were, for a time, mislaid, and were long looked for in vain. Some time afterward, the three boxes were unexpectedly found. The boys were delighted at the recovery of their lost treasures, and determined at once to open their boxes. It was rather a curious circumstance that the three boxes contained almost the same sum of money — about ten pounds.

“My eldest brother had long wished to possess a watch; and without hesitation he instantly appropriated the whole of the contents of his box to purchase one.

“My second brother was of a divided mind; he accordingly separated his money into two portions; one he spent for his own gratification, and the other portion he gave to some religious society.

“My youngest brother gave up all; he reserved no portion for his own self-indulgence, but freely and joyfully gave the whole to the Lord.

“And now,” added the lady, “I must tell you something of the after-life of each of my brothers. The dispositions which were then shown in so marked a way proved indicative of the future course of each of these young men. The eldest has been engaged in many undertakings, which seemed to promise wealth, and he has expended large sums of money; but he has failed in everything; and at the close of a long life he is a poor man, and has been for some considerable time dependent on the bounty of his youngest brother.

“My second brother is not poor; but he has never been rich, nor satisfied with his very moderate circumstances.

“I am now in mourning for my youngest brother. He died

lately, leaving one hundred thousand pounds, after having freely given away at least as much to missions among the heathen, and to other works of love. God prospered him in everything that he undertook; and he ceased not, throughout the whole course of his life, to give freely of all that God gave to his hand. Freely he had received, and freely and cheerfully did he give."

BUSINESS THAT GOD WILL NOT TAKE.

For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. — *Heb. 7: 13.*

A FEW years ago, as Rev. Professor Finney was holding a series of meetings in the city of Edinburgh, many persons called upon him for personal conversation and prayer.

One day a gentleman appeared in great distress of mind. He had listened to Mr. Finney's sermon on the previous evening, and it had torn away his "refuge of lies." Mr. Finney was plain and faithful with him, pointing out to him the way of life clearly, as his only hope of salvation. The weeping man assured him that he was willing to give up all for Jesus; that he knew of nothing he would reserve — all for Jesus.

"Then let us go upon our knees and tell God of that," said Mr. Finney. So both knelt at the altar, and Mr. Finney prayed: "O Lord, this man declares that he is prepared to take thee as his God, and to cast himself upon thy care now and for ever."

The man responded, "Amen," heartily.

Mr. Finney continued: "O Lord, this man vows that he is ready to give his wife, family, and all their interests up to thee."

Another hearty "Amen" from the man.

He went on: "O Lord, he says that he is willing to give thee his business, whatever it may be, and conduct it for thy glory."

The man was silent — no response. Mr. Finney was surprised at his silence, and asked, "Why do you not say 'Amen' to this?"

"Because the Lord will not take my business, sir; I am in the spirit trade," he answered.

The traffic could not withstand such a test as that. "The Lord will not take" such a business under his care. He demands its destruction, as one of the mightiest obstacles to the progress of his kingdom in the earth.

SAVED WITH UTMOST COMPLETENESS.

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. — *Heb. 7: 25.*

HOW rich are the terms Scripture applies to salvation through Jesus! "He is able to save them to the uttermost that come unto God by him." What can go further than "uttermost"? Dr. Clarke says, "He is able to save from the power, guilt, nature, and punishment of sin, to the uttermost, to all intents, degrees, and purposes, and always, and in, and through all times, places, and circumstances; for all this is implied in the original word." The Dutch Bible translates the word "perfectly;" the German has it "for ever;" Dr. Leander Van Ess translates "complete;" Berlenburg Bible, "most perfectly;" Catholic Bible (German), "eternally;" Dr. Stier renders it "most complete." The original word seems to combine the two ideas of continuity and utmost completeness. Hence Jesus saves for ever to the uttermost. But you must come unto God by him, and keep coming all the time, which implies a complete separation from sin and an entire consecration to God. Here is full salvation for you, hungering soul. Christ offers to you the overflowing well of salvation, thirsty heart. You are not straitened in him; you may receive from his fullness grace for grace. Come and be saved for ever to the uttermost. — *Evangelical Messenger.*

ESCAPED FROM ROMANISM.

Because they continued not in my covenant, and I regarded them not, saith the Lord. — *Heb.* 8:9.

IT was in the year 1572 that the noise of battle was heard around Joularre. It came nearer, nearer, to the very doors of the convent. In vain did the nuns supplicate their images; the gates were assailed by an infuriated soldiery; the nuns yielded, and, driven in terror from their cloistered home, sought a temporary shelter in the neighboring woods. Charlotte de Bourbon was free! The proud self-will of her ducal father had imprisoned her there, but her gentle mother's prayers had "burst the gates of brass, and broken the bars of iron in sunder." Not all the power of Romish superstition, with a Bourbon to back it, could hinder the accomplishment of a lonely Christian mother's prayer for her helpless child. Vain had been all the efforts of the adversary to destroy the seed sown in secret by a mother's voice, and watered by her tearful supplications; vain the enticements of a gaudy religiousness; vain the stone walls and iron gratings of the gloomy convent; "the snare was broken, and the prisoner escaped."

Adopting various disguises, she fled through France. Her peril was great; detection was death or life-long imprisonment; and often was she on the eve of being discovered, but her mother's prayers were her protection still. After many narrow escapes she at last reached Heidelberg, where there were Christians glad to receive and able to protect her from the baffled rage of the Romish priesthood, and the vengeance of an angry and bigoted parent. Here she made a public renunciation of the Romish religion. It grieved her to the heart to disappoint her father's wishes and purposes thus, but she was supported by the word, "Whoso loveth father or mother more than me is not worthy of me." That a lady abbess, the daughter of a duke, and of the royal house of France, should thus sacrifice everything for the truth's sake, and contentedly enter into obscurity, was a cause of joy to those who love the Lord, while it was a source of bitter disappointment to the pride of the Bourbons. But she was not long allowed to

remain in the obscurity she had willingly sought. William, Prince of Orange, had heard of her piety, and the sacrifices she had made, and, being himself a Protestant, he sought and obtained her hand in marriage. Thus raised to a position higher than that she had resigned for the Lord's sake, she became an example alike to the ladies of her court and the lowly mothers in their families; and if the meekness, charity, and devotion which characterized the whole after-life of Charlotte de Bourbon were blessed to any, it, too, was traceable to the teaching and prayers of that mother, who, in her childhood, had sought to lead her to Him who said, "Suffer the little children to come unto me, and forbid them not."

As Princess of Orange, and the highest lady of rank in the Netherlands, she had a wide sphere of opportunity for adorning her Christian profession, and thus giving glory to Him who had loved her, and bought her with his precious blood. And when at last the time of her departure arrived, she resigned her spirit into his hands with a confidence and an assured hope which nothing but faith in that blood could give. Surely a Christian mother's prayers proved an unspeakable blessing to the abbess of Jouarre.

NEGLECTED TRUTHS.

For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people. — *Heb.* 8:10.

TH**ERE** is a feeling after sacerdotalism among many who should know better, which most intelligent people regard with contempt. But such errors are the common avengers of neglected truths. The neglected truth is the priesthood of all the saints. Let us revive and illustrate it. An idle, selfish, corrupt clergy has always provoked the dislike and scorn of men. But what if the priesthood of the world neglect its duties, and prove unfaithful to its trust? For we are, if saints at all, "a peculiar people to show forth the praises of him who hath called us out of darkness into his marvelous light." Let us keep our vows. Let us fulfill our calling.

Let us offer our daily sacrifices. What hope is there for the world if the church be useless? What can a dead world do if the church be lifeless? If the priests be recreant to God, and set up the golden calf, what can come but apostasy and judgment? Let us, in our homes, our business relations, our givings, our labors, be holy, and to us shall be made the promise that binds together both Testaments and both worlds — “Ye shall be named the priests of the Lord; men shall call you the ministers of our God.” Isaiah 61:6. — *Rev. J. Hall, D. D.*

BLOOD PURIFYING.

And almost all things are by the law purged with blood; and without shedding of blood is no remission. — *Heb. 9:22.*

THERE was a custom in ancient Phrygia, practiced for the purpose of purifying, which evidently came by tradition from the scriptural account of blood sacrifices. When a person desired to be purified, he was placed by the priests in a pit prepared for the purpose, which was covered by a platform. This platform was perforated with many small holes; then a beast for sacrifice was brought and slain on this platform, so that its blood might flow through these perforations upon the person beneath. As the blood came down upon the head, the hands, the feet, the limbs, and the whole person, he was considered purified. The Bible declares, “Without shedding of blood is no remission” of sins; and also, “The blood of Jesus Christ, his Son, cleanseth us from all sin.”

DONALD AND THE DUKE.

For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us. — *Heb. 9:24.*

A PROTESTANT who rented a small farm under Alexander, second Duke of Gordon, having fallen behind in his payments, a vigilant steward, in his grace's absence, seized

the farmer's stock, and advertised it to be sold by auction on a fixed day. The duke happily returned home in the interval, and the tenant went to him to supplicate for indulgence. "What is the matter, Donald?" said the duke, as he saw him enter, with sad, downcast looks. Donald told his sorrowful tale in a concise, natural manner; it touched the duke's heart, and he produced a formal acquittance of the debt. Donald, as he cheerfully withdrew, was staring at the pictures and images which he saw in the ducal hall, and expressed to the duke, in a homely way, a wish to know what they were.

"These," said the duke, who was a Roman Catholic, "are the saints, who intercede with God for me."

"My lord duke," said Donald, "would it not be better to apply yourself directly to God? I went to muckle Sawney Gordon, and to little Sawney Gordon; but if I had not come to your good grace's self, I could not have got my discharge, and both I and my bairns had been turned out from house and home."



A PRACTICAL REFUTATION.

And as it is appointed unto men once to die, but after this the judgment. —
Heb. 9:27.

A RELIGIOUS system that cowers before approaching death will not stand in the judgment. A Christian gentleman, one Colonel Richardson, was in a boat along with two Universalists, on the river, some distance above the Falls of Niagara. The Universalists began to rally the colonel on his belief of future punishment, and expressed their astonishment that a man of his powers of mind should be so far misled as to believe the horrid dogma. The colonel defended his opinions, and the result was a controversy, which was carried on so long and earnestly that when they, after some time, looked round, they found that the boat was hurrying, with great rapidity, towards the falls. The Universalists at once dropped the oars, and began to cry to God to have mercy on them. Richardson laid hold of the oars, exerted all his strength, and, by God's mercy, pulled ashore. When they had landed, he addressed his companions: "Gentlemen, it is not

long since you were railing at me for believing in future punishment. Your opinion is, that when a man dies, the first thing of which he is conscious is being in heaven: now, I want to know why you were so terribly frightened when you thought that in five minutes more you'd be over the falls in glory?" The Universalists were silent for some time; at length one of them, scratching his head, said, "I'll tell you what, Colonel Richardson, Universalism does very well in smooth water, but it will never do to go over the Falls of Niagara!"

HOLDING TO OUR PROFESSION.

Let us hold fast the profession of our faith without wavering, for he is faithful that promised. — *Heb.* 10:23.

SOLOMON charges us to "buy the truth, and sell it not." Purchase it at any price, and part with it at none. Many have refused to give its price, and others have parted with it, always infinitely below its worth. Paul, who had made great sacrifices to obtain this precious pearl, when writing to the Christian Hebrews, who had also given their all for it, said, "Let us hold fast the profession of our faith without wavering; for he is faithful that promised." Not a few have done this. A poor girl, who resided on the sea-coast of England, was asked, when dying, by a clergyman, what she thought of Jesus: her reply was beautiful and sublime — "Jesus?" said she; "I cleave to him as the limpets to the rocks." Excellent girl! who does not almost envy her? Yes, the Christian will cleave to Jesus in spite of everything. The stormy ocean, hurling its destructive fury around, only causes the limpets to cleave to the rocks more firmly. So was it with Job; the more heavily his sorrows fell upon him, the more fully did he determine, "though he slay me, yet will I trust in him."

When tempted to desert the truth, or to renounce the cause of Christ, "we may," says Andrew Fuller, "imagine that the martyrs in heaven are calling to us. One may say, 'Hold it fast; I died in a dungeon rather than forego it.' 'Hold it fast,' says another; 'I bled for it.' 'Hold it fast,' says a third; 'I burned for it.'"

Let this duty be considered as practically devolving on every one who has named the name of Christ. Let us boldly confess Christ, and cleave to him constantly, that so we may humbly expect that he will own us in the presence of his Father and an assembled universe. Such a line of conduct ennobles us in the esteem of all holy beings, while even the most ungodly can not despise us; it strengthens us for the discharge of all duties, and makes us blessings to the world. We thus serve the church while we live, and obtain a victory over the last enemy when we die,

DYING WITHOUT HOPE.

But a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries. — *Heb.* 10 : 27.

DR. SPRING, reviewing his long ministerial career, gives the following testimony, which is instructive, solemn, and full of warning: "I have seen Universalists and infidels die, and during a ministry of fifty-five years I have not found a single instance of peace and joy in their views of eternity. No; nothing but an accusing conscience and the terrors of apprehension. I have seen men die who were men of mercurial temperament, men of pleasure and fun, men of taste and literature, lovers of the opera and the theater rather than the house of God, and I never saw an instance in which such persons died in peace. They died as they lived. Life was a blank, and death the king of terrors; a wasted life, an undone eternity!" Life that ends thus was a great failure, and forebodes the loss of the soul for ever.

SHE DIED WITHOUT MERCY.

He that despised Moses' law died without mercy under two or three witnesses. — *Heb.* 10 : 28.

A YOUNG lady, once awakened, then becoming careless, was seized with consumption, and said to the minister calling upon her, "Such a time I had pardon and salvation

offered me ; but now I am a reprobate. I can not pray, and if I could, it would not be heard." When she felt the chill of death, she began to cry aloud, " O, I can't die ; I am not fit to die ; you must not let me die ! If I die, I am lost for ever ! O, send for the doctor. Can't he save my life ? O, must I die in my guilt ? " Her little brother burst into tears, and said, " Why don't you pray to God ? Why don't you pray for mercy ? " " There is no mercy for me," she answered ; " I have abused mercy. When God offered me mercy, I rejected it. Now there is no mercy for me. I have ' shut the door of mercy against myself. ' " Thus she continued her cries, growing weaker and weaker, till her voice was hushed in death. Who shall say that for her wicked choice she had not been given over of God ?

NO MERCY EXCEPT THROUGH CHRIST.

It is a fearful thing to fall into the hands of the living God. — *Heb.* 10 : 31.

NOTHING so cold as lead, yet nothing more scalding if molten ; nothing more blunt than iron, and yet nothing so keen if sharpened. The air is soft and tender, yet out of it are engendered thunderings and lightnings ; the sea is calm and smooth, but if tossed with tempests it is rough above measure. Thus it is that mercy abused turns to fury : God, as he is a God of mercies, so he is a God of judgment ; and it is a fearful thing to fall into his punishing hands. He is loth to strike, but when he strikes he strikes home. If his wrath be kindled, yea, but a little, woe be to all those on whom it lights ; how much more when he is sore displeased with a people or person ! Who knows the power of his anger ? says Moses. Let every one therefore submit to his justice, and implore his mercy. Men must either burn or turn ; for even our God is a consuming fire.

MELANCHOLY AND TEMPTATIONS.

Cast not away therefore your confidence, which hath great recompense of reward. — *Heb.* 10:35.

MELANCHOLY Christians are in danger of Satan's temptations. Melancholy is defined to be a black humor seated chiefly in the brain. The devil works much with his temptations upon this humor. Melancholy clothes the mind in deep gloom, therefore unfits a Christian for the discharge of religious duties. Lute-strings will give no sound when wet; so a Christian is out of tune for spiritual exercise when the spirit is sad and depressed. Melancholy sides with Satan against God. Satan tells the saint God does not love him, and the saint believes him, and then casts away his confidence, "which has great recompense of reward." Melancholy knocks off the chariot wheels of the soul, and the saint loses his energy and the spirit of perseverance; that is, to use a common saying, "he gives up." Melancholy breeds discontent, and discontent leads to sin, and thence to self-murder. And one would think melancholy Christians tempt Satan to tempt them. God save us from melancholy! Give us happy and cheerful spirits, sanctioned by grace! The devil lies in ambush to do us mischief. He is not fully cast into prison, but is like a prisoner on bail. He is ever ready to take his prey. He walketh about; he is never at ease; he is a restless spirit. He is like a Roman captain Hannibal speaks of: whether he was the conqueror or the conquered, he never was quiet. He works with his temptations upon the unbelieving. He who doubts a Deity, or denies a hell, what sin will not such a man be drawn into! He is a metal that Satan can cast into any mold — dye him any color. An unbeliever like this will stick to any sin. Paul was afraid of none so much as them that did not believe; he prayed to be delivered from the unbelievers in Judea. Still, Satan is not quiet; by putting his own coloring upon the unbeliever, he goes about, not as a pilgrim, but as a spy. Satan follows with his temptations till the saint is about to set his foot upon the deathless shore of Canaan; even then the devil tells the dying child of grace

that he is a hypocrite, and all his evidences, hitherto, of his acceptance with God were counterfeit. It is true Satan can not blot out the Christian's evidence of the pardoning grace of God ; but he can throw sand in the eyes of faith, so that we can not always see it. This Satan often does when the saint is ready to die. Like a coward, he strikes when the saint is down ; while death is striking at the body, he is striking at the soul.

SAVED BY BELIEVING.

But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul. — *Heb.* 10 : 39.

DR. JOHNSON could not find the primary meaning nor the origin of the word *believe*. It was formed from the Gothic *Be-lifan*, which is something by which a person lives. When a man believes anything, he adapts his life to it. Hence the great significance of this word. When a man professes to believe Christianity, and fails to conform his life to it, he thereby shows that he does not believe what he professes. There are many such persons, to whom Plato's use of the word *opinion* may be correctly applied. Plato said that "opinion is the half-way house between ignorance and knowledge ;" and a great many opinions take their final lounge in the domain of ignorance.

The important place which belief occupies in the economy of salvation, is seen by our Lord making belief the condition of salvation — "He that believeth on the Son hath life," &c.

DEAD, YET LIVING.

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts ; and by it he, being dead, yet speaketh. — *Heb.* 11 : 4.

THE cedar is most useful when dead. It is the most productive when its place knows it no more. There is no timber like it. Firm in the grain, and capable of the finest

polish, the tooth of no insect will touch it, and Time himself can hardly destroy it. Diffusing a perpetual fragrance through the chambers which it ceils, the worm will not corrode the book which it protects, nor the moth corrupt the garment which it guards. All but immortal itself, it transfuses its amaranthine qualities to the objects around it. Every Christian is useful in his life, but the goodly cedars are the most useful afterward. Luther is dead, but the Reformation lives. Knox, Melville, and Henderson are dead, but Scotland still retains a Sabbath and a Christian peasantry, a Bible in every house, and a school in every parish. Bunyan is dead, but his bright spirit still walks the earth in its Pilgrim's Progress. Baxter is dead, but souls are still quickened by the Saints' Rest. Cowper is dead, but the "golden apples" are still as fresh as when newly gathered in the "silver basket" of the Olney Hymns. Eliot is dead, but the missionary enterprise is young. Henry Martyn is dead, but who can count the apostolic spirits who, phoenix-like, have started from his funeral pile? Howard is dead, but modern philanthropy is only commencing its career. Raikes is dead, but the Sabbath schools go on. Wilberforce is dead, but the negro will find for ages a protector in his memory. — *Rev. James Hamilton.*

A LIFE OF FAITH.

By faith Enoch was translated, that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God. — *Heb. 11 : 5.*

A LIFE of religion is a life of faith, and faith is that strange faculty by which man feels the presence of the invisible, exactly as some animals have the power of seeing in the dark. That is the difference between the Christian and the world. Most men know nothing beyond what they see; their lovely world is all in all to them — its outer beauty, not its hidden loveliness. Prosperity, adversity, sadness, it is all the same; they struggle through it all alone, and when old age comes, and the companions of early life are gone, they feel that they are solitary. In all this deep, strange world, they never meet,

but for a moment, the spirit of it all, who stands at their very side. And it is exactly the opposite of this that makes a Christian. Move where he will, there is a thought and a presence which he can not put aside; he is "haunted for ever by the eternal mind." God looks out upon him from the clear sky and through the thick darkness, is present in the rain-drop that trickles through the branches, and in the tempest that crashes down the forest. A living Redeemer stands beside him, goes with him, talks with him as a man with his friend. The emphatic description of a life of spirituality is, "Enoch walked with God."

OUR FAITH PLEASING TO GOD.

But without faith it is impossible to please him. — *Heb.* 11 : 6.

THE idea of faith is as widely spread over the earth as the race of man, and is coeval with his existence upon it. Abel, the second son of Adam, is spoken of as having faith; and by it he offered a more acceptable offering to God than his older brother, Cain. The Scriptures speak of faith oftener than of any other duty required of man, and make it more prominent in the Christian life. So important is it, that inspiration has written, "But without faith it is impossible to please him" (God). There is no subject within the range of Christian ethics, that the individual Christian and the organized church so much need to study, to inwardly digest, and act upon, as the doctrine of faith. There are weakness, loss of influence, smallness of success, oft discouragements, because of the absence of faith in God, or, at best, but "little faith." Faith lies at the foundation of personal and churchly success in the work of God. The Christian who ventures nothing upon faith, but depends upon "sight," — upon seeing his way clear, waiting, before acting, till he can see how an enterprise for God can be successfully carried out, — drops out the greatest element of moral power, and lets go his hold on Omnipotence.

More than that, to act in the cause of God without faith is displeasing to God. For God is only pleased with our plan-

ning for him, when we venture, with a true regard for his glory, out beyond visible resources, and expect God to help us on in that cause which is more dear to the heart of the Saviour than it can be to us. There is no faith where we can see how the end can be reached according to the ordinary course of life, for faith only begins where sight ends. Faith prompts to progress. The individual and the organized body of believers must "go on," or go back in declension and ruin. The great doctrine of the Bible, confirmed by experience, is, "Go on," or die.

KEEP THE GATE SHUT.

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. — *Heb.* 11 : 8.

AN English farmer was one day at work in his fields, when he saw a party of huntsmen riding about his farm. He had one field that he was specially anxious they should not ride over, as the crop was in a condition to be badly injured by the tramp of horses. So he dispatched one of his workmen to this field, telling him to shut the gate, and then keep watch over it, and on no account to suffer it to be opened. The boy went as he was bidden, but was scarcely at his post before the huntsmen came up, peremptorily ordering the gate to be opened. This the boy declined to do, stating the orders he had received, and his determination not to disobey them. Threats and bribes were offered alike in vain; one after another came forward as spokesman, but all with the same result; the boy remained immovable in his determination not to open the gate. After a while, one of noble presence advanced, and said, in commanding tones, —

"My boy, you do not know me. I am the Duke of Wellington, one not accustomed to be disobeyed; and I command you to open that gate, that I and my friends may pass through."

The boy lifted his cap, and stood uncovered before the man whom all England delighted to honor, then answered, firmly, —

"I am sure the Duke of Wellington would not wish me to

disobey orders. I must keep this gate shut, nor suffer any one to pass but with my master's express permission."

Greatly pleased, the sturdy old warrior lifted his own hat, and said, —

"I honor the man, or boy, who can be neither bribed nor frightened into doing wrong. With an army of such soldiers I could conquer not only the French, but the world." And, handing the boy a glittering sovereign, the old duke put spurs to his horse and galloped away, while the boy ran off to his work, shouting at the top of his voice, —

"Hurrah, hurrah! I've done what Napoleon couldn't do — I've kept out the Duke of Wellington."

Every boy is a gate-keeper, and his Master's command is, "Be thou faithful unto death." Are you tempted to drink, to smoke or chew tobacco? Keep the gate of your mouth fast closed, and allow no evil company to enter. When evil companions would counsel you to break the Sabbath, to lie, to deal falsely, to disobey your parents, keep the gate of your ears fast shut against such enticements; and when the bold blasphemer would instill doubts of the great truths of revelation, then keep the door of your heart locked and barred against his infamous suggestions, remembering that it is only the fool who "hath said in his heart, There is no God."



INSCRIPTIONS ON THE TOMBS OF BELIEVERS.

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. — *Heb.* 11: 13.

ONE of the gloomiest tokens of the emptiness of all worldly gayety, fashion, and power, is in the uniform tone of faithless despondency among the inscriptions of Père Lachaise — itself a sadder monument than any in the field. French vivacity and genius have found no serene thoughts to chisel on the splendid marbles of rank and fame.

But go from Paris to Rome; read the epitaphs of those first Christians, who worshiped and suffered martyrdom in the catacombs. They were cut by unlettered grave-diggers, on rough

rocks, with rude instruments, in subterranean chambers, where converted sand-diggers nursed the early church, and where the indomitable confessors of Christ hid from the fierce cruelties of royal persecutors. Often they were scraped in haste and in the dark; and the ill-spelled plebeian names show how God, as his economy often is, chose the witnesses of his religion out of lowly places, and made the weak things of the world to confound the wisdom of the mighty. For they have confounded it.

When the Cross had triumphed over the Prætorian eagles, and the despised religion of Nazareth had gone up to sit on the throne of the Cæsars, those humble gravestones were lifted from the shadows of the catacombs into the light, and installed in honored niches among the pomps of the Vatican. There you may read, in impressive contrast with the formal flatteries and inflated threnodies of more artificial days, what phrases men who stood very near to the Master thought worthy to be stamped on the sepulchers of their friends. Simple, as the Saviour's beatitudes! Brief, as if a life so sorely straitened by trial had no time for diffuse eulogies! Patient, as if they had lived long enough when they might go home to their God, or when they could shed their blood for Christ—words actually written on the tomb of Marius, a young soldier, slain for his faith! No petulant murmurs at their losses and separations; no arrogant suspicions of the providential mercy; no vengeful anathemas on their murderers; but such sweet, plain, sublime sentences as these, mostly from evangelists and apostles: "In peace;" "In Christ;" "At rest with God;" "Maximius, friend of all men;" "Gorgonius, enemy of none;" "Our beautiful boy, Irenæus, borne away by angels;" "My husband, faithful unto death;" "A wife, fallen asleep in Jesus;" "To Claudius, the well-deserving, who loved me;" "Victorina sleeps;" "Arethusa in God;" "Lannæus, Christ's martyr, rests here;" "Petronia, a deacon's wife, the image of modesty. Spare your tears, and believe that it is forbidden to weep for one who lives for God."

All speak of love and peace, victory and life eternal.—*Huntingdon.*

WHAT A COUNTRY THAT WILL BE.

But now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city. — *Heb. 11 : 16.*

SO much as moments are exceeded by eternity, and the sighing of a man by the joys of an angel, and a salutary frown by the light of God's countenance, a few frowns by the infinite and eternal hallelujahs, so much are the sorrows of the godly to be undervalued in respect to what is deposited for them in the treasures of eternity. Their sorrows can die, but so can not their joys. And, if the blessed martyrs and confessors were asked concerning their past sufferings, and their present rest, and the joys of their certain expectations, you should hear them glory in nothing but in the mercies of God and in the cross of the Lord Jesus. Every chain is a ray of light, and every prison is a palace, and every loss is the purchase of a kingdom, and every affront in the cause of God is an eternal honor, and every day of sorrow is a thousand years of comfort, multiplied with a never-ceasing numeration; days without nights, joys without sorrows, sanctity without sin, charity without stain, possession without fear, society without envying, communication of joys without lessening; and they shall dwell in a blessed country, where an enemy never entered, and from whence a friend never went away. — *Jeremy Taylor.*

REPROACH IS WEALTH.

Esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward. — *Heb. 11 : 26.*

THE Christian finds wealth in reproach far greater than the riches of Egypt. Those riches of Egypt have all passed away. Pharaoh's chariots and cavalry are buried in the depths of the Red Sea. The stores of the Ishmaelite merchants, once so large, have disappeared. The pyramids of Egypt alone remain, as if to mark the height to which the tide of its magnificence rose, and to be instructive proofs to future genera-

tions how thoroughly it has ebbed away. Where the glories of Egypt once were, are now, few and far between, caravans passing through the desert, or pilgrims of Mecca going to the tomb of the false prophet. The riches of Egypt have fled away; but the wealth of Moses endures, for unsearchable riches never fade. Moses does not repent beside the throne, nor regret for one moment that he preferred the reproach of Christ to all the treasures of Egypt; "for," it is added, in the next place, "he had respect unto the recompense of the reward." — *Cumming*.

MARTYRDOM AT ROME.

And others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment. — *Heb.* 11: 36.

A CORRESPONDENT of the New York Crusader, writing from Rome, says, —

"The prisons of Diocletian are deep, narrow, and damp. No daylight shines into these caves; no pure air is breathed by the unfortunate inmates. The food is of the worst kind, and better victuals can not be obtained even with money. The prisoners are not allowed a spoon, fork, or knife; they are compelled to eat like brutes, and are not permitted to see any friend or relative. These jails may be compared to hell on earth; the keepers are cruel, without any feeling. Here are chained hundreds of political criminals.

"A young man from Bologna, full of genius and promising success, called Gavazzi, and a nephew to the illustrious Crusader of Italy, had been imprisoned in the Baths of Diocletian for five years. Being reduced by tortures and privations almost to a skeleton, the physician applied to the cardinal-vicar to grant him a more healthy abode, asserting that the poor youth could not live longer in his present prison. The favor was refused. At last, on the night of February 1, the patient grew worse; the doctor was called for, who, on examining the languishing patriot, exclaimed that all was lost, and there was no more hope of saving life.

"The poor victim smiled at the idea of his physician, and

said, 'If the body is lost, the soul will be saved.' The chaplain, a Capuchin friar, came to administer the sacraments, and to read prayers; but Gavazzi refused to confess, and would not listen to any advice or threatenings of eternal damnation. This mournful news reached the ears of the Holy Father, who, professing to desire that 'one Gavazzi,' at least, should die in the bosom of the Catholic church, dispatched to the living tomb my lord Matteucci, who enjoys a wide reputation of being able to convert the most firm unbelievers. But even this prelate proved of no avail. When he spoke to the young man of Christ, the patient answered that he believed in him, but Christ never persecuted, nor taught his ministers to persecute, his fellow-creatures. Young Gavazzi died on the night of the 2d of February. His body was buried, as that of a heretic, outside of the graveyard, and burned with lime!

"I am informed that the principal charge brought by the tribunal of the Sacred Consulta against this young man, is that of having, during the Republic of Rome, stormed, at the head of the soldiers, the beautiful villa Patrizi, which was the earthly paradise of the ferocious Patriz, who obtained against his foe a condemnation of twenty years' imprisonment in the Bath of Diocletian."

OLYMPIAN RACE.

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. — *Heb. 12 : 1.*

THE Olympic Games were consecrated to Jupiter, and were held in the stadium, an immense arena of about six hundred feet in length, surrounded by rising tiers of benches, to accommodate ten thousand spectators. Upon the arena were the judges of the course, who proclaimed aloud the names of the competitors, and challenged any one to speak, if they knew anything against the freedom and virtue of those who were about to contend for the prize. These competitors had been long in training; they had been keeping their bodies in subjection, and exercising themselves, in order that they might, if possible, succeed on this eventful day. There is every

stimulus to excite their energy. Upon the pillars of the race-course were mottoes bearing the inscriptions, "Excel," "Hasten," "Finish the course." There were the judges waiting to confer the prize on the successful competitors; there was the sacred tripod, with the coveted prize upon it, which entitled the wearer of it to a triumphal reception into his native city when he returned, to be commemorated all over the world, as he supposed; there were the throngs of spectators all around. The competitor looked upward. First he was bewildered by the great cloud of witnesses whom he beheld, and then he began to recognize amongst the multitude—here, princes and consuls, with their ambassadors from foreign states, vying one with another in the splendor of their attire, and the number of their retinue; there, fellow-citizens, who were looking as interested spectators, anxious for the credit of their town; yonder, literary men, who would describe his deeds; and there, warriors, who, with the eye of experience, were looking down upon the events of that day—Olympic victors, who had already trod that arena, and won that prize. As he looked upward and around, conscious that the eye of Greece and of the world was upon him, how, at the appointed signal, did he cast aside every weight and every incumbrance! He loitered not, he looked not around; his eye was upon the goal, and thither, with all eagerness, he urged his course. — *Foster's Cyclopædia.*

LOOK TO JESUS.

Looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. — *Heb. 12:2.*

IN every enjoyment, O Christian, look unto Jesus: receive it as proceeding from his love and purchased by his agonies. In every tribulation, look unto Jesus: mark his gracious hand managing the scourge, or mingling the bitter cup; attempering it to a proper degree of severity; adjusting the time of its continuance; and ready to make these seeming disasters productive of real good. In every infirmity and failing look unto Jesus, thy merciful High Priest, pleading his atoning blood,

and making intercession for transgressors. In every prayer look unto Jesus, thy prevailing Advocate, recommending thy devotions, and "bearing the iniquity of thy holy things." In every temptation, look unto Jesus, the Author of thy strength, and Captain of thy salvation, who alone is able to lift up the hands which hang down, to invigorate the enfeebled knees, and make thee more than conqueror over all thy enemies. But especially when the hour of thy departure approaches, when thy flesh and thy heart fail, when all the springs of life are irreparably breaking—then look unto Jesus with a believing eye. Like expiring Stephen, behold him standing at the right hand of God, on purpose to succor his people in this their last extremity. Yes, my Christian friend, when thy journey through life is finished, and thou art arrived on the very verge of mortality,—when thou art just launching out into the invisible world, and all before thee is vast eternity,—then, O, then look unto Jesus. See by faith the Lord's Christ. View him as the only "way" to the everlasting mansions; as the only "door" to the abodes of bliss.—*Rev. James Hervey.*



THE SPOILED PAINTING.

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.—*Heb. 12 : 5.*

WHEN Sir James Thornhill was painting the inside of the cupola of St. Paul's, he stepped back one day to see the effect of his work, and came, without observing it, so near the edge of the scàffolding that another step or two would have proved his death. A friend, who was there and saw the danger, rushed forward, and, snatching up a brush, rubbed it straight over the painting. Sir James, transported with rage, sprang forward to save his work, and received the explanation, "Sir, by spoiling the painting, I have saved the life of the painter."

And has not our heavenly Friend many times wrought thus to save a soul from death? Often, in their blind idolatry, men have walked near the verge of utter and eternal ruin. And when nothing else would save them, God has broken their

reverie by some strange and startling act; and when their rage and wrath were gone, they have found that a kind heart guided the destroying hand, and that mercy presided at the ruin of their hopes and joys. Thus does the Lord, in his wisdom, mar the pride of our glory; but who that sees the mercy he has in view, would not praise him for his goodness? Who that has felt his chastening can not bear witness to his love? Let us murmur no more at his chastisements.

HEAVIER THE CROSS.

If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? — *Heb.* 12 : 7.

HEAVER the cross, the nearer heaven;
No cross without, no God within:
Death, judgment, from the heart are driven
Amid the world's false glare and din.
Oh, happy he, with all his loss,
Whom God hath set beneath the cross.

Heavier the cross, the better Christian;
This is the touchstone God applies.
How many a garden would be wasting
Unwet by showers from weeping eyes!
The gold by fire is purified;
The Christian is by trouble tried.

Heavier the cross, the stronger faith;
The loaded palm strikes deeper root;
The vine juice sweetly issueth
When men have pressed the clustered fruit;
And courage grows where dangers come,
Like pearls beneath the salt sea-foam.

Heavier the cross, the heartier prayer;
The bruised herbs most fragrant are.
If sky and wind were always fair,
The sailor would not watch the star;
And David's Psalms had ne'er been sung
If grief his heart had never wrung.

Heavier the cross, the more aspiring ;
From vales we climb to mountain crest ;
The pilgrim, of the desert tiring,
Longs for the Canaan of his rest.
The dove has here no rest in sight,
And to the ark she wings her flight.

Heavier the cross, the easier dying ;
Death is a friendlier face to see ;
To life's decay one bids defying,
From life's distress one then is free.
The cross sublimely lifts our faith
To Him who triumphed over death.

Thou Crucified ! the cross I carry
The longer, may it dearer be ;
And lest I faint while here I tarry,
Implant thou such a heart in me
That faith, hope, love, may flourish there,
Till for the cross my crown I wear.

— *From the German.*

DISCIPLINE OF THE YOUNG.

Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence ; shall we not much rather be in subjection unto the Father of spirits, and live? — *Heb. 12 : 9.*

THE oldest son of President Edwards, congratulating a friend on having a family of sons, said to him with much earnestness, "Remember there is but one mode of family government. I have brought up and educated fourteen boys, two of whom I brought up, or suffered to grow up, without the rod. One of these was my youngest brother, and the other, Aaron Burr, my sister's only son, both of whom had lost their parents in their childhood ; and from both my observation and experience, I tell you, sir, a maple-sugar government will never answer. Beware how you let the first act of disobedience in your little boys go unnoticed, and, unless evidence of repentance be manifest, unpunished."

Of all the sermons I have ever heard, long or short, this has been amongst the most useful, so far as the world is concerned. It is a solitary lesson, to be prayerfully pondered by all parents and guardians. The Bible lays down four great rules, involving the four great elements of the successful training of children — prayer, instruction, example, and restraint. And it is doubted if a solitary case can be found where the child has not followed in the footsteps of the pious parent; while, on the other hand, if but only one of the four has been neglected, it may have been the ruin of the child.

Remember, Christian parents, it is not enough to pray for, or even with, your children, if you do not also instruct them — if your own example contradicts your teaching; and in vain will be the prayer, the instruction, the example, if, like Eli, when your children do wrong, you “restrain them not.” But let all be found united, and you may trust in God that he will fulfill his promise, and that your children will grow up to serve him, and to bless you for your fidelity to their highest interests.



CHISELED TO MAKE BETTER.

Now, no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. — *Heb.* 12: 11.

TROUBLES are often the tools by which God fashions us for better things. Far up the mountain side lies a block of granite, and says to itself, “How happy am I in my serenity! above the winds, above the trees, almost above the flight of the birds! Here I rest, age after age, and nothing disturbs me.” Yet what is it? It is only a bare block of granite, jutting out of the cliff, and its happiness is the happiness of death.

By and by comes the miner, and with strong and repeated strokes he drills a hole in its top; and the rock says, “What does this mean?” Then the black powder is poured in, and with a blast that makes the mountain echo, the block is blown asunder, and goes crashing down into the valley. “Ah,” it exclaims, as it falls, “why this rending?” Then come saws

to cut and fashion it; and humbled now, and willing to be nothing, it is borne away from the mountain, and conveyed to the city.

Now it is chiseled and polished, till, at length, finished in beauty, by block and tackle it is raised, with mighty hoistings, high in air, to be the top stone on some monument of the country's glory.

So God Almighty casts a man down when he wants to chisel him, and the chiseling is always to make him something finer and better than he was before.

HOLINESS.

Follow peace with all men, and holiness, without which no man shall see the Lord. — *Heb.* 12 : 14.

THE true signification of the term "holiness" is "wholeness." In a moral sense, "entire," "complete," "perfect." Holiness in its nature, then, is the conformity of the *whole* man to the image of God. Without this there is no salvation. It can have no substitute. None being holy by nature, it is a special work of the Spirit, wrought in the heart, and developed in the life actions. The doctrine that men grow up in this state from infancy is false. All men have upon their souls the stamp of sin, and therefore need to put on the new man which is created in righteousness and true holiness.

Holiness is to the Christian what the heart is to the human body — the central principle — the vitality of the soul propelling the "life-blood" of the gospel through the whole man. The soul can no more live without holiness than can the body without the heart. Holiness away, and death reigns. Evidences of present holiness may be both numerous and satisfactory. We mention a consciousness of an indwelling, living Saviour, as among the greatest. We would in this emphasize the term "consciousness," as this, to us, is the highest testimony, and therefore conclusive. A correct conversation shows the state of the heart. This is the stream which exhibits the character of the hidden fountain.

Obedience to the divine commands is essential to convince

ourselves and others that we are holy. Patience under trials and afflictions brings out this great blessing to the gaze of men and angels. Love of holy society must be realized by constant experience, or our hope may be a fallacy. Holy souls have an affinity for each other. Love is an attraction for all good.

Reader, are you holy? If not, will you seek to become such?

HIS RIGHTS FORFEITED.

Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. — *Heb.* 12: 16.

BEFORE a court in the province of Pesth, Hungary, a suit was pending in which an aged Jew was to make a statement under oath. He was ready to take the oath, when another Jew arose and protested against it.

"This man dare not take an oath."

"Why not?" asked the judge.

"There exists a Hebrew prayer which contains the sentence that 'every Jew has a share in the life to come.' It is now about twenty years ago, and I was present, when the man who is now about to take an oath sold his 'share in the life to come,' guaranteed to him in the prayer, to another Jew, a Mr. Y., who paid him a certain amount of money for it. As he, therefore, can not count any longer on a future existence, he has nothing to fear or hope for in the life to come; it must be certainly indifferent to him whether he swear to a truth or a falsehood."

The matter was examined into, and as the strange transaction was found to have taken place in reality, the court granted the protest of the old man, and the party who sold his "share in the life to come" was declared incapable of taking an oath.

“I WILL NEVER LEAVE THEE.”

Let your conversation be without covetousness, and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee. — *Heb.* 13:5.

IN these words the English language fails to give the full meaning of the Greek; it implies, “never, no, never; no, nor ever.” This world is a world of “leaving, parting, separation, failure, and disappointment.” Think of finding something that will never leave nor fail. Grasp this promise, “I will never leave thee,” and store it in your heart; you will want it one day. The hour will come when you will find nothing so comforting and cheering as a sense of God’s companionship. Stick to that word “never.” It is worth its weight in gold. Cling to it as a drowning man clings to a rope. Grasp it firmly, as a soldier attacked on all sides, grasps his sword. “Never!” Though your heart faints, and you are sick of self-failures and infirmities — even then the promise will not fail. “Never!” When the cold chill of death creeps on, and friends can do no more, and you are starting on that journey from which there is no return — even then Christ will not forsake you. “Never!” When the day of judgment comes, and the books are opened and eternity is beginning — even then the promise will bear all your weight; Christ will not let go his hold on your soul. — *Rev. J. C. Ryle.*



CHRIST THE UNCHANGEABLE ONE.

Jesus Christ the same yesterday, and to-day, and for ever. — *Heb.* 13:8.

IN a world of change, we thirst for the permanent. We long for identification with the unchangeable, because we are immortal. In Jesus Christ, the changeless One amid all changes, we have a constant and abiding refuge. The Forgiver of sins in the past is still the same in power and tenderness. In him there is a refuge abiding, always open, always perfect and complete. In the changeless Christ we have a stable and an immutable government. A flaw would destroy

it. No supplementary review or amendment could add to its perfection. Here alone is reliable and perennial friendship. This gives us the foundation for unfailing and permanent sufficiency. No exigency can arise in man's history for which Christ is unprepared. It is not only God who continues the same, but Jesus Christ, our Saviour, our divine Friend, in all the tenderness of his humanity, in all the richness of his human experience. In the changeless One is presented a beautiful and imperishable prospect. We can not depend upon human friendships, but we can depend upon Christ.

HE FOUND AN ALTAR FOR HIS SACRIFICE.

But to do good and to communicate forget not, for with such sacrifices God is well pleased. —*Heb.* 13: 16.

A RICH young man of Rome had been suffering from a severe illness; but at length he was cured, and recovered his health. Then he went for the first time into the garden, and felt as if he were newly born. Full of joy, he praised God aloud. He turned his face up to the heavens, and said, —

“O thou Almighty Giver of all blessings, if a human being could in any way repay thee, how willingly would I give up all my wealth!”

Hermas, the shepherd, listened to these words, and he said to the rich young man, —

“All good gifts come from above; thou canst not send anything thither. Come, follow me.”

The youth followed the pious old man, and they came to a dark hovel, where there was nothing but misery and lamentation; for the father lay sick, and the mother wept, whilst the children stood round naked and crying for bread. Then the young man was shocked at this scene of distress.

But Hermas said, “Behold here an altar for thy sacrifice! Behold here the brethren and representatives of the Lord!”

The rich young man then opened his hand, and gave freely and richly to them of his wealth, and tended the sick man. And the poor people, relieved and comforted, blessed him, and called him an angel of God.

Hermas smiled, and said, "Ever thus turn thy grateful looks first toward heaven, and then to earth." — *Translated from the German of Krummacher.*

CHARACTER MADE UP OF MORSELS.

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen. — *Heb. 13: 20, 21.*

I HAVE just come across a letter from an eminent clergyman to his son who was then in college, and is now one of the most successful business men in New York.

"It is easy, my son, to tell you how to be happy. Set your heart on God. Say to yourself, God made me, and has a right to me, and shall have my whole heart. Make it your business to prepare to be useful. Do nothing merely because you love to, unless it be right, and wise, and good. Do nothing that you will have to deny you did. Do nothing that you will be ashamed of having done. Do right. Do unto others as you would that they should do to you. Be the best scholar you can be. Lose no time; time is money.

"Read your Bible daily, and every day pray for heavenly wisdom. Refuse to be found in the company of vile men. Remember that character is made up of morsels; and every look and gesture, word, and smile, and frown, constitutes each its distinct morsels of that character.

"O my son, you can not cease to be till the sun goes out, and time runs out, and eternity wears out, and God shall cease to be. Now, one that must live so long, and whose happiness through all that long life depends wholly on character, can not take too much pains in forming that character just right. I embrace religion, of course, in my calculation respecting character. What will render us estimable in the sight of God, as well as in the sight of men, is above all price.

"It will soon be too late. The college character is fixed the first year; and the character for life fixed in college, and the character for eternity fixed in early life. Now you must

love your Maker, or what can you love? must care for what he says, or whom can you care for or what? How tremendous are the months that are now rolling over you! — months that will tell on your character and destiny, when myriads of ages have rolled away.”



WISDOM TO LEARN THE WAY TO HEAVEN.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. — *James 1:5.*

I AM a creature of a day, passing through life as an arrow the air. I am a spirit come from God, and returning to God; just hovering over the great gulf; till a few moments hence, I am no more seen. I drop into an unchangeable eternity! I want to know one thing — the way to heaven; how to land safe on that happy shore. God himself has condescended to teach the way; for this very end he came from heaven. He hath written it down in a book. O, give me that book! At any price, give me the book of God! I have it. Here is knowledge enough for me. Let me be *homo unius libri*. Here, then, I am, far from the busy ways of men. I sit down alone — only God is here. In his presence I open, I read his book, for this end: to find the way to heaven. Is there a doubt concerning the meaning of what I read? Does anything appear dark or intricate? I lift up my heart to the Father of lights. Lord, is it not thy word, “If any man lack wisdom, let him ask of God”? Thou “givest liberally, and upbraidest not.” Thou hast said, “If any be willing to do thy will, he shall know.” I am willing to do; let me do thy will. I then search after and consider parallel passages of Scripture, “comparing spiritual things with spiritual.” — *Wesley.*

THE POISONED RING.

Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. — *James 1: 15.*

A MAN who wished to buy a handsome ring went into a jeweler's at Paris and desired to see some. The jeweler showed him a very ancient gold ring, remarkably fine, and curious on this account, that on the inside of it were two little lions' claws. The buyer, while looking at the others, was playing with this; at last he purchased another, and went away. But he had scarcely reached home when first his hand, then his side, then his whole body became numb and without feeling, as if he had had a stroke of the palsy; and it grew worse and worse, till the physician, who came in haste, thought him dying. "You must somehow have taken poison," he said. The sick man protested that he had not. At length some one remembered this ring; and it was then discovered to be what used to be called a *death-ring*, and which was often employed in those wicked Italian states three or four hundred years ago. If a man hated another, and desired to murder him, he would present him with one of them. In the inside was a drop of deadly poison, and a very small hole, out of which it would not make its way except it was squeezed. When the poor man was wearing it, the murderer would come and shake his hand violently, the lion's claw would give his finger a little scratch, and in a few hours he was a dead man. Now, see why I told you this story. For four hundred years this ring had kept its poison, and at the end of that time it was strong enough almost to kill the man who had unintentionally scratched his finger with the claw; for he was only saved by great skill on the part of the physician, and by the strongest medicines. I thought, when I read that story, how like this poison was to sin. You may commit a sin now, and for the present forget it; and perhaps ten or twelve years hence the wound you then — so to speak — gave yourself may break out again, and that more dangerously than ever. And the greatest danger of all is, lest the thoughts of sins we have committed, and the pleasure we had in committing them, should come back upon us in the hour of death. — *Dr. J. M. Neale.*

DOERS OF THE WORD.

But be ye doers of the word, and not hearers only, deceiving your own selves. — *James 1: 22.*

LEARN to be working Christians. "Be ye doers of the word, and not hearers only, deceiving your own selves." It is very striking to see the usefulness of many Christians. Are there none of you who know what it is to be selfish in your Christianity? You have seen a selfish child go into a secret place to enjoy some delicious morsel undisturbed by his companions. So it is with some Christians. They feed upon Christ and forgiveness; but it is alone and for themselves. Are there not some of you who can enjoy being a Christian while your dearest friend is not, and yet will not speak to him? See, here you have got work to do. When Christ found you he said, "Go, work in my vineyard." What were you hired for, if it was not to spread salvation? What blessed for? O, my Christian friends, how little you live as though you were the servants of Christ! How much idle time and idle talk you have! This is not like a good servant. How many things you have to do for yourself! how few for Christ and his people! This is not like a servant. — *McCheyne.*

PERFECTNESS OF CHRISTIANITY.

But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. — *James 1: 25.*

CHRISTIANITY is perfect. "It needs no amendment or change that it may be adapted to our age or any other age." We may, on good grounds, conclude that a religion that remains from age to age as perfectly adapted to the wants of all men as it was in the beginning, is not only divine, but final.

"But," says one, "how do you know that Christianity is what all men want, and that it will suit all climes and all generations? Are not your assertions mere dogmatism?"

How do I know that the appearance of a star of unusual magnitude and brilliancy will awaken universal admiration? How did I know, when looking at the total eclipse of the sun, that emotions similar to my own were in millions of other hearts? How do I know that the sight of some grand river or mountain will awaken in others the same feelings it awakened in me? That a landscape of mountain, and vale, and stream, and woodland, of wonderful combinations, will awaken substantially the same emotions in the heart of every traveler? How do I know, when on the tops of the mountains of Central America, beneath a burning sun, exhausted with weariness, and heat, and thirst, that the waters of the cooling fountain the natives have shown me, will be hailed by others yet to come that way? How do I know all this? I know it because I know myself. And knowing myself, and having made the acquaintance of Christianity as a vital and life-giving power, I know it to be suitable everywhere, and will make the heart rejoice for my brother, and cause man to look upward and seek for purity, honor, immortality.

ANGER WITHOUT SIN.

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. — *James 1: 27.*

ONE of the late Dr. Spencer's parishioners, in Brooklyn, New York, met him hurriedly urging his way down the street one day; his lip was set, and there was something strange in that gray eye. "How are you to-day, doctor?" he said, pleasantly. He waked as from a dream, and replied, soberly, "I am *mad!*" It was a new word for a mild, true-hearted Christian; but he waited, and with a deep, earnest voice went on: "I found a widow standing by her goods thrown in the street; she could not pay the month's rent; the landlord turned her out, and one of her children is going to die; and that man is a member of the church! I told her to take her things back again. I am on my way to see him."

DRESS AS AN IDOL.

For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment. — *James 2: 2.*

DR. JOHNSON used to say that a *gentleman* ought to dress so that after he has left you you can not remember what he had on. This is the dictate of common sense. The *man* should be so much more apparent than his clothes that *he* should be thought of, and they not. Now, the Christian law is only this maxim of good taste enlarged and consecrated. Let the Christian dress so that Christian manhood shall not be overlaid, disguised, or misinterpreted. Let Christians so dress as to show that their hearts are not on these things, but heavenly. Whatever goes to indicate the dress is a supreme object in life, and whatever implies this, is just so far both wrong and unchristian. There is no better definition of an idol than that it steals the heart away from God, and when dress does this it is as much an idol as ever Moloch was; and it is fast coming to be seen that it is a worship no less cruel and bloody. — *Rev. Dr. Buddington.*

 EVERY SIN FORBIDDEN.

For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. — *James 2: 10.*

ST. JAMES says, "Whosoever shall keep the whole law, and yet offend in one point, is guilty of all." From this we are to understand that the divine law is to be regarded as one total and entire law: the breaking of one precept, the whole (being a collection of precepts) is broken. It is a perfect chain; the breaking of one link breaks the whole chain.

A late expositor says, "The apostle does not say that this, in fact, ever did occur; but he says that if it should, and yet a man should have failed in only one particular, he must be judged to be guilty." The apostle means to say, according to this commentator, that whosoever shall perform an impossibility, i. e., keep the whole law, and shall fail in one point in per-

forming what is impossible, he shall be adjudged guilty of failing to do what it is impossible to do. This is the logic of this kind of theology.

Are there not the same reasons for turning from every sin that there are for turning from any one sin? Do we turn from any one sin because God has forbidden it? Why, for the same reason, should we not turn from *all* sin? He who turns from any one sin because it is a dishonor to God, a reproach to Christ, a grief to the Spirit, a wound to religion, is under obligations to turn from all sin for the same reason. One sin has done much harm. Only one sin has stripped the fallen angels of all their dignity and glory. One sin — only *one* — robbed our first parents of all their purity and power. One thief may rob you of all your treasures. One disease may deprive you of all your health. One dagger, plunged to the heart, kills as effectually as ten. One spark explodes the whole magazine. If a ship springs a leak in three places or ten, and all are stopped but one, that one leak will sink the ship.

We can not take one sin into our bosom, and shut all the rest out. They come in swarms, at the bidding of the lone occupant. A little thief, put in at the window, will open the door for fifty much larger and stronger to enter.

We should remember that a holy God will never share honors with an unholy devil. He approves of neither halting nor halving. He will not allow us to divide our hearts between holiness and sin, between Christ and the world. We can not swear by God and Mammon, nor halt betwixt God and Baal. We are required to abandon our covert as well as our open sins, our loved as well as our loathed lusts, our baby iniquities as well as our giant-like provocations. — *Rev. W. McDonald.*



SPIRITUAL LIFE BETTER THAN CEREMONIES.

For as the body without the spirit is dead, so faith without works is dead also. — *James 2 : 26.*

WHEN the church grows cold, ceremonies multiply. Worship is simple in proportion to the nearness of the soul

to God. Ceremonies can not deceive the Almighty, nor satisfy the longings of a sincere Christian.

When we go to our children's beds at night, and find them warm and breathing healthfully, we make little ado. We leave the rosy cheek reposing on the chubby hand, and the limbs thrown about with careless grace in childish abandon of manner.

When they are dead, how changed the scene ! We straighten the limbs, we place flowers in the cold hands, and wreaths and crosses on the coffin, until the lifeless form is embedded in fragrant blossoms, whose sweet perfume fills the air.

So, as the Holy Spirit departs, and life expires in the church, is there not danger that pompous ceremonies, delicious music, entrancing scenes, and pictures may be resorted to, to conceal the fact that life has departed ?



GREAT RESULTS FROM SMALL BEGINNINGS.

Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth ! — *James 3 : 5.*

THE burning of a single shop in a great city is but a small matter — comparatively a little thing ; but the results of it may be tremendous.

About ten o'clock, on Saturday evening, September 2, 1666, a fire broke out in a baker's shop, near to the spot on which the Monument of London now stands. In its commencement it was but a little fire, and every one who saw it said it would very soon be extinguished. Notwithstanding these favorable predictions, it continued to spread. Adjoining houses were soon enveloped in the devouring flame, and by noon of the next day, John Evelyn, who was a spectator of it, writes, —

“ All the sky was of a fiery aspect, like the top of a burning oven. God grant that my eyes may never behold the like, now seeing above ten thousand houses all in one flame — the noise, and the cracking, and thunder of impetuous flames — the shrieking of women and children — the hurry of people — the fall of towers, houses, and churches — was like a hideous storm, and the air about so hot and inflamed, that at

last one was not able to approach it; so that they were forced to stand still, and let the flames burn on, which they did for near two miles in length and one in breadth. Thus I left it that afternoon burning, a resemblance of Sodom or the last day. Thus it continued its awful progress for another day or two, and then it was found to have destroyed eighty-nine churches, the city gates, Guildhall, several hospitals, schools, and public libraries, a very great number of stately edifices, thirteen thousand two hundred dwelling-houses, and upward of four hundred streets. 'Behold how great a matter a little fire kindleth.' "

So is it with sin. Depravity feeds it, passions scatter it, and the devil fans it.

THE TONGUE AS AN INDEX OF THE HEART.

And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. — *James 3 : 6.*

"**T**HE only edged tool that becomes sharper by constant use" is the tongue. It is often a sting full of deadly poison. It is both an offensive and defensive weapon — a shield and a spear. Some carry dirks in their pockets, others in their mouths. The tongue of the malignant is like a masked battery, which makes us feel fire when we can't see smoke. There's never a spur for the tongue in all the Bible, but many a bit. As a condition of longevity, physicians say, "Keep the head cool and the feet warm." This is Peter's receipt for a long and happy life: "He that will love life, and see good days, let him restrain his tongue from evil, and his lips from speaking guile." Physicians are accustomed to judge of the state of the body by the condition of the tongue, assuming as a settled principle that there is an intimate connection between the state of the tongue and the tone of the system. The apostle James adopts a similar course. To judge of soul-health, he looks at the tongue. If any man offend not in word, his moral health is perfect. On the other hand, if any one *seem* to be religious while the tongue is unbridled, that man's soul is sick. Read the third chapter of James. What a delineation of the soul-sickness of the race !

GRACE AND SALVATION FROM GOD.

But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. — *James 4 : 6.*

THIS is good news, for except the Lord give us grace we shall never be sanctified, and unless he give us glory we shall never be glorified. All must be the free gift of free grace. If anything good was required of us to entitle us, we must sit down in despair; but now all is of divine bounty; we can hope; we need not be afraid. The Lord has given grace to thousands. He has given grace to us; and he will give more grace; grace to fit for duty, grace to support in trial, grace to sanctify the heart; and he will give glory, which is grace in perfection. Brethren, let us endeavor to believe that our God is as kind, bountiful, and beneficent as his word declares. Let us confess our sins before him, seek grace from him, and look to be glorified with him. Our all is in God; our all must come from God; and all the glory should be daily given to God. Whenever we want grace, let us ask it of God; for he giveth liberally, and upbraideth not. Let us approach his throne, and be this our prayer: "Lord, give us more grace. Give us grace daily, grace to devote us to thy service, and fill us with holy love."



RESISTING THE DEVIL.

Submit yourselves therefore to God. Resist the devil, and he will flee from you. — *James 4 : 7.*

IAM in the habit," said a clergyman to his friend, "of 'stealing a march' on the devil. I know his subtlety and power from a sorrowful experience, and the skill with which he adapts his temptations to our circumstances. He is not, however, omniscient, nor can he know the thoughts of the heart but from some outward manifestation. When engaged in oral prayer, confessing sins, acknowledging those most besetting, and pleading for special mercies, he has so much of

my spiritual history as enables him sagaciously to determine the most plausible method of assault. Thus he takes advantage even of my devotions to give point to his artifice. I adopt two methods to foil him. The one is, to keep my soul in the tuneful habit of praising God. He can take comparatively little advantage of that. It perplexes him to hear the Christian celebrating the majesty, the glory, and the benevolence of God, while the exercise amazingly strengthens the Christian. The other method is, to cultivate a habit of silent prayer, when I walk by the way, when I sit in my house, when I am engaged in ordinary business. Thus I minutely confess my secret sins, mention my constitutional infirmities, speak of the necessities which most press on me. God can hear, even when no words are spoken, but Satan can only conjecture what I am about; he is not omniscient, and can have no certain knowledge of my thoughts. Thus I gain a great advantage over him."

HUMBLED, BUT EXALTED.

Humble yourselves in the sight of the Lord, and he shall lift you up. —
James 4: 10.

THE grace of God truly exalts us by making us more heavenly minded, but really humbles us in view of our unworthiness. The mature Christian is characterized by great and growing humility. He remembers "the rock" and "the hole of the pit." He often looks back upon his path, and is deeply humbled by the recollection of his frequent relapses into sin, and his far more frequent failures in duty and errors of judgment. He makes a modest estimate of his own attainments. Paul, in writing to the Corinthians, calls himself "the least of the apostles." Five years later he tells the Ephesians he is "less than the least of all saints." The year after he assures Timothy he is "the chief of sinners." Glorious climbing! The Christian may, indeed, have a suitable self-consciousness. He may know that he is growing in grace; but the higher he climbs, the loftier are the heights he sees beyond. The nearer he gets to heaven, the more he feels the contrast between the tireless zeal of its glorified hosts and his own

dullness. On Pisgah's topmost height he falls prostrate, and in humble rapture cries, —

“ I lothe myself when God I see,
And into nothing fall,
Content if thou exalted be,
And Christ be all in all.”

— *Rev. C. D. Foss.*



PRAYER ANSWERED IN JUDGMENT.

For that ye ought to say, If the Lord will, we shall live, and do this or that. — *James 4 : 15.*

A WIDOWED mother had an only son, who, while yet a youth, was seized with an alarming illness. Her heart was in the greatest tumult of grief at the prospect of his removal. She sent for her minister to pray for her child's recovery. It was his preservation from death that was to be the subject of the minister's petitions, rather than the mother's submission to the will of God. Like a faithful pastor, he begged her to control her excessive grief and solicitude, and resign her son to God's disposal; but to no avail; it seemed as if she neither could nor would give him up. Prayer was to pluck him from the borders of the grave, whether God was willing to spare him or not.

Her son lived; the mother, with ecstatic joy, received him back as from the borders of the tomb. He grew to adult age; but it was to die in circumstances ten thousand times more afflictive to the mother's heart than his earlier removal would have been. As he came to manhood, he turned out profligate, extravagant, dishonest. His crime became capital; he was detected, tried, convicted, and sentenced to be hanged; and seven years from the day when that minister prayed for his life, he went to visit this wretched mother, to be with her and comfort her, if, indeed, her heart could receive consolation on the day of his execution.

O, widow, is there not a heavier calamity than the death, in ordinary circumstances, of an only son? I would not for a moment suggest that it is probable your son would have come to this, but it is possible; or, if not to this, yet to something

that would have embittered all your future days. Would not this distressed woman look with envy upon others whose children had died in honor and reputation, and think their affliction not worthy of the name, compared with hers? Would she not look back with deep compunction upon her own rebellious grief and unwillingness to give up her child at the will of God? — *James*.

SORROWS OF THE RICH.

Go to, now, ye rich men, weep and howl for your miseries that shall come upon you. — *James 5 : 1.*

NEVER envy any man. All have their burdens, and “he that tempereth the wind to the shorn lamb” hath endowed habit with the power of alleviating the heaviest loads. The other day there was a splendid funeral in the street, a few doors below the house in which I live. All the hideous pageantry, which increases the horrors of death, was assembled. The crowd was numerous. The luxurious mansion of the great banker was one great funeral chamber. The banker is worth a million of dollars. His average income is a hundred and twenty thousand dollars. He is the head of a joint stock banking company, which enables him to dispose of ten million dollars at his pleasure. He is one of the lions of “Change.” Don’t you envy him? O, no; don’t envy him; he has his sorrows, as well as anybody; for ’twas only six months ago the undertaker laid his third son, then nineteen, in the grave; the other day his second son was carried away by the same somber tradesman to the graveyard, though the boy was one and twenty. His oldest daughter is a hunchback, and is in declining health. His second daughter is bedridden with consumption, and will surprise the doctors if she outlives the winter. The banker himself is blind from over labor; he has been known to pass twenty days without once undressing and sleeping in a bed; all his repose being a few hours of feverish slumber snatched from corroding cares — a respite passed on a sofa. O, don’t envy the rich banker, though his coffers overflow with gold, for it avails little to him; and

though, as I grant ye, the resonant chime of coin, tossed about as so much trash in his cash office, sounds musically to the ear, yet the oft-heard passing bell and doctor's tread, common in that house as the resonance of gold, destroy effects, except the painful contrast between the emptiness of human vanity and ambition! So, envy no man.

A SOUL DESTROYED BY COVETOUSNESS.

Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. — *James 5 : 3.*

CONCERNING covetousness, an eloquent writer has said, To the soul which harbors it this is a most narrowing and corrupting passion. It is the upas of the heart. It exhales poison upon all the virtues, so that no one among them all can have a normal growth in its presence, and many of them shrivel and die. It warps the judgment, and dulls the ear of conscience to the plainest demands of duty. It is the most irremediable of all vices, strengthening with advancing years, until it obtains complete mastery of the soul.

Take the case of a strictly honest man possessed by this passion. He becomes the very type of rapacious grasping, greedy hoarding, and intolerable meanness. On a recent railroad ride, a plain, intelligent old gentleman, whom I invited to share my seat, gave me the history of such a man, a German by birth, who began his career in his adopted country penniless. He invested the first few hundred dollars he saved in a small farm in Western New York. To this he added from year to year, until he became known as one of the most thrifty farmers in all the state. He shaved notes. He took advantage of his neighbors' necessities in buying and selling cattle and lands. His life was an "enormous suction" of everything within his reach. After he became a millionaire, he would mow all day at the head of his twenty men, and keep his accounts nights and Sundays. He never was known to give a dollar to any benevolent object. At last he died, "as a fool dieth," from overwork in carrying railroad ties upon his

shoulders from morning to night for two weeks, in order to show a posse of men in his employ that the timbers were not too heavy for one man to handle. He left one million eight hundred thousand dollars personal property, besides his immense farms. Jeremiah must have had such a man before his eye when he wrote, "As the partridge sitteth on eggs and hatcheth them not" (the poor silly bird not knowing that they were addled from the start), "so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool." — *Rev. Cyrus D. Foss.*



HURTFUL PLEASURES FORBIDDEN.

Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter. — *James 5:5.*

A MUSEMENT, relaxation, innocent gayety, hilarity, sportiveness, is a gospel duty. There is a time to laugh. But it is one of the gravest mistakes of our age and country that it knows so little of amusements, and has gone almost exclusively into dissipation in their stead. With that the true Christian plainly has nothing to do but to discountenance, and if the way is hedged up against reformation, to withdraw from it utterly. Dissipation is not among things indifferent. Gay parties lasting till past midnight, in which everybody is over-dressed or under-dressed; in which dances handed down from those of the children of Israel around the golden calf are the main attractions; theaters, operas, and races, — these are not things indifferent, these are not amusements, but gross abuses, by which, in the false guise of amusement, body and soul are damaged, spirituality rendered impossible, and our eternal well-being put in jeopardy. Toward all these a Christian has but one simple duty — Touch not, taste not, handle not. Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.

SWEARING A GREAT AND COMMON SIN.

But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay, nay, lest ye fall into condemnation. — *James 5: 12.*

THE most truthful and straightforward article on this disgusting habit that we have ever read, is the following, whose author's name we are not acquainted with: "It is no mark of a gentleman to swear. The most worthless and vile, the refuse of mankind, the drunkard and the prostitute, swear as well as the best dressed and educated gentleman. No particular endowments are requisite to give a finish to the art of cursing. The basest and meanest of mankind swear with as much tact and skill as the most refined; and he that wishes to degrade himself to the very lowest level of pollution and shame should learn to be a common swearer. Any man has talents enough to learn to curse God, and imprecate perdition on fellow-men. Profane swearing never did any man any good. No man is the richer, or wiser, or happier for it. It helps no one's education or manners. It commends no one to any society. It is disgusting to the refined, abominable to the good, degrading to the mind, unprofitable, needless, and injurious to society. Wantonly to profane his name, to call down his vengeance, and to curse him, is perhaps of all offenses the most awful in the sight of God."



EFFICACY OF PRAYER IN HEALING THE SICK.

And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. — *James 5: 15.*

REV. C. G. FINNEY, ex-president of Oberlin College, Ohio, and who for many years was a distinguished revivalist, in writing to a friend of his in Troy, N. Y., under date of Oberlin, November 11, 1872, gives the following remarkable instance of the efficacy of prayer in healing the sick. He says, —

"You remember Mrs. Miller, sister of Deacon Andrews, and

wife of Rev. Mr. Miller. She has been a great sufferer from rheumatism for thirty years. She inherited it from her parents. For seven years she has not walked without the aid of crutches, and has been carried about, unable to go anywhere or to do anything except on crutches. About six or eight weeks ago she was entirely and instantly cured in answer to prayer. She had been growing worse as the fall weather came on. She was using no remedies, and had accepted her lameness, and had had for a long time no expectation of ever being any better. She has long been a praying woman, and one of our best. Of late a spirit of inquiry and of faith has sprung up in our midst, in regard to this question of healing in answer to the prayer of faith. Some striking cases of the kind have occurred here within the past few months. Mrs. Miller finally found herself able to believe in the healing power. It was at a time of more than ordinary suffering. She and a sister united in prayer for healing. She felt a mysterious power resting upon her. The pain suddenly ceased. She arose, and found her whole frame limber and well. Since then she has been full of the Holy Ghost and of praise, and says she never had such health before. She testifies and gives glory to God wherever she goes. Our whole church can witness to the fact of her previous suffering and present health. Last Monday she rode from Strongville (twenty miles) in the cold rain without the least injury. She moves among us a living wonder."

In answer to inquiries respecting the above case, Mr. Finney replies to the author as follows:—

"OBERLIN, March 29, 1873.

"Mrs. Miller still remains entirely free from her former disease. She declares herself to be, and certainly appears to be, in the best of health, soul and body. She seems to be constantly overflowing with holy love and joy.

"God bless you.

"C. G. FINNEY."

THE HUMANNESS OF THE SAINTS.

Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. — *James 5: 17, 18.*

WE are apt to form mistaken notions of God's saints. We are apt to think of them as if they were beings of a different order from ourselves, raised above the level of human infirmity. And from this mistaken notion flows great practical mischief. Be not deceived in this matter.

The greatest saints who ever lived, whether under the old or new dispensations, are on a level which is quite within our reach. The same forces of the spiritual world which were at their command, and the exertion of which made them such spiritual heroes, are open to us also. If we had the same faith, the same hope, the same love which they exhibited, we could achieve marvels as great as those which they achieved — not, indeed, the marvels which change the outward face of nature, but those higher marvels whose field is the heart and soul of man. A word of prayer in our mouths would be as potent to call down the gracious dew and the melting fires of God's Spirit, as it was in Elijah's mouth to call down literal rain and fire, if we could only speak the word with that full assurance of faith wherewith he said it. Let us no more say, querulously, as an excuse to our consciences for not prosecuting the high end to which we are called, "God has put the great standard of holiness out of my reach." It is not so. As if with the design of meeting such an objection, he exhibits to us in his word the occasional failures and feebleness of his most illustrious servants, and gives us a glimpse of them, not only in the triumphs of grace, but in the infirmities of nature. Seen in plain truth, and not through the distorting medium of distance, they were "men of like passions with ourselves," though under the empire of principles which brought God into immediate relation with them, and thus lifted them above self and the world. Why should we not follow them, even as they followed God and Christ? Plainly the reason is not to be sought in any disadvantages under which we labor,

in comparison of them. It is not that holiness was originally more congenial to their nature than to ours. It is not that privileges accorded to them are denied to us. It can be nothing but that laggardness of will, that indifference to high moral aims, that want of spiritual energy, that cheerful acquiescence in the popular standard of religion, which have caused many a soul, when "weighed in the balances," to be "found wanting," to be counted unworthy of the calling and the kingdom of God. — *Dean Goulburn.*

DR. JUDSON'S CONVERSION.

Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. — *James 5: 20.*

ADONIRAM JUDSON, the illustrious American missionary, was a minister's son. He was very able and very ambitious. He was early sent to college. In the class above was a young man of the name of E., brilliant, witty, and popular, but a determined Deist. Between him and the minister's son there sprang up a close intimacy, which ended in the latter gradually renouncing all his early beliefs, and becoming as great a skeptic as his friend. He was only twenty years of age, and you may be sure it was a terrible distress and consternation which filled the home circle, when, during the recess, he announced that he was no longer a believer in Christianity. More than a match for his father's arguments, he steeled himself against all softer influences, and with his mind made up to enjoy life and see the world, he first joined a company of players at New York, and then set out on a solitary tour. One night he stopped at a country inn. Lighting him to his room, the landlord mentioned that he had been obliged to place him next door to a young man who was exceedingly ill, in all probability dying, but he hoped that it would occasion him no uneasiness. Judson assured him that, beyond pity for the poor sick man, he should have no feeling whatever. Still the night proved a restless one. Sounds came from the sick chamber — sometimes the movements of the

watchers, sometimes the groans of the sufferer, and the young traveler could not sleep.

"So close at hand, with but a thin partition between us," he thought, "there is an immortal spirit about to pass into eternity; and is he prepared?" And then he thought, "For shame of my shallow philosophy! What would E., so clear-headed and intellectual, think of this boyish weakness?"

And then he tried to sleep, but still the picture of the dying man rose up to his imagination. He was a "young man," and the young student felt compelled to place himself on his neighbor's dying bed, and he could not help fancying what, in such circumstances, would be his thoughts. But the morning dawned, and in the welcome daylight his "superstitious illusions fled away." When he came down stairs, he inquired of the landlord how his fellow-lodger had passed the night.

"He is dead!" was the answer.

"Dead!"

"Yes; he is gone, poor fellow; the doctor said he would probably not survive the night."

"Do you know who he was?"

"O, yes; it was a young man from Providence College, a very fine fellow; his name was E."

Judson was completely stunned. Hours passed before he could quit the house; but when he did resume his journey, the words Dead! Lost! Lost! were continually ringing in his ears. There was no need for argument. God had spoken, and from the presence of the living God the chimeras of unbelief and the pleasures of sin alike fled away. The religion of the Bible he knew to be true; and, turning his horse's head toward Plymouth, he rode slowly homeward, his plans of enjoyment all shattered, and ready to commence that rough and uninviting path which, through the death-prison at Ava and its rehearsal of martyrdom, conducted to the grave at Maulmain. — *Dr. James Hamilton.*

HEAVENLY INHERITANCE.

To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. — 1 *Peter* 1 : 4.

HEAVEN is a place where all is right. The mind hovers around that thought, is pleased with it, settles down in it. We are living upon the surface of a shattered world. The earth is in the midst of an eclipse. A deformed race are born here, and here they die. No damaged thing is found in heaven. The souls and circumstances there are just as they should be. Heaven is the chief joy amid the realms of God. Glorious land, how many sigh to reach thine abodes ! In exile we wander here ; in darkness ; in the midst of death. No day finds us well ; no hour is radiant with the light of the eternal morning. How the spirit tires in its toilsome way, wishing that repose might come quite soon ! We long for a righted nature, for a vision of complete life, for a Divine Presence to beam upon us. What a moment that will be when first we reach heaven ! The soul embosomed in bliss, at home in the lands of eternity, living with God !



IN HEAVINESS FOR A SEASON.

Wherein ye greatly rejoice, though now, for a season, if need be, ye are in heaviness through manifold temptations. — 1 *Peter* 1 : 6.

TEMPTATIONS are trials, and are intended to test our principles, try our profession, and prove the strength of our graces. The temptations, or trials, of the believer are manifold. They come from various quarters, they affect us in various ways ; but they are limited. They are but for a season. "In the *day* of adversity consider." "The *hour* of temptation." "Our light affliction, which is but for a *moment*." "For a *small moment* have I forsaken thee." Thus they are limited sometimes to "a day," "an hour," "moment," a "small moment." God fixes the limit to every trial ; and however long that limit may be, it is confined to the present time. "I reckon that the sufferings of *this present time* are not worthy

to be compared with the glory that shall be revealed in us." Beloved, however severe the trial, it can not be long; however heavy the burden, you have not far to carry it. We shall soon lay down our cross, and ascend to receive our crown. If our Father frown upon us now, he will smile again soon. "His anger endureth *but for a moment*;" "in his favor is life;" "weeping may endure *for a night*, but joy cometh in the morning." Thy present trouble is *but for a season*, and that season will soon close; therefore bear it patiently, prayerfully, and hopefully. Yield not to despondency, listen not to Satan, but hope in God. .



THE MANIFOLD WISDOM OF GOD.

Unto whom it was revealed that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. — 1 *Peter* 1: 12.

"THE very manifold, the multifarious wisdom of God." The adjective, one of the very numerous compounds of "*polys*," occurs nowhere else in the New Testament. The term, as Chrysostom notes, is not simply "varied," but "much varied." The wisdom described by the remarkable epithet, is not merely deep or great wisdom, but wisdom illustrious for its many numerous forms, and for the strange diversity, yet perfect harmony, of its myriads of aspects and methods of operation. And the lesson is given, —

"By the church" — the community of the faithful in Christ. The church on earth is the instructress of angels in heaven.

The angels have seen much of God's working, many a sun lighted up, and many a world launched into its orbit has delighted them. They have been delighted by the solution of many a problem, and the glorious development of many a mystery. But in the proclamation of the gospel to the Gentiles, with its strange preparations, various agencies, and stupendous effects, involving the origination and extinction of Judaism, the incarnation and atonement, the manger and the cross, the spread of the Greek language and the triumph of the Roman arms, these principalities and powers in heavenly places

beheld with rapture other and brighter phases of a wisdom which had often dazzled them by its brilliant and profuse versatility, and surprised and entranced them by the infinite fullness of the love which prompts it, and of the power which itself directs and controls. The events that have transpired in the church on earth are the means of augmenting the information of those pure and exalted beings who encircle the throne of God, as may be learned from 1 Tim. 3:16; 1 Peter 1:12. The entire drama is at length laid bare before them.



THE WATCHWORD.

But with the precious blood of Christ, as of a lamb without blemish and without spot. — 1 Peter 1:19.

IN one of the great rock galleries of Gibraltar, two British soldiers had mounted guard, one at each end of the vast tunnel. One was a believing man, whose soul had found rest upon the Rock of Ages; the other had long felt the need of a Saviour, had experienced anxious thoughts, but had not yielded with full surrender.

On one occasion, in the silence of midnight, these soldiers were going their rounds, the one meditating on that atoning blood which had brought peace to his soul, the other darkly brooding over his own disquietudes and doubts. Suddenly an officer passes, challenges the former, and demands the watchword. "The precious blood of Christ!" called out the startled veteran, forgetting for the instant the pass-word of the night, and uttering, unconsciously, the thought which was at that moment filling his soul. Next moment he corrected himself as to the pass-word, gave the required one, and the officer, no doubt surprised, passed on. But the words he spoke had rung through the gallery and entered the ears of his fellow-soldier at the other end, like a message from heaven. It seemed as if an angel had spoken, or rather as if God himself had proclaimed the good news in that still hour. This "precious blood of Christ!" Yes, that was peace! His

troubled soul was now at rest. That midnight voice had spoken the good news to him, and the Holy Spirit made that strange but blessed watchword the means of his salvation.

“WAITING TO BE BORN AGAIN.”

Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. — 1 *Peter* 1: 23.

ONE of the most thrilling cases of salvation which we have met is the following: At ten years of age Henry A. was a swearer, used tobacco, and regularly carried a bottle of liquor. His mother had died when he was a little child, and he felt no restraint from wrong. He plunged into sin. His life for thirty years following was one of dissipation. He was a good workman at brick-making, but would not keep sober long enough to succeed anywhere. He wandered into many places, repeating the same history of vice. At last, in 1863, he was the victim of delirium tremens. That awful experience was endured by him. He prayed to God earnestly for deliverance. He promised to give his heart to Christ if he was spared. His prayer that he might be relieved was answered. He went out upon the village streets. He prayed in a freight car standing on a track along his way. He was ready to drop upon his knees on the pavement and plead for the salvation of his soul. At noon he was standing on the sidewalk between two large stores, in the business part of a large village in Southern New York. His eyes were closed. He was in prayer; he was pleading for mercy; he was looking for the light of life; his whole soul asked. People wondered that he stood there so long. They thought he might be drunk or crazy. He made no motion; he did not utter a word or prayer aloud. At last some one asked him why he was waiting there. His reply was, “I am waiting to be born again.” That was thorough experience; it was soul-work. His friends called him to dinner; he would not go. The time for supper came, and he was yet standing there; but during that time a wonderful work was done in his heart. The light shone into

his soul ; the terrible power of sin was broken ; the new birth was granted ; joy too great for the lip to speak came to him ; he was saved. He met the deliverer ; he went down to his house justified. That day salvation came to that house in a new life of the happiness of home. There was a glad Christian wife. A new future, and a bright one, opened before that family. — *Rev. C. P. Hard.*

THE HOLY SCRIPTURES.

But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you. — 1 *Peter* 1 : 25.

THE Bible is a unique volume. Unlike other books, it is adapted to every period, clime, and character. Its profundity baffles the proudest intellect, while its simplicity affords nourishment to the dwarfed and untutored mind. It exhibits to our gaze heights that the loftiest archangel can not scale, and at the same time presents outspread vales, and lawns, and perennial streams that gladden the heart of the way-worn pilgrim of earth. The Bible contains recesses, labyrinths, mysteries of truth that reach far back into the Godhead and eternity, and that minds like those of Pascal and Newton are unable to thread and comprehend. At the same time, simple truths, adapted to the peasant, the African, and the idiot, and from which they gather sweetness and comfort, lie strown like pearls and diamonds along the surface.

What an enchantment lingers about that wonderful volume ! What other book can chain the thoughts of the philosopher, and afford delightful lessons to the rude negro ? It reminds one of the African's river, whose sources are lost amid the Mountains of the Moon, but whose onflowing waters add verdure to the sands of the desert, and pour gladness into the hearts of many of the untamed natives, who have never speculated on the origin of this inestimable blessing.

Such is the Bible — the inspired Christian Scriptures. Flowing from the ineffable depths of the Divinity, from the eminence which no created intelligence has measured, they descend to meet the wants, to allay the sorrows, and enhance

the joys of a depraved humanity. These are the waters of life that gush forth at every man's door, and are designed to refresh and console all the families of the earth. They meet the moral wants of all men; for, however diverse our intellects, our heads are alike. The great and the small here slake their thirst.

The fixtures, the arrangements about the pool, may differ to meet the tastes and views of the different classes of men; but the waters are the same, whether presented in gold, or marble, or wood. What, in this respect, the peasant needs, the philosopher must have, or perish. They have a common moral nature, and a common remedy is provided.



LOVE A CHRISTIAN DUTY.

Love the brotherhood. Fear God. Honor the king. — 1 *Peter* 2 : 17.

IN a sermon which Mr. Williams once delivered at Rhos, an extraordinary effect was produced by the following anecdote, which he applied to his favorite topic of Christian union. "I recollect," he said, "on one occasion conversing with a marine, who gave me a good deal of his history. He told me that the most terrible engagement he had ever been in was one between the ship to which he belonged and another English vessel, when, on meeting in the night, they mistook each other for a French man-of-war. Several persons were wounded, and both vessels sustained serious damage from the firing. But when the day broke, great and painful was their surprise to find the English flag hoisted from both ships, and that through mistake they had been fighting, the previous night, against their own countrymen. They approached and saluted each other, and wept bitterly together. Christians sometimes commit the same error in this present world — one denomination mistakes another for an enemy; it is night, and they can not see to recognize one another. What will be their surprise when they see each other by the light of another world, when they meet in heaven, after having shot at one another in the mist of the present state! How will they

salute each other when better known and understood, after having wounded one another in the night! But they should wait till daybreak, at any rate, that they may not be in danger, through any mistake, of shooting at their friends."

THE CHRISTIAN'S CALLING.

For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps. — 1 *Peter* 2:21.

CALLED by God. Rom. 8:30; 1 Cor. 1:9; Gal. 1:6.

Called of Jesus Christ. Rom. 1:6; 1 Peter 5:10.

Called according to his purpose. Rom. 8:28-30.

Called the sons of God. 1 John 3:1; Gal. 4:6, 7.

Called in one body. Col. 3:15.

Called to be saints. Rom. 1:7; 1 Cor. 1:2.

Called into fellowship. 1 Cor. 1:9.

Called into the grace of Christ. Gal. 1:6.

Called out of darkness into light. 1 Peter 2:9.

Called in hope. Eph. 1:18, 4:4; Rom. 5:2.

Called to virtue. 2 Peter 1:3.

Called by the gospel. 2 Thess. 2:14.

Called to eternal life. 1 Tim. 6:12.

Called to an eternal inheritance. Heb. 9:15.

Called to blessing. 1 Peter 3:9.

Called to liberty. Gal. 5:13.

Called to peace. 1 Cor. 7:15; Col. 3:15.

Called to suffer. 1 Peter 2:21.

Called to glory. 1 Thess. 2:12; 2 Thess. 2:14.

A heavenly calling. Heb. 3:1.

A holy calling. 1 Thess. 4:7; 2 Tim. 1:9.

That worthy name by which ye are called. Acts 11:26.

The prize of the high calling. Phil. 3:14.

Faithful is he that calleth you. 1 Cor. 1:9.

Ye see your calling, brethren. 1 Cor. 1:26.

Walk worthy of the vocation wherewith ye are called. Eph. 4:1; Col. 1:10; 1 Thess. 2:12; 1 Peter 1:15, 16; 2 Peter 1:10.

FOUND AGAIN IN SAFETY.

For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls. — 1 *Peter* 2: 25.

TIME separates friends and fellow-laborers. Those often for whom we labor, and in whose welfare we feel the deepest interest, are removed from under our watchful eye, or personal instruction, to battle with the storms of life, or be exposed to untoward influences; but many who go out from our Sabbath schools, or from our pastoral care, may have so far received the good seed of divine truth into their hearts, that all the storms on the ocean of their life shall not wreck their immortal souls on the rocks of vice or skepticism; but at last, they, with us, shall be found safely anchored in the harbor of eternal rest. The following beautiful incident well illustrates the hope of the Christian laborer for those who are separated from him for years, or possibly never to meet again in this life: —

“A commander of a British vessel of war, sailing from the Cape of Good Hope, was charged with the convoy of a little sloop to England, laden with an exceedingly valuable cargo. They were in mutual sight for many days, when a storm arose, and separated them so widely that, after the storm had passed, and the sea once more had become peaceful, they could not see each other. In vain the man-of-war searched the horizon to find her smaller and weaker consort. No trace of the sloop was to be found. With a heavy heart, the captain of the war ship pursued his course homeward, not expecting to see his little charge again. He entered the Channel, and anchored off Portsmouth, in a fog, saddened at the remembrance of the lost ship; but, when the thick fog lifted, what was his surprise at seeing the little lost craft anchored in peace directly by his side, having arrived at home before him! each was ignorant of the course of the other, till they lay side by side at anchor in the harbor.” So will it be with many who, by providence, are separated from our families, our Sabbath schools, our pastoral charges, to pursue the voyage of life without us, when we shall meet them at last in heaven, to go

no more out for ever. Ignorance of their safety may distress us now, but when the darkness is passed, and the true light shineth, we shall welcome with delight those who may have reached the shining shore before us, or that shall come after. — *S. H. Tyng's Forty Years in the Sunday School.*

DRESS OF CHRISTIAN WOMEN.

Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. — 1 *Peter* 3:3.

ON this subject we take the following lines from the Christian Witness, and commend them to the attention of all our readers, of both sexes:—

“The reform, if it come at all, must come from our wealthier classes, and it is especially desirable that it should begin at the house of God. To those who parade their finery in the assemblies of Christ’s people we may very suitably put the question with which the apostle rebuked the excess of the Corinthians at the Lord’s table, and ask, ‘What! have ye not houses to dress in? or despise ye the church of God, and shame them that have not?’ If this waste of folly, unseemly for a Christian at any time or any place, is to be indulged in, let it be at home; confine it to the world, its appropriate sphere. In God’s house it becomes an insult to Him who has placed upon it the seal of his disapprobation (see 1 *Peter* 3:3, 4, and *Isa.* 3:16, to end), and a wrong to his people. There ‘the rich and the poor meet together, and the Lord is the Maker of them all.’ Will you, then, ‘shame them that have not,’ and by the startling contrast of your magnificence with their plainness, drive them from their Father’s house, or expose them while there to painful humiliation? Is it good breeding, to say nothing of Christian charity, to make them feel out of place — intruders upon ground to which their right is as undoubted as your own? To ask such questions is to answer them. We say, then, that the reform so urgently called for must be initiated by the rich. Is it too much to ask of them, in the name of our common Saviour, and for his church’s sake, that they will study greater simplicity of attire in the courts of the Lord?

QUIETNESS OF SPIRIT.

But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. — 1 *Peter* 3: 4.

QUIETNESS of spirit is one of the sweet blossoms of faith and love in the soul. Dr. Upham's description of it in his *Life of Faith*, is very pleasant. "The state of mind which is described as meekness or quietness of spirit is characterized, in a very high degree, by inward harmony. When the judgment is rendered clear by religious influences, when the appetites are subdued, when the various propensities and affections, once rebellious and conflicting, are each and all in their place, operating where they ought to operate, and not operating where they ought not to operate, the mind not only presents the aspect of rest or quietness, but is obviously in harmony with itself; without which, indeed, the state of rest could not exist. The love of God is restored to its position as the supreme, the controlling principle; and every natural desire and affection is exercised in subordination to it."

Dr. Upham discriminatingly remarks in this connection, "From time to time we meet with something which looks like quietness of spirit, which, nevertheless, has no foundation in the true and sanctified adjustment of the inward state. The inactivity of nature, to which we have reference in making this remark, is a very different thing, both in its origin and its manifestations, from the calm rest of grace. Natural quietness is the result of darkness; spiritual quietude is the child of light. The one does nothing, because it is too indolent and selfish to do anything, and its rest, therefore, bears the fatal mark of being a rest in its own will. The other, which does nothing in its own choice, does all things in God's will, so that its rest is in God, and not in itself."

“THE WEAKER VESSEL.”

Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. — 1 *Peter* 3 : 7.

IN Dr. Brown's excellent Exposition of First Peter, he says the word translated “vessels,” in the phrase above quoted, means framework or fabric, and understanding the apostle to mean that the husband should treat the wife with a considerate attention because of her finer and feebler texture, he takes occasion to add a reflection or two, which we transcribe for the benefit of any concerned, who may not have access to the commentary itself. Says he, “In delicacy of apprehension, both intellectual and moral, and in capacity of passive endurance, woman is often superior to man. But she has a feebler corporeal frame; and her mental constitution, especially the sensitive part of it, is such as requires cautious, kind, and even tender treatment. Husbands should have consideration for the peculiar privations and sufferings of their wives, their anxieties and sorrows, their watching over sick and dying children, and their angel-like ministrations in seasons of affliction.

“The apostle does not suppose that a Christian husband can be intentionally unkind to his wife; but he supposes that from want of consideration he may do injury, in a degree that he little thinks, to one whom he loves. Very worthy men, not at all deficient in good sense, or good feeling either, but not distinguished by tact or sensibility, need the hint; and a great deal of suffering, not the less severe because it is not designed, and can not be complained of, might be saved if the hint were but attended to.”



CHRISTIAN COURTESY.

Finally, be ye all of one mind, having compassion one of another; love as brethren; be pitiful, be courteous. — 1 *Peter* 3 : 8.

EVERY man has his faults, his peculiarities. Every one of us finds himself crossed by such failings of others from

hour to hour; and if he were to resent them all, or even notice all, life would be intolerable. If for every outburst of hasty temper, and for every rudeness that wounds us in our daily path, we were to demand an apology, require an explanation, or resent it by retaliation, daily intercourse would be impossible. The very science of social life consists in that gliding tact which avoids contact with the sharp angularities of character, which does not argue about such things, does not seek to adjust or cure them all, but covers them, as if it did not see. So a Christian spirit throws a cloak of love over these things. It knows when it is wise not to see. That microscopic distinctness in which all faults appear to captious men, who are blaming, dissenting, complaining, disappears in the calm gaze of love. And O, it is this spirit which our Christian society lacks, and which we will never get till each one begins with his own heart.

CLAUDIUS BUCHANAN AND THE HIGHLANDER.

But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear. — 1 *Peter* 3:15.

THE late Rev. Claudius Buchanan, while a young man, and previous to his conversion, upon returning from a visit to the principal countries of Europe, met an old Highlander, an acquaintance of his father, in the city of London. Young Buchanan gave his countryman a very animated description of his tour, and of the wonders that he had seen upon the continent. The old man listened with attention to his narrative, and then eagerly inquired whether his religious principles had not been materially injured by mixing among such a variety of characters and religions.

"Do you know what an infidel is?" said Buchanan.

"Yes," was the reply.

"Then," said he, "I am an infidel, and have seen the absurdity of all those nostrums my good old father used to teach me in the north; and can you," added he, "seriously believe that the Bible is a revelation from the Supreme Being?"

"I do."

“And pray tell me what may be your reasons.”

“Claude,” said the good old Highlander, “I know nothing about what learned men call the external evidences of revelation, but I will tell you why I believe it to be from God. I have a most depraved and sinful nature, and, do what I will, I find I can not make myself holy. My friends can not for me; nor do I think all the angels in heaven could. One thing alone does it—the reading and believing what I read in that blessed book: that does it. Now, as I know that God must be holy, and a lover of holiness, and as I believe that that book is the only thing in the world that produces and promotes holiness, I conclude that it is from God, and that he is the author of it.”

This was an argument that had never suggested itself to Buchanan’s mind, and which he had no means whatever of meeting.

WHAT ARE SINFUL AMUSEMENTS?

But the end of all things is at hand; be ye therefore sober, and watch unto prayer. — 1 *Peter* 4: 7.

EVERY amusement is sinful which tends to the injury of the health and the physical constitution. God requires that even the body should be presented a living sacrifice in his service; and when, for the sake of momentary enjoyment, the gratification of taste or appetite, the physical system is deranged or weakened, God is robbed of what is rightfully his. Men shudder at the thought of the untimely death of those who, in a moment of insanity, or impelled by the remorse of conscience, have put an end to their earthly existence; and, unless we have satisfactory evidence that they were insane, we have reason to tremble in view of their sin. But why is it any more self-murder to apply the halter or the knife, and thus end one’s days, than to do the same thing by a round of dissipation and amusement.

Every amusement is sinful which tends to weaken or destroy the intellectual powers. Man is distinguished from the lower order of created beings by the possession of the reasoning faculties. These are given to him for some good and noble

purpose. If he pursue a course of conduct, or indulge in such amusements as may disqualify him to exert his faculties for good, he sins against his own soul and against God. The youth who spends his time in storing his mind with vain and idle stories, or in reading novels and romances, is an instance in which this is effectually done.

Those amusements are sinful which have a tendency to dissipate from the mind sober, serious reflection. Man is living for eternity. It should be his great object to do that which will prepare him for that world to which he is hastening, and which will be pleasing to his heavenly Father and his Judge. As a creature of God, he is bound to do whatever he does to the glory of God. Can there be any question, then, whether those amusements are sinful which are inconsistent with religion, or which inevitably withdraw the mind from those things that concern the interests of the soul, and drive away the Spirit of God?

GLORIFYING GOD IN ALL THINGS.

If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen. — 1 *Peter* 4: 11.

TWO religious persons lived in one place, who had been intimately acquainted in early life. Providence favored one of them with a tide of prosperity. The other, fearing for his friend lest his heart should be overcharged with the cares of this life and the deceitfulness of riches, one day asked him whether he did not find prosperity a snare to him. He paused, and answered, "I am not conscious that I do, for I enjoy God in all things." Some years after, his affairs took another turn. He lost, if not the whole, yet the far greater part of what he had once gained, and was greatly reduced. His old friend, being in his company, renewed his question, whether he did not find what had lately befallen him to be too much for him. Again he paused, and answered, "I am not conscious that I do, for now I enjoy all things in God."

“Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation.” (Hab. 3: 17 18.)

A FORETASTE OF COMING MISERY.

For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? — 1 *Peter* 4: 17.

THE Rev. Mr. Sutherland relates an incident which illustrates in an awfully striking manner the fearful peril of contemning the Bible. It is as follows:—

“In the village of Rutherglen, two miles from the city of Glasgow, an Infidel Club was formed. At one of its meetings it was sagely concluded to express an abhorrence of the Bible, by burning a copy of it. The volume was brought, a brisk fire was burning on the hearth. A question arose who should throw it into the flames. It was determined by lot. The designated man did the business, but was immediately seized with an indescribable horror, which made him tremble. He became infuriated, gave up infidelity, yes, the Bible was true, but he hated both it and its Author. He raved like a madman, so that it was somewhat hazardous to approach him. In his fury he swore he would never taste another morsel of food. Not he; he would never be indebted to the Almighty for anything. A day or two afterwards, while passing through the village of Rutherglen, a stranger accosted me, who related the affecting case, and asked me to go and see the miserable man. I did so; and what a sight! I realized all my ideas of the personification of a devil incarnate. The fiendish glances he cast at his neighbor and myself shocked me, whilst he paced his room with hurried steps. I broke silence by saying that God is merciful. He turned on me, and with flaming rage exclaimed, ‘I want no mercy. I demand justice, and the sooner the Almighty will send me to hell, the better I shall feel; for then I hope to be able to spit my venom in his face.’

And much did he utter in the same horrid strain. 'Will you suffer me to pray with you?' said I. 'No; I ask no favor of God or man. I accept no favor; no, not so much as a crumb of bread.' 'But you breathe at the expense of the Almighty.' 'I can not help that,' was the angry answer; 'but be you gone, and cease to torment me before the time.' There I had ocular demonstration that it is the purpose of the Judge of all to punish the workers of iniquity. And if the effect of a slight frown was so terrible, I ask, with solemnity, 'what shall the end of them be who obey not the gospel of God?'"



CAPTAIN WATERMAN AT THE SIEGE OF LUCKNOW.

And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? — 1 *Peter* 4: 18.

AFTER Sir Colin Campbell's silent retreat from Lucknow, in the last Indian war, there was one man left behind. "Captain Waterman," says Mr. Rees, in his personal narrative of the siege, "having gone to his bed in a retired corner of the brigade mess-house, overslept himself. He had been forgotten. At two o'clock in the morning he got up, and found, to his horror, that we had already left. He hoped against hope, and visited every outpost. All was deserted and silent. To be the only man in an open intrenchment, and fifty thousand furious barbarians outside! It was horrible to contemplate. His situation frightened him. He took to his heels, and he ran till he could scarcely breathe. Still the same silence, the same stillness, interrupted only by the occasional report of the enemy's gun or musketry. At last he came up with the retiring rear-guard, mad with excitement and breathless with fatigue."

Were not this officer's anxiety, excitement, horror, and flight all reasonable, seeing that he knew his circumstances? And if you *realized* your dreadful circumstances as a lost sinner, in danger every moment of hell fire, would not similar feelings and conduct be eminently rational in your case? Suppose a person had come up to the imperiled officer in Lucknow just as he became conscious of his fearful position, and had en-

deavored to tranquilize him by counseling him not to give way to his feelings, not to become excited, but to regard his circumstances and prospects with philosophic calmness, think the matter out for himself, viewing it intellectually as a gentleman of education and intelligence ; would it not have been an insult and a mockery at that dread hour, when he had such a vivid consciousness of his danger, and felt convinced that his safety depended solely on his immediate flight? "Captain, view your circumstances *philosophically* and *intellectually*!" Cruel mockery! Flee! Flee! Escape for thy life!



CAST ALL UPON CHRIST.

Casting all your care upon him; for he careth for you. — 1 Peter 5 : 7.

A MAN carrying a burden was overtaken by a rich man as he drove along, and invited to get up behind him in the carriage, which he thankfully did. After a while the rich man looked around and saw the burden still strapped to the traveler's back. He therefore asked him why he did not lay down his pack on the seat behind him. But he answered that he could not think of doing that; it was quite enough that he himself should be allowed to sit behind in the carriage, without putting his burden on the seat also. Thus often do believers fear to lay too much upon the Lord, who has bidden us "cast all our care upon him," and assures us that "he careth for us." He who carries us will carry our burden also.



THE DEVIL A WILY FOE.

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. — 1 Peter 5 : 8.

DOES not Satan attack us in our weakest point? How he suits his mode of temptation to the disposition of the victim! Are you vain? In how dazzling a luster will he place the pleasures of this poor world before you! Are you ambitious? In what splendid honor will he make the great things

of man appear! Are you discontented? In what exalted light will he place the advantages of others before your eyes! Are you jealous? In what strong contrasts will he place the kindness of the person you love toward another than you! Are you of an ill temper? How he will make you think everybody hates you, neglects you, despises you, or intends to slight you! Are you indolent? How wearisome will he make the slightest effort for another's good seem in your eyes! Are you too active? How useless will he make the quiet hour of prayer, and thought, and reading seem to you! He tempts us to what our nature is most inclined; he suits his allurements to our inclination. If we are of a quiet temper, he will not tempt us *there*; if we are only ambitious, he will not take care to make us jealous; if we are too active, he will not tempt us to be idle. He knows us well; he drives our inclination to its far extreme.



COUPLE HEAVEN WITH IT.

But the God of all grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. — 1 *Peter* 5: 10.

AN aged Christian had paused to rest himself, as he trudged along under a heavy load on a warm summer day. An acquaintance had just accosted him, when a splendid carriage rolled past, in which a haughty man rode, whose whole appearance bespoke a life of luxurious ease.

"What do you think of the Providence of which you sometimes speak?" said the acquaintance. "You know that that is a wicked man, yet he spreads himself like a green bay tree. His eyes stand out with fatness; he is not plagued as other men; while you, believing that all the silver and the gold is the Lord's, serving him, and trusting in his providence, are toiling and sweating in your old age, getting little more than bread and water. How can you reconcile this with a just Providence?"

The aged saint looked at his questioner with amazement, and with the greatest earnestness replied, —

“ Couple heaven with it ! couple heaven with it, and then ? ”

Yes, that addition sweetens many a bitter cup, and enriches many a poor lot. “ For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory ; while we look not at the things which are seen, but at the things which are not seen ; for the things which are seen are temporal, but the things which are not seen are eternal.”

PRESENT THE PROMISES.

Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature. — 2 *Peter* 1 : 4.

AN aged Indian, half naked and famished, wandered into one of our western settlements, begging for food to keep him from starving. While eagerly devouring the bread bestowed by the hand of charity, a bright-colored ribbon, from which was suspended a small, dirty pouch, was seen around his neck. On being questioned, he said it was a charm given him in his younger days ; and opening it, displayed a faded, greasy paper, which he handed to the interrogator for inspection. It proved to be a regular discharge from the Federal army, entitling him to a pension for life, and signed by General Washington himself ! Now, here was a name which would be honored almost anywhere, and which, if presented in the right place, would have insured him support and plenty for the remainder of his days ; and yet he wandered about hungry, helpless, and forlorn, begging of the charitable bread to keep him from famishing. What a picture of men with all the promises of Jesus in their hands — and of Christians, too, with the charter of their inheritance in full possession — yet starving in the wilderness !

The promises of God unrepresented in prayer are profitless to the soul ; but when taken by the hand of faith, and presented back to God, they become equal to every want of the soul. Christian, be rich ; for you have “ exceeding great and precious promises.”

DR. CHALMERS ON BELIEF.

Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall. — 2 Peter 1: 10.

THE following letter on "Man's Responsibility for his Belief" is from the correspondence of Dr. Chalmers, recently published in London:—

"MY DEAR MADAM: Lord Byron's assertion, that 'man is not responsible for his belief'—an assertion repeated by Mr. Brougham and several others—seems to have proceeded from the imagination that belief is in no case voluntary. Now, it is very true that we are only responsible for what is voluntary; and it is also true that we can not believe without evidence. But then it is a very possible thing that a doctrine may possess the most abundant evidence, and yet the evidence not be attended to. Grant that belief is not a voluntary act—it is quite enough for the refutation of Mr. Brougham's principle, if attention be a voluntary act. One attends to a subject because he so chooses; or he does not attend because he so chooses. It is the fact of the attention given or withheld which forms the thing that is to be morally reckoned with. And if the attention has been withheld when it ought to have been given, for this we are the subjects of rightful condemnation.

"It is enough to make unbelief a thing of choice, and a thing of affection, that we have power over the direction of our noticing and investigating faculties. You are not to blame if you have not found some valuable article that you have lost in an apartment of the thickest darkness; but you are to blame if you might have opened the shutters, or lighted a candle so as to have admitted enough of light for the discovery. Neither are you to blame if you do not find the hidden treasure of the gospel, provided it is placed beyond the reach of all your strenuousness, and of every expedient that can be used for its discovery; but you are to blame if you have not gone in quest of it, or if you have willfully and determinedly shut your eyes against it, or if you have not stirred up those powers of your mind over which the mind

has a voluntary control, to the inquiring after it. The Discerner of the heart will see where the lurking deficiency lies, and make it manifest to all who remain in the darkness, that they loved the darkness — to all who have not come to Christ, that they were not willing to come.

“Christianity lays no unreasonable service on men, and far less that service which were most unreasonable of all, the homage of your belief, without affirming such evidence as, if attended to, will constrain the belief. Our religion has its proofs, and it also has its probabilities. Its proofs can only be gotten at by patient and laborious inquiry, and when gotten, they carry the belief along with them. Its probabilities, again, may — some of them — be seen at first sight, and, though not enough to compel our belief, yet they form a sufficient claim upon our attention. They form that sort of precognition which entitles Christianity at least to a fair and full trial; and if not worthy all at once of a place in our creed, it is worthy of a further hearing. Now, all I want is, that that hearing shall be given — that the evidences of Christianity shall be studied — that the Bible shall be read with patience, and prayer, and moral earnestness; and, on the principle that he who seeketh findeth, I have no apprehension of such a course not terminating in a full and steadfast conviction that the Bible is an authentic message from heaven to earth, and contains in it the record of God’s will for man’s salvation.

“I am, my dear madam, yours most truly,

“THOMAS CHALMERS.”



AFTER-DEATH INFLUENCE.

Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance. — 2 *Peter* 1:15.

EARLY in the last century lived a poor Christian widow in the south of England. Her only son she sought to train for Christ, but she died as he entered on his eighth year. He became a profligate, but eighteen years later was awakened by the memory of her counsels, and became a devoted pastor. He was instrumental in the conversion of Claudius Buchanan

— one of the most prominent founders of English missions in the Indies. A tract of Mr. Buchanan first drew the attention of Judson to the heathen. The widow's son was the means of the conversion of Thomas Scott, likewise, the author of Biblical Commentaries, unequaled in the range of their circulation and influence. William Wilberforce, also, was given to his prayers; and a treatise by Mr. Wilberforce won to Christ Legh Richmond, whose tract, *The Dairyman's Daughter*, has resulted in the conversion of thousands. Thus the obscure and ignorant mother of John Newton sent her posthumous influence the world over. Too true are the great dramatist's words, —

“The evil that men do lives after them;
The good is oft interred with their bones.”

But many a cheering exception holds open to every believer the possibility of centuries of Christian service on earth.

THE BIBLE.

For we have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. — 2 *Peter* 1: 16.

THERE are four grand arguments for the truth of the Bible. The first is the miracles on record; the second, the prophecies; the third, the goodness of the doctrine; the fourth, the moral character of the penmen. The miracles flow from divine power; the prophecies, from divine understanding; the excellence of the doctrine, from divine goodness; the moral character of the penmen, from divine purity. Thus Christianity is built upon these four immovable pillars, the power, the understanding, the goodness, the purity of God. The Bible must be one of these things — either an invention of good men, or good angels; of bad men, or bad angels; or a revelation from God. But it could not be the invention of good men, or angels, for they neither would nor could make a book telling lies, at the same time saying, “Thus saith the Lord,” when they knew it all to be their own invention. It could not be the invention of wicked men, or devils,

for they could not make a book which commands all duty, which forbids all sin, and which condemns their souls to all eternity. The conclusion is irresistible—the Bible must be given by divine inspiration. — *Bishop Simpson.*

A CONSTANT MIRACLE.

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts. — 2 *Peter* 1 : 19.

THE Bible itself is a standing and astounding miracle. Written fragment by fragment throughout the course of fifteen centuries, under different states of society, and in different languages, by persons of the most opposite tempers, talent, and conditions, learned and unlearned, prince and peasant, bond and free,—cast into every form of instructive composition and good writing, history, prophecy, poetry, allegory, emblematic representation, judicious interpretation, literal statement, precept, example, proverbs, disquisition, epistle, sermon, prayer, in short, all rational shapes of human discourse, and treating, moreover, on subjects not obvious, but most difficult,—its authors are not found, like other writers, contradicting one another upon the most ordinary matters of fact and opinion, but are at harmony upon the whole of their sublime and momentous scheme.

Nothing less than a divine Inspirer could have produced the book, and nothing less than the divine power could have preserved it till now.

BIBLE PROMISES OF GENERAL APPLICATION.

Knowing this first, that no prophecy of the Scripture is of any private interpretation. — 2 *Peter* 1 : 20.

NO promise is of private interpretation. Whatever God has said to any one saint, he has said to all. When he opens a well for one, it is that all may drink. When he opens a granary door to give out food, there may be some one starving

man who is the occasion of its being opened; but all hungry saints may come and feed too. Whether he gave the word to Abraham or to Moses, matters not, O believer; he has given it to thee as one of the covenanted seed. There is not a high blessing too lofty for thee, nor a wide mercy too extensive for thee. Lift up now thine eyes to the north and to the south, to the east and to the west, for all this is thine. Climb to Pisgah's top, and view the utmost limit of the divine promise, for the land is all thine own. There is not a brook of living water of which thou mayest not drink. If the land floweth with milk and honey, eat the honey and drink the milk, for both are thine. Be thou bold to believe, for he hath said, "I will never leave thee, nor forsake thee." In this promise God gives to his people everything.



INTERESTING VARIETY OF THE BIBLE.

For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. — *2 Peter* 1: 21.

WHEN the celebrated Dr. Samuel Johnson was asked why so many literary men were infidels, his reply was, "Because they are ignorant of the Bible." If the question be asked why the lovers of general reading so often fail to acquaint themselves with the sacred volume, one reason that may be assigned, doubtless, is, they are not aware of its interesting variety. This feature of the Bible is well illustrated by Mrs. Ellis, in the following eloquent extract from her recent work, entitled the *Poetry of Life*:—

"With our established ideas of beauty, grace, pathos, and sublimity, either concentrated in the minutest point, or extended to the widest range, we can derive from the Scriptures a fund of gratification not to be found in any other memorial of past or present time. From the worm that grovels in the dust beneath our feet to the track of the leviathan in the foaming deep—from the moth that corrupts the secret treasure to the eagle that soars above his eyrie in the clouds—from the wild ass in the desert to the lamb within the shepherd's fold—from the consuming locust to the cattle upon a thousand

hills—from the rose of Sharon to the cedar of Lebanon—from the crystal stream, gushing forth out of the flinty rock, to the wide waters of the deluge—from the lonely path of the wanderer to the gathering of a mighty multitude—from the tear that falls in secret to the din of battle and the shout of a triumphant host—from the solitary in the wilderness to the satrap on the throne—from the mourner clad in sackcloth to the prince in purple robes—from the gnawings of the worm that dieth not to the seraphic visions of the blest—from the still voice to the thunders of omnipotence—from the depths of hell to the regions of eternal glory,—there is no degree of beauty or deformity, no tendency to good or evil, no shade of darkness or gleam of light, which does not come within the cognizance of the Holy Scriptures; and therefore there is no expression or conception of the mind that may not find a corresponding picture; no thirst for excellence that may not meet with its full supply; and no condition of humanity necessarily excluded from the unlimited scope of adaptation and of sympathy comprehended in the language and the spirit of the Bible.”



CONTRIBUTIONS TO ERROR.

And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. — 2 *Peter* 2:2.

THE Rev. Daniel Curry, D. D., editor of the *Christian Advocate*, New York, in noticing the centenary meeting of Universalists at Gloucester, Mass., in 1870, after referring to the nearly nine hundred and fifty thousand dollars pledged to that denomination toward paying off old debts, endowing schools and colleges, and creating a Murray fund, adds the following very pertinent remarks, showing the inconsistency of the Universalists in maintaining a form of religious organization, but denying the plain teaching of the Holy Scriptures. He says, —

“All this given to prove the word of God to be false, and the threatenings of the Bible the vagaries of fanatics, and the fearfully solemn warnings of Jesus to be a mere play upon

words! No Universalist is logical, or true to the results and deductions of reason, or he would hasten without delay to become an atheist; for if his doctrine be true, the Bible can not be true; and if the Bible be not true, we have no revelation of the will of God, and it is unthinkable that there should be a God, and he make no revelation of his will; but none having been made, the inference is, there is no God but Fate."



PRESUMPTION IS NOT FAITH.

But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed; they are not afraid to speak evil of dignities. — 2 Peter 2: 10.

IT is a common thing to hear an unbeliever boast of the vastness of his faith, and while without that true faith which saves his own soul, he boasts of a faith in the salvation of all mankind, and claims a superior and more extended faith than the orthodox Christian.

But that proud boaster forgets a few things, if he ever knew them. A true faith is operative in the present. "Thy faith *hath* saved thee," said Jesus. "We that believe *do* enter into rest," said the apostle. "He that believeth on the Son *hath* everlasting life." "Faith without works *is* dead, being alone."

If a man has not a gospel faith that now saves his own soul, now raises up a new life in him, of no avail is his pretended faith in the salvation of all mankind. For that sentiment is not faith, but presumption. Whoever pretends to believe more than God has said in his word, or anything differently from what God has said, it is not in him a matter of faith, but presumption.

And God has not said that all mankind shall be saved in heaven. He has said, "These shall go away into everlasting punishment," and he has said, "He that believeth not shall be damned."

In the face of these and many similar passages of Holy Scripture, for any person to pretend to believe in universal salvation is not a matter of faith, but a wicked and daring pre-

sumption, for it disputes the divine veracity. It is as wicked to put confidence in any sentiment beyond what God has said, as to refuse to accept what he has said.

A true faith does not frame a theory for the divine government, but accepts the divine plan as God has been pleased to reveal it. We can not believe more than God has said without denying what he has already said touching that subject.

IGNORANCE THE FATHER OF INFIDELITY.

But these, as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption. — *2 Peter 2 : 12.*

A SKEPTIC connected in business with a Christian father made no secret of his unbelief. On one occasion a child, then only nine years old, was present when her father was endeavoring, but in vain, to convince this gentleman of his fatal error. When the painful conversation had ended, and her father had left the room, the child asked this gentleman to take a walk with her in the garden; and when no one could overhear them, she inquired whether she might ask him a question.

"Certainly," he replied; "any question you please."

"Then," said she, "have you ever read the New Testament through with a desire to understand it?"

"No," he answered, "I never have."

"I thought so," said she, "for I am sure you would not have spoken of it to my father as you did just now if you had;" and in an earnest manner she added, "O, do read it, and do wish to understand it."

That child's entreaties and tears led the infidel to the Bible, and the Bible led him to his Saviour.

POPISH PRACTICES IN A PROTESTANT CHURCH.

Which have forsaken the right way, and are gone astray, following the way of Balaam, the son of Bosor, who loved the wages of unrighteousness. — *2 Peter 2: 15.*

CORRUPTION precedes revolution and reform. The Episcopalian states that if any of its readers are desirous of ocular demonstrations of the progress of Romanism among the congregations of our high church parishes, a visit to Trinity Church on a Sunday afternoon will be very apt to dispel the doubts of the most skeptical. "It is the custom now, with many there, to bow to the chancel when entering the church, and to cross themselves when they rise from their knees in their pews, just as the Papists do. The latter believe in the real presence at and on the altar, and hence their genuflections and their crossings have at least some intelligible meaning; but in a Protestant Episcopal church what is it but the most pitiful mummery? These are the gradual steps which the author of the Book of Hours, the rector of Trinity, would have his followers take in leading them first to 'advanced Ritualism,' and then to no stopping-place on this side of Rome."



A SCOFFER ANSWERED.

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts. — *2 Peter 3: 3.*

A WILD, frolicsome young man formed one of a set who sometimes derived their sport from ridiculing the most awful themes in the word of God. One day he came out of a public house where he had become excited by profane revelry with his companions, mounted his horse, and struck into a gallop. A venerable man, long distinguished for the earnest and solemn tone of his piety, was passing along the road. When the youth overtook him, he drew up the reins, and said, "Deacon, how far is it to hell?" The old Christian calmly replied, "Young man, at the rate you are going, you will soon be there." The reckless sinner struck the flanks of his horse

with his spurs, and dashed off on a wide canter. After passing a few rods, his horse stumbled ; he fell over his head to the ground, but rose not again. The deacon reached him only in time to hear one faint groan, and all was over.

How short the triumphing of the wicked ! What a contrast between the last moment on earth and the first in eternity ! " He stretcheth out his hand against God, and strengtheneth himself against the Almighty. He runneth upon him, even on his neck, upon the thick bosses of his bucklers."



DAY OF JUDGMENT AND PERDITION OF UNGODLY MEN.

But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. — 2 Peter 3 : 7.

THE day of judgment ! What an awful word is this ! What a truly terrific time, when the heavens shall be shriveled as a scroll, and the elements melt with fervent heat ; when the earth and its appendages shall be burned up, and the fury of that conflagration be such that " there shall be no more sea ; " a time when the noble and ignoble dead, the small and the great, shall stand before God, and all be judged according to the deeds done in the body ; yea, a time when the thoughts of the heart and every secret thing shall be brought to light ; when the innumerable millions of transgressions, and embryo and abortive sins, shall be exhibited in their purposes and intents ; a time when justice, eternal justice, shall sit alone upon the throne, and pronounce a sentence as impartial, as irrevocable, and as awful as eternal ! There is a term of human life, and every human being is rapidly gliding to it as fast as the wings of time, in their onward motion, incomprehensibly swift, can carry him. And shall not the living lay this to heart ? Should we not live in order to be judged ? And should we not live and die so as to live again to all eternity, not with Satan and his angels, but with God and his saints ? O, thou man of God ! thou Christian ! thou immortal spirit ! think of these things.

Observe the order of this terribly glorious day. 1. Jesus, in all the dignity and splendor of his eternal majesty, shall descend from heaven to the mid region — what the apostle calls the “air” — somewhere within the earth’s atmosphere. 2. Then the shout or order shall be given for the dead to arise. 3. Next the archangel, as the herald of Christ, shall repeat the order, “Arise, ye dead, and come to judgment!” 4. When all the dead in Christ are raised, then the trumpet shall sound, as the signal for them all to flock together to the throne of Christ. It was by the sound of the trumpet that the solemn assemblies, under the law, were convoked; and to such convocations there seems to be here an allusion. 5. When the dead in Christ are raised, their vile bodies being made like unto his glorious body, then, 6. Those who are alive shall be changed, and made immortal. 7. These shall be “caught up together with them to meet the Lord in the air.” 8. We may suppose that the judgment will now be set, the books opened, and the dead judged out of the things written in those books. 9. The eternal states of quick and dead being thus determined, then all who shall be found to “have made a covenant with him by sacrifice,” and to have “washed their robes, and made them white in the blood of the Lamb,” shall be taken to his eternal glory, and “be forever with the Lord.” What an inexpressibly terrific glory will then be exhibited! I forbear to call in here the descriptions which men of a poetic turn have made of this terrible scene, because I can not trust to their correctness, and it is a subject which we should speak of and contemplate as nearly as possible in the words of Scripture. — *Clarke’s Theology*.



A BETTER VIEW OF GRACE.

The Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. — 2 *Peter* 3:9.

AS I sat in the church in Geneva where Calvin used to thunder, I blessed God for all the hard blows the brusque old reformer struck at Popery, and also that we have now a

better Protestantism than he taught. And, as the minister there sprinkled the water of holy baptism on a babe, I could but think of what Calvin termed "the horrible decree," and of the dread uncertainty with which many of his followers used to contemplate the destiny of deceased infants, and of the blessed certainty with which all evangelical Christians contemplate it now. I fell back on Mrs. Stowe's *Theology of the Bones*, and blessed God that it has become the theology of the best brains in Christendom. When the broken-hearted, bereaved mother had worked herself into a despairing frenzy over her conception of the God of Edwards and Hopkins, the old colored nurse gathered the pale form to her bosom, and said, "Honey, darlin', ye ain't right; dar's a drefful mistake somewhar. Why, de Lord ain't like what ye tink: he loves ye, honey. Why, jes' feel how I loves ye — poor ole black Candace; an' I ain't better'n him as made me. . . . Dar jes' ain't but one ting to come to, an' dat ar's Jesus. Jes' come right down to whar poor ole black Candace has to stay allers: it's a good place, darlin'. Look right at Jesus. . . . Dar's a God ye can love." — *C. D. Foss*.

DESTRUCTION OF THE EARTH BY FIRE.

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. — 2 *Peter* 3: 10.

ACCORDING to the testimony of Professor R. D. Hitchcock, in the July number of the *Bibliotheca Sacra*, natural philosophers have little cause to sneer at Peter's prophecy, that "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works therein, shall be burned up." In an article on "The Relations of Geology to Theology," he says, "The earth contains within itself the agencies necessary to its desolation by fire. Its crust is supposed to be several hundred miles thick, while the interior is in a state of fusion, like lava. The three hundred active volcanoes on the crust are the breathing-holes of the internal fire. At present, counteracting agencies prevent

this lava from bursting forth. But let the order be issued for its liberation, and these vents will all belch forth fire and desolation. The works of man, in which we take so much pride, may be crumbled in a moment by the concussions of the crust. Liberated gases may combine explosively with the oxygen in the air, so that the heavens should pass away with a great noise." He mentions, in confirmation of the above statements, the well-known fact of certain stars suddenly becoming very brilliant, and then gradually fading to their former dimness. Not longer ago than May of last year, a remarkable case of this kind occurred. A star of the eighth magnitude, in the constellation called the Northern Crown, all at once blazed out into a star of the second magnitude, and in twelve days declined again to its original rank. From a careful observation conducted by experienced astronomers, indications were obtained that this star had been suddenly "inwrapped in the flames of burning hydrogen. In consequence of some convulsion, it may be, enormous quantities of gas were set free. A large part of this gas consisted of hydrogen, which was burning about the star in combination with some other element. As the free hydrogen became exhausted, the flames gradually abated, and the star waned down to its former brightness. It seems, then, that there are known instances of worlds wrapped in flames. They ignite, burn fiercely, fade, and almost disappear. Suppose, now, that for any reason a combustible gas should be evolved upon our planet; there it might combine explosively with the oxygen of the atmosphere, or burn like the star in the Northern Crown. Either case would meet the conditions of the prophecy. We think, therefore, that the words of Peter are amply illustrated by the latest discoveries of astronomy."

LAYING ASIDE THE BONES.

As also in all his epistles, speaking in them of these things, in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. — 2 *Peter* 3: 16.

AN old man once said, "For a long period I puzzled myself about the difficulties of Scripture, until at last I came to

the resolution that reading the Bible was like eating fish. When I find a difficulty, I lay it aside, and call it a *bone*. Why should I choke on the bone, when there is much nutritious meat in use? Some day, perhaps, I may find that even the bones may afford me nourishment."

Do not think less of the Bible because there are some things in it you do not understand. If the truths revealed in the Bible were all comprehensible, and you had learned them all, you could not rest on those truths, but would be stretching forward to what you do not know.

GROWTH IN GRACE.

But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen. — *2 Peter* 3: 18.

THE subject of growth in grace is beautifully illustrated by Rev. A. C. George, D. D., in his valuable book, *Counsels to Converts*. He says, "The flower bud, hanging on its parent stem, has a chaste and delicate beauty, and the maiden will pluck it to adorn her own loveliness. But should it abide a bud, should not the sheltering green give place to carnation tints, and the rich blossom shed its fragrance on the summer air, we should esteem it blasted and worthless. The morning is beautiful when it is spread upon the mountains, when its rosy hues chase away the twilight shadows, when the golden beams of the orient flush all nature with brightness and promise. But the principal element of this attraction is the prophecy, blazing along the eastern sky, that men shall rejoice in the splendors of a full, unclouded noon. A child is beautiful, as a child — beautiful beyond comparison. But should there be no growth, age would produce deformity and excite disgust. These illustrations may suffice to show the character of the Christian life. A genuine experience increases, unfolds, and intensifies. . . . 'If his light does not shine more and more,' it will grow dim and flicker away into darkness. Except he gathers strength as he proceeds on his Christian journey, he will be reduced to the weakness of despair, and utterly bereft of all resources of power."

MEANS OF GRACE PROPERLY USED.

That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. — 1 *John* 1: 3.

A DEVOUT frame of mind, with faith and prayer, are needful to meet God in his ordinances. "I find, with regard to myself, that the benefit of prayers, sacraments, and the means of grace bears exact proportion to the care I take to implore the influence and operation of the Spirit in them; that when I am only a little concerned in asking of the Lord the inestimable comfort of His help, my spiritual duties afford me little comfort in the exercise, and leave no lasting impressions. On the contrary, when I am importunate with the Lord to put life and power in the ordinances, and to make me feel some correspondent affections, I am enabled to say, 'Truly our fellowship is with the Father, and with his Son Jesus Christ.'" — *Venn*.

THE BLOOD OF CHRIST.

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. — 1 *John* 1: 7.

WHAT avails the blood of Christ? It avails what mountains of good works heaped up by us, what columns of the incense of prayer curling up from our lips toward heaven, and what streams of tears of penitence gushing from our eyelids, never could avail. "The blood of Jesus Christ his Son cleanseth us from all sin." "Helps us to cleanse ourselves, perhaps?" No; cleanseth us. "Furnishes the motive and the obligation for us to cleanse ourselves?" No; it cleanseth us. "Cleanseth us from the desire to sin?" No; cleanseth us from sin itself. "Cleanseth us from the sin of inactivity in the work of personal improvement?" No; from all sin. "But did you say the blood does this." Yes; the blood. "The doctrine of Christ, you must mean?" No; his blood. "His example it is?" No; his blood, his blood. O, what hostility

the world still betrays toward this essential element of Christianity! Can anything be stated more plainly in language than the entire word of God declares, that our redemption from sin is by the blood of Christ? And yet what strenuous efforts are constantly made to set aside this plain, essential, wonderful, and most glorious truth, that the blood of our Lord Jesus Christ cleanseth us from all sin!—*German of Krummacher.*

BAD PRINCIPLES UNSATISFACTORY IN DEATH.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. — 1 *John* 1 : 9.

MR. CAREY M. KEITH, whose funeral was attended at Charleston, S. C., on the 11th of September, 1824, resided formerly at South Bridgewater, Mass., "where," says a gentleman, "I became personally acquainted with him. He was a young man of fine talents, good education, much beloved, and prepossessing in his address, but a Universalist in sentiment. He often boasted himself in that doctrine, and was not to be shaken by human arguments or reasonings, but asserted, frequently, his readiness to have his faith brought to the test of the death-bed. In the fall of 1819 he removed to Charleston, S. C., placed himself under Unitarian preaching, lived secure, careless, and full of his pretended confidence in his Universal or Unitarian views, much beloved and respected by all who knew him, till September, 1824, when he was seized with a malignant fever which soon reminded him of the approach of the king of terrors, when horror filled his soul.

"In this situation he did not call for his Universalist friends, or his Unitarian preachers, but requested Dr. Palmer to be called in (whom before he had despised). Dr. Palmer came, and continued visiting him so long as he was able to speak or hear. He confessed his former wickedness in caviling about religion, acknowledged his insincerity and his false security in his boasted Universalism, and cried aloud for pardon. And there is good evidence to believe he found pardon through Christ, and satisfaction by the Holy Spirit, and died rejoicing

in God and the truth he before despised, — to the great consolation of his Christian friends, but confusion and dismay of his Universalist and Unitarian associates. O that they were wise, and understood, and would consider their latter end. His funeral sermon was preached by the clergyman above-named.



COMING BACK TO CHRIST.

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. — 1 *John* 2: 1.

I FEEL, when I have sinned, an immediate reluctance to go to Christ; I am ashamed to go. I feel as if it would be no good to go, as if it were making Christ a minister of sin to go straight from the swine-trough to the best robe; and a thousand other excuses; but I am persuaded that they are all lies direct from hell. John argues the opposite way: "If any man sin, we have an advocate with the Father." Jeremiah 3: 1, and a thousand other scriptures, are against it. I am sure there is neither peace nor safety from deeper sin but in going directly to the Lord Jesus Christ. This is God's way of peace and holiness. It is folly to the world and the beclouded heart, but it is the way. I must never think sin too small to need immediate application to the blood of Christ. If I put away a good conscience concerning faith, I make shipwreck. I must not think my sins too great, too aggravated, too presumptuous — as when done on my knees, or in preaching, or by a dying bed, or during a dangerous illness — to hinder me from fleeing to Christ. The weight of my sins should act like the weight of a clock — the heavier it is, it makes it go the faster. — *McCheyne*.



IMITATION OF CHRIST.

He that saith he abideth in him ought himself also so to walk, even as he walked. — 1 *John* 2: 6.

IT is reported in the Bohemian story, that St. Wenceslaus, their king, one winter night, going to his devotions in a

remote church, barefooted, in the snow and sharpness of unequal and pointed ice, his servant Podavidus, who waited upon his master's piety, and endeavored to imitate his affections, began to faint through the violence of the snow and cold, till the king commanded him to follow him, and set his feet in the same footsteps which his feet should mark for him. The servant did so, and either fancied a cure or found one; for he followed his prince, helped forward with shame and zeal to his imitation, and by the forming footsteps for him in the snow. In the same manner does our blessed Jesus; for, since our way is troublesome, obscure, full of objection and danger, apt to be mistaken, and to affright our industry, he commands us to mark his footsteps, to tread where his feet have stood, and not only invites us forward by the argument of his example, but he hath trodden down much of the difficulty, and made the way easier, and fit for our feet. For he knows our infirmities, and himself hath felt their experience in all things but in the neighborhood of sin; and therefore he hath proportioned a way and a path to our strengths and capacities, and, like Jacob, hath marched softly and in evenness with the children and the cattle, to entertain us by the comforts of his company, and the influence of a perpetual guide.

He that gives alms to the poor takes Jesus by the hand; he that patiently endures injuries and affronts helps him to bear his cross; he that comforts his brother in affliction gives an amiable kiss of peace to Jesus; he that bathes his own and his neighbor's sins in tears of penance and compassion, washes his Master's feet. We lead Jesus into the recesses of our hearts by holy meditations; and we enter into his heart when we express him in our actions; for so the apostle says, "He that is in Christ walks as he also walks." But thus the actions of our life relate to him by way of worship and religion; but the use is admirable and effectual, when our actions refer to him as to our copy, and we transcribe the original to the life. — *Jeremy Taylor*.

WHO ARE TRULY STRONG.

I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. — 1 John 2:14.

STRENGTH of character consists of two things — power of will and power of self-restraint. It requires two things, therefore, for its existence — strong feelings and strong command over them. Now, it is here we make a grand mistake; we mistake strong feeling for strong character. A man who bears all before him, and before whose frown domestics tremble, and whose bursts of fury make the children of the household quake, — because he has his will obeyed, and his own way in all things, we call him a strong man. The truth is, that is the weak man. It is his passions that are strong; he that is mastered by them is weak. You must measure the strength of a man by the power of the feelings he subdues, not by the power of those which subdue him. And hence the composure is very often the highest result of strength. Did we never see a man receive a flagrant insult, and only grow a little pale, and then reply quietly? That is a man spiritually strong. Or did we never see a man in anguish stand as if carved out of solid rock, mastering himself? or one bearing a hopeless daily trial remain silent, and never tell the world what cankered his home peace? That is strength. He who, with strong passions, remains chaste, — he who, keenly sensitive, with many powers of indignation in him, can be provoked and yet restrain himself and forgive, — these are strong men, the spiritual heroes. — *Rev. F. W. Robertson.*

BEWARE OF PRIDE.

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. — 1 John 2:16.

AS thou desirest the love of God and man, beware of pride. It is a tumor in thy mind that breaks and poisons all thy actions; it is a worm in thy treasure which eats and ruins thy

estate. It loves no man, is beloved of no man. It disparages virtue in another by detraction; it disrewards goodness in itself by vain-glory. The friend of the flatterer, the mother of envy, the nurse of fury, the band of luxury, the sin of devils, and the devil in mankind, it hates superiors, it scorns inferiors, it owns no equals. In short, till thou hate it, God hates thee. — *Quarles*.

THE ANTICHRISTS OF TO-DAY.

Little children, it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. — 1 *John* 2: 18.

CHRIST is the synonym of the official relations of the Son of God in his mission as the Mediator. As Jesus he was born of a woman, under the law, that his righteousness might be wrought in the same nature which had fallen. Thirty years of his life passed before he entered upon his Christly career. Then three years of service sufficed to accomplish the work and sorrow he undertook as man's substitute under the curse of the holy law. He ascended that his official representation of man to God, and God to man, might be the more effectually administered and maintained. It was expedient for us that he should go away. But he ever liveth as the anointed Prophet, Priest, and King — the Christ of his people.

Antichrist is that which assumes the authority and functions of the Christ. Before and after our Lord's coming in the flesh, there were impostors who professed to meet the prophetic descriptions of the Messiah. Theudas and Judas of Galilee are both named by Gamaliel. And we have the record of Bar-Cocheba in subsequent history. Multitudes were led astray by their false representations, and perished in their seditious efforts. The time for such supplanters has passed. Antichrist takes now the shape of system. Sometimes, as in the pope, the false system culminates in a representative person. But this is not necessary to prove a competing scheme — antichrist.

Looking over the field of religious thought, what antichrists of to-day do we find? Are there any theological or ecclesi-

astical systems, which usurp the authority and functions of the incarnate Son of God ?

Every substitution of unaided reason or church interpretation for the living teaching of Jesus Christ trenches upon the prophetic office of Christ, and is, so far, antichrist. How strangely do these extremes of opinion meet in their opposition to Jesus ! Rationalism exalts reason and consciousness into a supervising judge of divine revelation. Romanism absolves from the acceptance of any and all truths not authorized by councils or pope. Ritualism is but the infant cry of immature Romanism, and refers the perplexed reader of Scripture to the general and undoubted councils as the authority of last appeal. In opposition to all, we bid the inquirer and doubter learn of the exalted Christ. He, of God, is made unto us wisdom. In him are the treasures of knowledge. By his spirit he has promised to lead us into all truth. He illuminates his word, and applies its promises and precepts with searching power. Who does not know the clearness with which dark sayings stand forth when Jesus opens his Scriptures to the believing soul ? It is not for us to confer with flesh and blood. There is still the Christly Prophet.



DID NOT BELONG TO CHRIST'S FLOCK.

They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us. — 1 *John* 2 : 19.

ONE evening I went out with a shepherd to collect his sheep. After they had been gathered together, and were being driven off the moor, I observed that there were some among them who did not belong to his flock. I particularly noticed, also, that he paid no attention whatever to these wandering strangers, urged forward, though they were, by the barking dog, further and further from their rightful companions. At last, thinking I must have been mistaken in supposing they were not his, I pointed to one or two of them, and said, —

“ Are those your sheep ? ”

And he answered, "No."

I said unto him, "Why, then, do you not separate them from the flock?"

And he answered, and said, "They will find out directly they are not of us, and then they will go away of themselves."

And immediately I remembered the words of John, and how he had said, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us."—*W. G. S.*



DOCTRINE OF THE TRINITY.

Whosoever denieth the Son, the same hath not the Father. — 1 *John* 2: 23.

THE doctrine of the Trinity is a fundamental doctrine, the belief of which is necessary to salvation; for those who are without the Father (*Eph.* 2: 12) can not be saved. It is also said (1 *John* 2: 23), "Whosoever denieth the Son, the same hath not the Father;" and in *Rom.* 8: 9, it is likewise said, "He that hath not the Spirit is none of his." This important sentiment is interwoven with the whole of real religion, and there can neither be any true faith, worship, or obedience without it. Where is faith if this be taken away? for it is declared in *John* 17: 3, "This is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent;" and as we are baptized in the name of the sacred Three, therefore we must believe equally in them. So as to worship, it is said in *Eph.* 2: 18, "Through him we both have access by one spirit to the Father;" also as to obedience, in *John* 15: 10, we read of "the Father's commandments." In 2 *Cor.* 5: 14, it is said, "The love of Christ constraineth us;" and in *Eph.* 5: 9, it is declared that "the fruit of the Spirit is in all goodness." Thus, without the assistance of each of the sacred Three, we can not believe, worship, or serve God. The mystery of the Trinity is above reason, but not contrary to it; for reason, though it could not have brought it to light, yet when it is discovered it must needs yield to it; for as the judgment of sense must be corrected by reason, so the judgment of reason must be corrected by faith.

DIVINE LOVE FOR THE UNWORTHY.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God : therefore the world knoweth us not, because it knew him not. — 1 *John* 3 : 1.

“**T**H**ERE** is in the divine conduct a most touching regard for the seemingly unworthy. Did not Jesus first appear to Mary Magdalene, out of whom he had cast seven devils? Was not the first message, with inexpressible tenderness, sent personally to Peter, who had so lately and so profanely denied him? He will not quench the smoking flax, nor break the bruised reed. For the prodigal there are often a feast, a robe, sandals, and a ring, that never come to the unfailingly faithful. God is our Father, and in our dark and despairing hours his Fatherhood shines out full-orbed. This beautiful feature often touches even the human parent, and is a type of what we may hope and expect from our heavenly Father. When a father has returned from a journey, he embraces his wife and his children, one after another, with a kiss of love. But there in the corner sits a poor, helpless, deformed boy, who can not run to meet him, and feels for a moment neglected. His mind is as weak as his body. He has no merits to claim a parent’s admiration, or extort a special love. He knows it and feels it. But the father gets down to his feebleness, and gives the poor little sufferer a stronger, sweeter embrace than the rest. He lingers, as he did with none of the other children, to fondle with the helpless boy. He pours into his lap tokens that he has not been forgotten during the father’s absence. This is the father in man, and God is my Father. I need not feel that he will not welcome me ; that others are better, more gifted, abler than I, and that there is no hope for me. May be my very helplessness will attract his strength ; my unworthiness bring more of his worthiness to compensate for it. Only let me be his child, and all else is secure. Glory to God in the highest.”

IT DOTTH NOT YET APPEAR WHAT WE SHALL BE.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is. — 1 *John* 3 : 2.

LABOR and reward are very unlike. Here we toil, often in darkness and in doubt, doing the most menial service for the Master, while awaiting the time when he shall lift us up to a higher and nobler life and association. How changed will be the scene! here the cross-bearing, the watching, fasting, praying — yonder the glory, the joy for ever. This is sometimes faintly illustrated in this life. A minister who made a visit to one of the coal-mines of Pennsylvania thus describes the scene, and the impression made on his mind. He says, —

“We went down, and down, till we were a thousand feet below the surface; then off in long, dark avenues, made by taking out the coal. In these we saw, by the aid of our lamps, busy workmen mining the coal. In worn and soiled garments, covered with dust, they toiled on cheerfully, sometimes singing as they plied the pick or struck the drill. Hope cheered their hearts; for, above them, up in the light of day, on the surface of the earth, directly over the mines, they had comfortable homes and pleasant family relations. When their daily task was over, they ascended to their homes, to greet the loving kindred who awaited their return.

“Now, see them in their families, or in the church on the holy Sabbath! We could hardly make it seem possible those men of yesterday, down in the dark mine, are these men of to-day, so changed in appearance. So we say, ‘It doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is.’

“Here we are miners — performing our daily task; and if it be well and acceptably done, meeting the favor of Him who has called us to labor for him, then shall we be raised to a higher and nobler home above, where the good await our coming to swell the ranks of the holy ones.

“Be cheered, fellow-Christian; your home is just above.” — *Rev. William Searles.*

HE HAD THE TRUE HOPE.

And every man that hath this hope in him purifieth himself, even as he is pure. — 1 *John* 3 : 3.

SOME Hindoos were on a journey in India. The road was rough and long, and the sun burned hotly in the skies. Slowly they passed on their way, and as one day after another came to an end, many of the party grew faint and weary. There was one poor man who seemed a stranger to the rest. He was old and feeble, and was ready to sink from the heat and labor of the way. At last he fell, and could not rise again. The Hindoos looked upon him, and finding that he was likely to die, they left him to perish without pity or help, for these heathen are unkind to the sick and dying. But there was among those travelers a missionary, on his way to a distant place to preach the gospel ; he saw the old man fall, and ran to aid him, while the rest passed along. Yet all his help could not now save his life. He knelt by the poor man's side, and softly said in his ear, " Brother, what is your hope ? " The dying traveler raised himself to reply, and with a great effort said, " The blood of Jesus Christ cleanseth from all sin," and then laid down his head again, and died. The missionary was greatly astonished at the answer ; and, from the calm and thoughtful manner in which the words were spoken, he could not but feel that the man had died safely in Christ. " How or where," thought he, " could this Hindoo have got this hope ? " And, as he looked at the dead body, he saw a piece of paper grasped tightly in one of the hands. He carefully took it out ; and what was his surprise and delight, when he saw it was a single leaf of the Bible, on which was the first chapter of the First Epistle of John, where these words are found. On that page a heathen man had met with the gospel. This short account of a Hindoo and the one leaf may teach a useful lesson.

BISHOP HATTO, OR THE MOUSE TOWER.

But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? — 1 *John* 3: 17.

JUST on leaving the narrow valley of the "Castled Rhine," we perceive the old "Mouse Tower," famed for its story of the cruel Bishop Hatto. The bishop was known far and wide in the valley of the Rhine for his severity and cruelty toward his people. He was a prelate of unbounded wealth, that he had pressed out of the bones and sinews of the simple peasants. With his riches he heaped up large quantities of corn, and then speculated in the staff of life. An evil day came, and the valley was visited with a bitter famine; the peasants came to Bishop Hatto, and bought as long as they had money. But their stock was small, and soon ran out. His granaries remained filled with corn that would rescue them from death; and they came with humble prayers, and begged for a little to stay the hunger of their wives and children. He called them lazy beggars, and bade them begone; but the keen pangs of hunger at last turned their prayers into threats. He owned the tower in the center of the stream, and it had long been filled with corn, on account of its safety; to it he took refuge, and set fire to his well-filled barns before the eyes of the starving peasants. But a speedy revenge followed him. The army of mice that had lived in plenty about his barns now swam the stream, and attacked the tower. The bishop called on the peasants for help; but, instead of lending aid, they bade the mice God-speed in consuming his corn. When this was gone, they gnawed off his toe-nails, and tormented him with all the tortures of purgatory; at last he fell asleep from sheer exhaustion, and the mice ate up the bishop alive. The tower took up the name of the "Mouse Tower," and few pass it without thinking of the wicked Bishop Hatto and his richly deserved fate. — *Professor Wells, in Ladies' Repository.*

EFFECT OF PRAYER.

And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. — 1 John 3: 22.

DR. HAMILTON narrates the following as symbolic of the effect of prayer: "Among the forms of insect life there is a little creature known to naturalists which can gather around itself a sufficiency of atmospheric air, and so clothed upon, it descends into the bottom of the pool, and you may see the little diver moving about dry, and at his ease, protected by his crystal vesture, though the water all around and above be stagnant and bitter. Prayer is such a protector; a transparent vesture — the world sees it not; a real defense — it keeps out the world. By means of it the believer can gather so much of heavenly atmosphere around him, and with it descend into the putrid depths of this contaminating world, that for a season no evil will touch him; and he knows when to ascend for a new supply. Communion with God kept Daniel pure in Babylon."

SPIRITISM.

Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. — 1 John 4: 1.

CONCERNING modern Spiritism, the Rev. J. R. Sikes makes the following exposé: "I determined to satisfy myself in regard to the truth of the doctrines and teachings of modern Spiritualists, and accordingly purchased two of their most valuable standard works, viz., *The Future Life, or Communications from the Spirit Land through Mrs. Sweet, by a Host of departed Spirits*, and *The Seers of the Ages, or the Doctrines of Spiritualists*. These books I have read with care and deep thought, and am forced to the following verdict: A more pernicious, plausible, and destructive lie has never been forged in the domain of perdition and promulgated on earth than modern Spiritism presents. It pretends to be a new and improved system of religion. Let us look at it in that light for a moment. Every dispensation of religion that God has given to

man has been attested by miracles or extraordinary manifestations of divine power. And in each successive dispensation, commencing with Abraham, and coming down through Moses and the prophets to Christ, these miracles, or extraordinary manifestations of divine power, have increased in number and potency for good. They were comparatively slight with Abraham, greater with Moses, greater still with the prophets, and greatest of all with Christ. The miracles of Christ infinitely surpassed in magnitude, number, and quality, all the so-called miracles of either ancient or modern pretenders. Now, if God designed to communicate to men a new and improved edition of religion, as Spiritualists claim he does, we should naturally expect, judging from the course God has pursued in the past, that this new religion — Spiritualism — would be attested by greater, more numerous, and more valuable miracles than those of Christ. But what are the facts in the case? They exhibit a few mesmeric manipulations and psychologic dreams, and ask us to believe that God is giving to them a new dispensation of religion, greater than that given through Abraham, Moses, the prophets, or Christ. Their doctrines are a medley of deism, atheism, pantheism, and anthropomorphism. Their tricks are simply those of ancient pagan necromancy, refined and modified. Their utterances are more childish than those of the ancient sibyls, more confused than those of the Delphic oracle, and less intelligible than those of the ancient statue of Memnon. Themselves are only modifications of the characters which God commanded Moses to kill — witches. And yet they delude themselves with the belief that all men must embrace their follies. Fools that ye are, suppose ye no one thinks but yourselves? Ye are the men, and wisdom shall die with you."



NOT ELOQUENCE, BUT LOVE.

He that loveth not, knoweth not God; for God is love. — 1 John 4:8.

CUNNING workmen are quite as much needed in the Master's service as in the workshops of this world. An exchange tells a story of a shrewd Friend, who, after listening

to the eloquent praise bestowed by a gifted acquaintance upon the character and career of Christ, put the plain question, "Friend P., does thee *love* the Lord Jesus Christ?" A test question, truly, and fairly it was answered. Returning the questioner's gaze steadily, and speaking as if every word was fully weighed, the low, sad answer came, "No, sir; I am ashamed to say that I do not."

What followed? Reproaches, exhortations, long arguments over the inconsistency of the impenitent position? Nothing of the kind; but the simple reply, "We wish thee did, friend P.," delivered with a tenderness, a significance, an earnestness which could never be forgotten. What Mr. P. needed was, not enlightenment, but the touch of a consecrated hand.

GOD'S LOVE TO MAN.

Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. — 1 *John* 4: 10.

WHERE shall we go for manifestations of the tenderness, the sympathy, the benignity of God? The philosopher leads us to nature, its benevolent final causes, and kind contrivances to increase the sum of animal happiness; and there he stops, with half his demonstration. But the apostle leads us to the gift bestowed by the Father for the recovery of man's intellectual and moral nature, and to the cross endured by the Son, on this high behalf. Go to the heavens, which canopy man with grandeur, cheer his steps with successive light, and mark his festivals with their chronology; go to the atmosphere, which invigorates his spirits, and is to him the breath of life; go to the smiling fields, decked with verdure for his eye, and covered with fruits for his sustenance; go to every scene which spreads beauty before his gaze, which is made harmoniously vocal to his ear, which fills and delights the imagination by its glow or its greatness. We travel with you, we admire, we feel and enjoy with you, we adore with you, but we stay not with you. We hasten onward in search of a demonstration more convincing that "God is love," and

we rest not till we press into the strange, the mournful, the joyful scenes of Calvary, and amid the throng of invisible and astonished angels, weeping disciples, and the mocking multitude, under the arch of the darkened heaven, and with the earth trembling beneath our feet, we gaze upon the meek, the resigned, but fainting Sufferer, and exclaim, "Herein is love!" herein, and nowhere else, is it so affectingly, so unequivocally demonstrated, "not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. — *R. Watson.*

THIS I DID FOR THEE. WHAT DOEST THOU FOR ME?

Beloved, if God so loved us, we ought also to love one another. — *1 John 4: 11.*

IT is said that Count Zinzendorf, the Patriarch of the Moravian Brethren, was first taught love to the Saviour by reading the above motto placed under a print of Christ in the study of a German divine.

I gave my life for thee,
 My precious blood I shed,
 That thou might'st ransomed be,
 And quickened from the dead.
 I gave my life for thee;
 What hast thou given for me?

I spent long years for thee,
 In weariness and woe,
 That an eternity
 Of joy thou mightest know.
 I spent long years for thee;
 Hast thou spent one for me?

My Father's house of light,
 My rainbow-circled throne
 I left for earthly night,
 For wanderings sad and lone.
 I left it all for thee;
 Hast thou left aught for me?

I suffered much for thee,
 More than thy tongue can tell,
 Of bitterest agony,
 Thee to preserve from hell.
 I suffered much for thee;
 What dost thou bear for me?

And I have brought to thee,
 Down from my home above,
 Salvation full and free,
 My spirit and my love.
 Great gifts I brought to thee;
 What hast thou brought to me?

O, let thy life be given,
 Thy years for me be spent,
 World-fetters all be riven,
 And joy with suffering blent.
 Give thou thyself to me,
 Gladly I'll welcome thee!



BOLDNESS THROUGH LOVE.

There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love. — 1 *John* 4:18.

THREE Japanese ambassadors were recently sent over to the United States to obtain instruction in commercial matters. While here they were brought to a saving acquaintance with the "truth as it is in Jesus." Having been made consciously happy in the love of the Saviour, they were put under instruction, that they might be more thoroughly acquainted with Christianity. The minister was taking them through the "Apostles' Creed," and was making them understand how the truth had been perpetuated from generation to generation. They listened till he came to the words, "He shall come to judge the quick and the dead."

"What is that?" they exclaimed, in startled tones.

The minister thought they stumbled at the word "quick," and he explained that it was an obsolete word for "living." "O," they said, "not that." It was the first entrance into the pagan mind of the idea of judgment. It was the first effect of the thought of the coming again of the Saviour to judge the world.

One of them stood as if stunned into catalepsy; another paced up and down in indescribable agony; the third bent down with his elbows on the table. The silence was painful and crushing. The minister waited to see what would come of it. After a time, the man leaning on the table raised his head and said, —

"O, how alarmed I should have been if I had known that before I loved him!" This was the Holy Spirit's work. The love of Christ had come into his heart first, so as to take away all terror of judgment, and a startling thought like this, coming suddenly on the spirit, lost all power to terrify it. It is love that saves. The most effective method of preaching is not to thunder the anathemas of vengeance. To make the declaration of unlimited love — love in its disinterestedness — love in its royalty, divested of that selfishness which attaches itself to all earthly relationships — love incarnating itself that it may breathe more freely — love shedding its own blood, — that is the master spell which, like the rod of the prophet, will swallow up the enchantments of all opposing forces.



"MINE'S A RELIGION FOR ALL WEATHERS."

For this is the love of God, that we keep his commandments; and his commandments are not grievous. — 1 *John* 5 : 3.

THERE'S a fishing village, on the coast of Cornwall, where the people are very poor, but pious and intelligent. One year they were sorely tried. The winds were contrary, and for nearly a month they could not put to sea. At last, on a Sabbath morning, the wind changed, and some of the men, whose faith was weak, went out toward the beach, the women and children looking on sadly, many saying, with sighs, "I'm sorry it's Sunday, but — if we were not so poor!"

"But if," said a sturdy fisherman, starting up and speaking aloud; "surely, neighbors, your buts and ifs will lead you to break God's law."

The people gathered around him, and he added, "Mine's a religion for all weathers, fair wind and foul. 'This is the love of God, that ye keep his law.' 'Remember the Sabbath day to keep it holy.' That's the law, friends. And our Lord came not to break, but to fulfill the law. True, we are poor; what of that? Better poor and have God's smiles, than rich and have his frown. Go, you that dare; but I never knew any good come of a religion that changed with the wind."

These words, in season, stayed the purpose of the rest. They went home and made ready for the house of God, and spent the day in praise and prayer. In the evening, just when they would have been returning, a sudden storm sprung up, that raged terribly for two days. After the tempest came settled weather, and the pilchard fishery was so rich and abundant, that there was soon no complaining in the village. Here was a religion for all weathers. Remember the words. "Trust in the Lord and do good, and verily thou shalt be fed."



VICTORY OVER HIMSELF.

For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. — 1 John 5 : 4.

A MERCHANT in one of our Atlantic cities said to a friend, "I wonder why none of my clerks have been converted." His friend replied, "Are you aware that you have a hasty temper, and often find fault unnecessarily with your clerks, and manifest a wrong spirit in your business?" The merchant was conscious that he was verily guilty, retired to his closet, confessed his sin, and deeply humbled himself before God. The next morning he called his eleven or twelve clerks together in his counting-room, told them of the agony of his mind, asked their forgiveness, knelt down and prayed. Two of those clerks were convicted in that counting-room before they left, and within one week were converted, and in a short

time three more. Having achieved a victory over himself, he gained an influence over others never before possessed.

The grace of God can give victory over a hasty temper. — *Old South Prayer Meeting.*

A BOY'S FAITH IN GOD.

And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us. — 1 John 5:14.

A VESSEL was overtaken with a terrific hurricane in the middle of the Atlantic Ocean. After the most astonishing efforts to weather the storm, the awful intelligence of the captain broke on the ear of the passengers, "The ship is on her beam-ends; she will never right again; death is certain."

"Not at all, sir! not at all, sir!" exclaimed a little sailor boy; "God will save us yet."

"Why do you think so?" said the captain, with strong feeling and astonishment.

"Because, sir, at this moment they are praying under the Bethel flag, in the city of Glasgow, for all sailors in distress, and us among the rest; and God will hear their prayers; now see if he don't."

The captain, an old weather-beaten tar, exclaimed, with the tears running down his cheeks, "God grant that their prayers may be heard in our behalf, my little preacher!"

At that moment a great wave struck the ship and righted her. A simultaneous shout of exultation, gratitude, and praise, louder than the storm, went up to God. A few days after the noble ship rode safely into New York harbor.

ANSWERS TO PRAYER.

And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. — 1 John 5:15.

HOWEVER early in the morning you seek the gate of access, you find it already open; and however deep the midnight moment when you ascend a special Pisgah or Moriah, you will find the pathway radiant with light from the throne.

It needs not that you should enter some awful shrine, or put off your shoes on some holy ground. Could a memento be reared from every spot from which an acceptable prayer has passed away, and on which a prompt answer has come down, we should find *Jehovah shammah* ("The Lord hath been here") inscribed on many a cottage hearth and many a dungeon floor. We should find it not only in Jerusalem's proud temple, and David's cedar galleries, but in the fisherman's cottage, by the brink in Genesareth, and in the upper chamber where Pentecost began. And whether it be the field where Isaac went to meditate, or the rocky knoll where Jacob lay down to sleep, or the brook where Israel rested, or the den where Daniel gazed on the hungry lions and the lions gazed on him, or the hill-sides where the Man of Sorrows prayed all night, — we should still discern the prints of the ladder's feet let down from heaven — the landing-place of mercies because the starting-point of prayer. — *Hamilton.*



REQUEST OF THE DYING INFIDEL.

If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death; I do not say that he shall pray for it. — 1 *John* 5: 16.

FATHER M., of Massachusetts, who recently died in faith, was once called to the dying bed of an aged infidel of his acquaintance. The good old man had long prayed for his friend, but his entreaties had ever been met by the infidel's argument and scorn. As he approached the bed, he saw that his mind was in agony. The man confessed himself a sinner, and that he was not prepared to meet death. Father M. asked him if he had prayed.

"No, I can't pray. I have continually refused mercy, until it is now refused me. I have tried to pray, but my lips won't move."

"Are you willing that I should pray for you, then, and let your heart's desire go up with my words?"

"No, you can not pray for me; others have tried, but could not. You may kneel, but it will be useless."

And so the aged saint knelt at the bedside of the agonized sinner. Those lips had daily moved in prayer for half a century. That tongue had daily brought the name of sinners before God's throne: but, strange to say, all his faculties of speech seemed paralyzed now. Mercy was a word that he could not speak, and for the first time prayer was impossible.

"Now," said the infidel, as Father M. rose from his knees, "I want to preach at my own funeral; and when you have closed the other parts of the service, I want you to come down from the pulpit and place your two fore-fingers on my lips, and say, 'This soul is sealed for hell!'"

"You must spare me from such a commission. It will frighten the people."

"It is my dying request, and I feel that you must do it. Let others take warning by my death. I can not excuse you."

So Father M., at his funeral, after he had finished the sermon, came down from the pulpit, and approaching the coffin, laid the tips of his fingers on those marble lips, and with tears streaming from his eyes, stated the man's dying request, and pronounced the words, —

"This soul is sealed for hell!"

O, my reader, whether Christian or not, be admonished. If your peace is not made with God, remember that your soul is following that infidel's, and ere long will be sealed. Your lips can move in prayer now. The time may come when this, the greatest of all earthly privileges, shall be in vain.

Christian brother, remember that souls — the souls of your friends, relatives, and neighbors — are daily going down to hell; and no small share of responsibility is lying at your door. May God help us all to feel the importance of that infidel's sermon. — *Follower.*

JESUS CHRIST THE TRUE GOD.

And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life. — 1 John 5: 20.

TWO gentlemen were once disputing on the divinity of Christ. One of them, who argued against it, said, —

“If it were true, it certainly would have been expressed in more clear and unequivocal terms.”

“Well,” said the other, “admitting that you believed it; were you authorized to teach it, and allowed to choose your own language, how would you express the doctrine to make it indubitable?”

“I would say,” replied he, “that Jesus Christ is *the true God.*”

“You are very happy,” rejoined the other, “in the choice of your words; for you happen to hit upon the very words of inspiration. St. John, speaking of the Son, says, ‘This is the true God and eternal life.’”



EARLY CHRISTIAN FAITH.

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. — 2 John 9.

“THE church,” says Irenæus, “though dispersed throughout the whole world,” — observe how numerous Christians were, — “even to the ends of the earth, has received from the apostles and their disciples this faith; in one God, the Father Almighty, Maker of heaven and earth and the sea, and all things that are in them; and in one Christ Jesus the Son of God, who became incarnate for our salvation; and in the Holy Spirit, who proclaimed through the prophets the dispensation of God, and the advent, and the birth from a virgin, and the passion, and the resurrection from the dead, and the ascension into heaven in the flesh, of the beloved Christ Jesus, our Lord, and his manifestation from heaven in the glory of

the Father, to gather all things in one, and to raise up anew all flesh of the whole human race, in order that to Christ Jesus, our Lord, and God, and Saviour, and King, according to the will of the invisible Father, every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess to him, and that he should execute just judgment toward all ; that he may send spiritual wickedness [perhaps wicked spirits], and the angels who transgressed and became apostates, together with the ungodly, and unrighteous, and wicked, and profane among men, into everlasting fire ; but may, in the exercise of his grace, confer immortality on the righteous and holy, and those who have kept his commandments, and have persevered in his love, some from the beginning, and others from their repentance, and may surround them with everlasting glory."

Here, then, is what Christians in the second century believed. Irenæus often reiterates this creed. He says nothing about baptism, though we know from other sources that all Christians were baptized. He says nothing about conversion, or a sudden change of heart, testified to by the Holy Spirit, but dwells with earnestness upon morality, asserting that the Decalogue is to be faithfully obeyed from love, and maintaining that Christian life is founded upon love, promoted by prayer, and cultivated by discipline.

No candid reader can fail to see that Christians then were a moral people, a prayerful and self-denying people, a happy, cheerful, and active people, and that before them immorality, idolatry, and false doctrine disappeared.

Our modern civilization has produced new enemies to the gospel, and brings with it new duties, and may even have discovered new resources and new elements of power in the Bible ; but still no Christianity can be genuine that does not maintain the same essentials as can be found in the Christianity of the second century as described by Irenæus. — *Rev. E. O. Haven.*

ADMIRAL FARRAGUT AND THE ROMISH PRIEST.

If there come any unto you and bring not this doctrine, receive him not into your house. — 2 *John* 10.

IT will be remembered that Admiral Farragut had a severe and dangerous illness in Chicago, not many months before his fatal sickness at Portsmouth. While lying very low in the hotel, his life being then despaired of, it was suggested that a clergyman should be sent for. The admiral desired it, and a messenger was dispatched. An Irish servant, knowing what was going on, sent in all haste for a Romish priest, who arrived before the clergyman, and was met at the door of the bed-chamber by Mrs. Farragut, who reluctantly admitted him. He went to the bedside, and, in a low tone of voice, addressed the admiral, who shook his head decidedly. Again he attempted to address him, but was repulsed, and finally left the room. Mrs. Farragut approached her husband, the old sailor, who roused himself, and said, firmly, "That's not my pilot; I want my own pilot." This was the characteristic exclamation of a great sea captain, about to go through the dark waters of death, and he wanted his own pilot then! No treacherous, doubtful guide would answer in making such a passage.

FAITHFULNESS IN THE DISCHARGE OF DUTY.

Beloved, thou doest faithfully whatsoever thou doest to the brethren and to strangers. — 3 *John* 5.

TEN years ago, when an unconverted man, I boarded in the family of a pious woman, whose husband was not a Christian. There was a daughter of nineteen, another of fourteen, and a son of ten. Every morning after breakfast I heard that humble woman gather her family in the kitchen, and read with them a chapter — "verse about" — in the Bible. Then, as I could not help listening, there was a peculiarity of service that mystified me. At last I asked one day if I might remain. She hesitated; her daughter blushed, but said I could do so

if I really desired to. So I sat down with the rest. They gave me a Testament, and we all read. Then, kneeling on the floor, that mother began her prayer audibly for her dear ones there, her husband, and herself, and then, pausing a moment, as if to gather her energies or wing her faith, uttered a tender, affectionate supplication for me. She closed, and her daughter began to pray. Poor girl, she was afraid of me; I was from college. I was her teacher; but she tremulously asked for a blessing, as usual. Then came the other daughter, and at last the son, the youngest of that circle, who only repeated the Lord's Prayer, with one petition of his own. His "amen" was said, but no one rose. I knew on the instant they were waiting for me; and I, poor, prayerless I, had no word to say. It almost broke my heart. I hurried from the room desolate and guilty. A few weeks only passed, when I asked their permission to come in once more; and then I prayed too, and thanked my ever-patient Saviour for the new hope in my heart and the new song on my lips.

HELPING THE PREACHER.

We therefore ought to receive such, that we might be fellow-helpers to the truth. — 3 *John* 8.

DR. BEECHER once said to an old lady who expressed her wonder to him that she was permitted to live, as she could not do any more good, "You are doing a great deal of good; you help me to preach every Sunday." She was greatly surprised, and inquired how it could be. "In the first place," said he, "you are always in your seat on the Sabbath, and that helps me: in the second place, you are always wide awake, and you look right up into my face, and that helps me; and in the third place, I often see the tears running down your face, and that helps me very much."

We recollect hearing our father often repeat the story of once attending an evening lecture, at which Dr. Payson preached with a great deal of animation and power. As they walked home together, father said to the doctor, "I do not

see how you preached so earnestly, for it seemed to me the audience was very dull and uninterested." "Ah," replied Dr. Payson, "did you see that man in the gallery in a green baize jacket?" "No, I did not notice him." "Well," was the rejoinder, "he fed on every word I spoke." A single really attentive hearer is a great help. Attentive hearers make earnest preachers.

CONTENDING FOR THE FAITH.

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. — *Jude 3.*

SAID a clergyman, "When I was in Europe I went to see all the principal objects of interest wherever I traveled in the old world — the paintings of the best masters, the statuary by the hands of cunning artists. I looked at the wonders of St. Peter's. But when I came to see the Waldensian Synod in session assembled, I tell you, my brethren, I felt that I was looking upon the greatest sight that I had ever seen in all the world. It was not so much what I saw then and there, but what I saw that had been long past — the bloody persecutions through which the forefathers of these men had passed, the noble testimony which they have borne through fagots and flames, and their unflagging heroism in defense of the truth. All this, and much more, I saw as I looked upon that band of noble men, heroic as ever for the gospel of Christ, in the presence of the hosts of evil; the same undaunted Waldenses as of former times, whom no threats or anathemas could frighten, though hurled with all the power and hatred of the Vatican and the Roman Catholic world. These are the defenders of the faith once delivered to the saints."

WHY WERE NOT ANGELS REDEEMED?

And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. — *Jude 6.*

WHEN the question is asked, Why were not angels redeemed? the idea seems to be that angels, like Adam, were subjected to a trial to be decided by a single act, and having sinned, no offer of mercy was tendered to them. This is altogether more than we know, and far more than we have any right to infer. How long and how gracious their probation was we know not. We know they had one, and "kept not their first estate." They have no right to claim another; it would be of no benefit if they had it; and God could not, without injustice, grant it.

So man has one probation. Redemption secures for him what the angels had without it, viz., free agency and power of choice. Men are redeemed before they are born. It is, so to speak, a part of their creation. They would never have been allowed to be but for redemption; and this redemption gives them no advantage over angels; it only places them just where angels are without it, and just where man would have been without the fall. Let it not be forgotten that angels have had one probation, and men have no more.

 FUTURE RETRIBUTION.

Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. — *Jude 7.*

"IT seems to me," says Dr. Channing, "that a man of common understanding, reading the Scriptures without any knowledge of the way in which they have been interpreted, would not think it possible that the doctrine should ever have been drawn from them that there is to be no future punishment. Almost any opinion would seem to him to receive greater countenance from the Bible than this. Yet this opin-

ion has found strenuous advocates, and, from its very nature, it has not been advocated without making converts.

“This error should be resisted with earnestness, because it directly, palpably, and without disguise diminishes the restraints on vice. It is at war with society. It is a blow at the root of social order. It lets loose p̄p̄ensities which are constantly struggling against the principle of duty, and which this principle, unaided by the fear of future suffering, is, in multitudes, poorly able to restrain. The doctrine I am opposing goes to the very extinction of conscience. Conscience in man is an echo, if I may so speak, to the will and moral sentiments of God. Its dictates are authoritative, because we feel them to be dictates of Him who made us. A sense of God’s abhorrence of sin is the chief nourishment of our abhorrence of it. Let God be viewed as so unconcerned about character as not to punish the guiltiest life, as to fall short in his administration of the plainest requisitions of justice, and a deadly torpor would spread over the human conscience. Moral sensibility would be paralyzed. The effect of this doctrine, indeed, may not immediately appear, because its very extravagance prevents its being thoroughly believed; because it can not eradicate the principles of our nature, and can not entirely efface the principles of our education. Guilt and punishment are seen to have a connection too natural and intimate to be wholly separated even in thought. But whilst the influence of the doctrine may be counteracted by these and other causes, such as natural good dispositions, freedom from great temptations, the power of opinion, and the like, yet its proper effects must be always bad; its fruits are bitter, its tendency is to sin and death.”

REBUKING A SCOFFER.

But these speak evil of those things which they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves. — *Jude 10.*

THE itinerant ministry brings the pastor into many pleasant associations, and sometimes into associations that are not so pleasant. The following incident, in the ministerial labors

of Rev. Joseph De Larme, now of the Central New York Conference, was of the latter kind.

In the year 1857, a ministerial association was held in Moira, Franklin Co., N. Y. Two or three of the ministers in attendance upon the meeting were sent for entertainment to the house of a worthy Baptist member, residing in the village. In the family there was a gentleman boarder who professed atheism, and who took occasion, as soon as the ministers were seated at the table, for the first time to proclaim his infidel sentiments. Turning to Mr. De Larme, who sat next him, he said, "I do not believe in your priestcraft, neither do I believe in your God. I have a little boy," continued the infidel, "whom I have taught, when he comes to the name of God, in reading, to take his pencil and blacken the word." Then said Mr. De Larme, to whom this scoffer was directing his blasphemous words, "I do not know how these brethren feel in being seated at this table with this brute, but, as for myself, I feel insulted. This creature should have his place with brutes in the barn; for he who denies the existence of his Creator gives up his claim to manhood."

The gentleman of the house, listening to the conversation, said to the infidel, "Are the principles you have just advanced your sentiments?" to which he said, "They are." "You will please get you another boarding-place immediately. You can finish your dinner, but you must leave; for I have a family of small children whom I can not allow to hear these principles."



WHO SEPARATE THEMSELVES.

These be they who separate themselves, sensual, having not the Spirit. —
Jude 19.

MR. SPURGEON is an open communionist, as many of our readers know; but all do not know that a sermon of his from the text, "These are they who separate themselves," has been mutilated in the American edition of his sermons. The English edition of this discourse contains, besides other pungent sentences, the following: "There is not a Christian beneath the scope of God's heaven from whom I am separated.

At the Lord's table I always invite all Christians to come, and sit down and commune with us. If any man were to tell me that I am separated from the Episcopalian, the Presbyterian, or the Methodist, I would tell him he did not know me, for I loved them with a pure heart fervently, and I am not separated from them. This bears rather hard on our friends the Strict Communion Baptists. I should not like to say anything hard against them, for they are about the best people in the world; but they really do separate themselves from the great body of Christ's people. They separate themselves from the great universal church. They say they will not commune with it; and if any one comes to their table who has not been baptized, they turn him away. The pulse of Christ's body is communion; and woe to the church that seeks to cure the ills of Christ's body by stopping the pulse. I think it sin to refuse to commune with any one who is a member of the church of our Lord Jesus Christ. I should think myself grossly in fault if at the foot of these stairs I should meet a truly converted child of God, who called himself a Primitive Methodist, or a Wesleyan, or a Churchman, or an Independent, and I should say, 'No, sir, you do not agree with me on certain points; I believe you are a child of God, but I will have nothing to do with you.' I should then think that this text would be hard on me: 'These be they who separate themselves, sensual, having not the Spirit.' "

PRESENTED FAULTLESS.

Now, unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. — *Jude 24.*

FROM under a canopy of night we look out upon these promised scenes of blessedness, and we are comforted. Our dark thoughts are softened down, even when they are not wholly brightened. For day is near, and joy is near, and the warfare is ending, and the tear shall be dried up, and the shame be lost in glory, and "we shall be presented faultless before the presence of his glory with exceeding joy."

Then the fruit of patience and of faith shall appear, and the

hope we have so long been clinging to shall not put us to shame. Then shall we triumph and praise. Then shall we be avenged on death, and pain, and sickness. Then shall every wound be more than healed. Egypt enslaves us no more. Babylon leads us captive no more. The Red Sea is crossed, the wilderness is passed, Jordan lies behind us, and we are in Jerusalem! There is no more curse, there is no more night. The tabernacle of God is with us; in that tabernacle he dwells, and we dwell with him. — *R. H. Bonar, D. D.*



DR. HOLLAND'S VIEWS OF UNITARIANISM.

To the only wise God our Saviour be glory and majesty, dominion and power, both now and ever. Amen. — *Jude 25.*

DR. HOLLAND thus discourses, in *Scribner's Monthly*, on Unitarianism:—

“We suppose it must be a matter of common observation that as soon as a Unitarian clergyman really begins in earnest the work of saving men, he begins to drift toward the evangelical view of Christ. So long as Unitarianism works among the refined and the highly-educated, even if they are politely selfish, it gets along very well; but the moment it is called upon to present the motives of reformation to the wicked, the brutal, the degraded, it finds itself inexpressibly weak. The man who preaches nurture, and culture, and development, to a congregation of brutal men and vicious women, preaches that which every man and woman before him knows to be nonsense. There is not one of them who does not need to be saved, and who does not know that the process of salvation involves a revolution, or a reformation, or a regeneration—a change, possibly, that combines all these processes. They are weak, and need help; they are sinful, and need pardon; they are lost, and need to be saved. To tell such people that a ‘Hebrew philosopher’—who pretended to be inspired and to teach with authority, but who was in reality only a good man—can save them, is to feed starving men with chaff. The wicked, selfish, degraded world we live in can never be under very great obligation to a religious teacher who laughs at the phrase

‘a change of heart.’ - As soon as a man realizes the necessity of such a change for himself and the world, he realizes the necessity of holding, as the central figure of his religious system, something more than a ‘Hebrew philosopher.’ Only his God can be his Saviour, and his Saviour must be his God. The mightier the Christ, of a church is, the mightier the church as an influence for good in the world. Christ, disarmed of divine power, shorn of divine authority, stripped of his infinite loveliness, and despoiled of those glories which he shared ‘with the Father before the world was,’ is only a milder Mahomet, or a finer Joseph Smith.”

REVELATION.

The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John. — *Rev.* 1:1.

CHRISTIANS spend far too little time in the study of the book of the “Revelation of Jesus Christ, which God gave to him, to show unto his servants things that must shortly come to pass.” “Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein, for the time is at hand.” There is a general impression that this book is so dark that it is impossible to comprehend any of it, and that whoever becomes deeply interested in the study of it soon gets astray in his ideas, and makes wild and crazy calculations. . This is all wrong. If the book is a revelation, there is something revealed. If it is given to Christians to comfort them, and instruct them, and strengthen their faith, they ought to use, and not fear and shun it. Said a gifted preacher, speaking of this portion of the Lord’s word, “The prophecies are like the aurora borealis — they are not meant to be understood until fulfilled. They are lights in the heavens before us, saying, Have courage, and hope, and press forward. God is this way. You are marching toward his glorious kingdom. The lights will be all steady by and by. Now they are but glancing, glittering intimations of what is before.”

Though much of this sure word of prophecy must long remain hidden from us, we may certainly understand quite enough of it to encourage us during all the triumphs of infidelity, superstition, and wickedness. We may learn how much of the riddle of revelation has already been read, and by that may stand the firmer on our faith that all is to be accomplished according to the will of our Lord. Think of what the Bible says of the Africans, the Arabians, Turks, Jews, Papists; of Tyre, Babylon, and Nineveh; also of the seven churches of Asia; of Jerusalem; and Rome; and of how every word of many of these prophecies has already been accomplished, and how fast some of the others are now hurrying toward fulfillment, and then be staggered by the arguments of infidels, or by the whispers of Satan, if you can.



HEAR FOR THY LIFE.

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand. — *Rev. 1: 3.*

IN one of our large churches, perhaps the one in which you, my reader, are wont to sit, there sat from Sabbath to Sabbath a tradesman of respectable position in life. He came as many others come; he went as many others go. For some fourteen years he was a "constant hearer;" so the officials said.

This man was sick, and was in view of death, when a minister called to see him, and carefully inquired into his state of mind. He was unconverted; and, more than this, he was dark. When urged to seek for pardon, and not to rest until he knew his sins forgiven, he expressed great surprise. He did not know that it was possible.

"Not know that it is possible? Have you not attended — church?"

"Yes," was the reply; "but I do not know that I ever heard a sermon."

"What do you mean? You have regularly sat there for some fourteen years, and not heard a sermon? How can that be?"

"Why," said he, "the truth is this : as soon as the preacher took his text I began to think of my business ; and I acquired such a habit of abstraction that while the preacher was preaching, I could trace out on the panel of the seat before me all the work of the past week ; and, having reviewed that, could lay all my plans for the week to come. And the consequence is, that I do not know that I ever heard a sermon."



UNTO HIM WHO HATH LOVED US.

Unto him that loved us, and washed us from our sins in his own blood. —
Rev. 1 : 5.

HOW hath he loved us ? Ask the star,
That on its wondrous mission sped,
Hung trembling o'er that manger scene,
Where He, the Eternal, bowed his head ;
He, who of earth doth seal the doom,
Found in her lowliest inn no room.

Judea's mountains, lift your voice,
With legends of the Saviour fraught ;
Speak, favored Olivet, — so oft
At midnight's prayerful vigil sought ;
And Kedron's brook, whose rippling wave,
Frequent, his wearied feet did lave.

How hath he loved us ? Ask the band
That fled his woes with faithless haste,
And the weak friend's denial tone,
Scarce by his bitterest tears effaced ;
Ask of the traitor's kiss, and see
What Jesus hath endured for thee.

Ask of Gethsemane, whose dew
Shrank from that moisture, strangely red,
Which, in that unwatched hour of pain,
His agonizing temples shed,
The scourge, the thorn, whose anguish sore
Like the unanswering lamb he bore.

How hath he loved us? Ask the cross,
The Roman spear, the shrouded sky;
Ask of the sheeted dead, who burst
Their cerements at his fearful cry;
O, ask no more, but bow thy pride,
And yield thy heart to Him who died.

THE PROMISES OF CHRIST A PROOF OF HIS DIVINITY.

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. — *Rev.* 1 : 8.

ADMIT that he was only a man. Admit that he was more than man, — the highest of created beings, if you choose, — and yet how strangely will the promise to his disciples read, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you." How strange would this promise sound upon the ear, "I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst;" or, "But when the Comforter is come, whom I will send unto you from the Father, . . . he will testify of me." Certainly, if he could not make good these promises, his claim to equality with God would be at once exposed and shown to be without foundation. Certainly none but a man bereft of reason would make such promises, if he did not feel able to fulfill them. But the whole history of Christ's life shows that he possessed wisdom in an eminent degree, and therefore we must find some other supposition than that of folly to account for his promises; but there is no other except the admission that he is a divine being, possessing the power to make good even such large promises as we have quoted.

Could a mere created being, no matter how high the order of his being, satisfy the desire of men's souls? Is it not true that they were created for the enjoyment of God? And, if so, no other can satisfy their need; but the Lord Jesus Christ does. Surely he must be divine. His promises, taken merely

as promises, prove it. Their fulfillment makes it doubly sure. We have, therefore, no hesitation in saying, as it is asserted in the Scriptures, that he is the "Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty."

JOHN ON PATMOS.

I, John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. — *Rev.* 1 : 9.

JOHN had to take his head off the beloved bosom of the Saviour, and let it go up to heaven without him; but he remained behind to behold visions of glory. He who had commanded him to tarry had also appointed his pathway heavenward; and if there fell upon it a deeper light and a brighter glory than that of the other disciples, if it lay nearer heaven, and had less contact with the world and sin, might it not be because, in his spirit of love and purity, he was peculiarly adapted for companionship with those holy beings who came to him from the skies, was more assimilated to the angels and God? Probably he had fulfilled the commission of love given by his Master in the hour of his suffering, and had laid in the still grave the widowed mother of Jesus before his banishment to the Island of Patmos, where he was summoned by God away from the world that there might pass before him in its mighty magnificence that glorious panorama that portrayed the destruction of the world, and the eternal establishment of the kingdom of the Most High.

He was not, like Paul, caught up to paradise, but a heavenly glory gathered about the lonely isle of his banishment, and his soul is rapt in successive scenes of celestial magnificence, from the time when, in the spirit on the Lord's day, he saw Christ, until he beheld the holy city, the New Jerusalem, coming down from God out of heaven.

We talk of John alone in Patmos. Never was he less alone than on that solitary isle. Never did he look forward with more joy to the communings of life than when, with the glad

welcome of a holy heart, he greeted his daily visitants from the skies. The white-robed throng were there, the angelic hosts, the living creatures, and the elders, the communings of angels, the music of the harpers, and the voice of God, as the sound of many waters.

It is true he beheld scenes of destruction as well as glory, of woe and death as well as of life and joy; but he gazed upon them as did Noah upon the wild waters of the flood, or Moses upon the sinking hosts of Egypt. God's righteousness and praise were in them, and though fearful to behold, his heart could not but bow in reverence at the feet of Jesus, and add its glorious hallelujah.

IN THE SPIRIT ON THE LORD'S DAY.

I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet. — *Rev.* 1: 10.

THE Christian Sabbath is called "the Lord's day" because on this day the Lord rose from the dead, appeared and re-appeared to his disciples. It should be kept holy.

"The importance of the Christian Sabbath to produce and maintain a well-ordered community, civilly, and socially, and morally, and religiously, has been demonstrated a thousand times. The history of every nation and of every age, the condition of every community, and the observations of every man who has given it attention, all furnish abundant and overwhelming evidence that a blight rests upon the people who have not a Sabbath. The contrary opinion is the fruit of ignorance or selfishness.

The effect of Sabbath violation is more destructive, in the human mind, of a consciousness of divine obligation, than is the violation of any other divine commandment. It effaces more completely all sense of the divine presence, resulting in a godlessness, and worldliness, and secularity of mind and heart, greater than any other one sin. And this effect, when once produced, is more difficult to remove than any other. To restore such a mind to quick and tender apprehension of the divine authority, is almost an impossibility. It prepares the

way for the violation of all religious obligations with a greater facility than anything else. We have observed carefully, and such has been the result of our observations, and our conclusion has long been, that Sabbath-breaking was the most universally destructive sin prohibited in the whole Decalogue."



FAITHFUL UNTO DEATH.

Be thou faithful unto death, and I will give thee a crown of life. — *Rev. 2 : 10.*

THE daughter of a distinguished officer of the Emperor of Morocco had a pious Christian female slave. The deep piety of this slave made such an impression on the heart of the officer's daughter that she requested her to instruct her in the Christian religion. She soon found joy and peace in believing in Christ, which she openly confessed, although aware of what a cruel death awaited every apostate from Islamism. Her father and relatives labored in vain to undermine her faith. Neither good words nor bad, nor the representation of the terrible sufferings she would have to endure, could diminish her love to Christ, with whom all these trials tended to unite her closer. The emperor, hearing of these facts, sent for her, and asked her if she was a Christian. She answered in the affirmative, adding that by the help of God she intended to remain a Christian all her lifetime. Struck by this decided answer, the sultan tried to frighten her by threatening her with death. "I do not dread death," she replied, "and will most cheerfully suffer it for my Lord Jesus' sake. The whole world could not devise a torture so dreadful as to be able to separate me from him." Thereupon she was delivered to the judge, who pronounced her worthy of death. The sultan now made her great promises if she would recant, offering her as a husband the highest man in the realm next to himself. But in vain. She replied with firm assurance, "The whole world is much too poor to make me sell Christ, my only comfort and joy. I greatly prefer a happy death to an unhappy marriage. I am but too well aware that the Mohammedan

faith is all false, and with my whole heart am I willing to lose my life, out of love to Him who died for me." Sentence of death was then pronounced upon her, and immediately carried out. Calmly she submitted her head to the ax of the executioner.

HOW A FLY HELPED A MINISTER.

He that hath an ear, let him hear what the Spirit saith unto the churches :
He that overcometh shall not be hurt of the second death. — *Rev.* 2 : 11.

AN infidel was very desirous to attend a church that he might hear the organ played, but did not wish to listen to the Bible, nor hear the prayers. He determined to attend, but concluded to stop both his ears during the services. It so happened that, during the reading of the Scriptures, a fly alighted on his cheek-bone, and stung him severely. He bore the pain as long as he could, but was compelled finally to unstop his ear to brush him off. At that moment the minister was reading, "He that hath ears to hear, let him hear." It made such an impression upon his mind and heart that he was finally converted to Christ.

The Christian Intelligencer adds to the above the following: "The officiating preacher was Rev. Thomas Haweis, who died in 1820, nearly ninety years old. He was long one of Lady Huntingdon's chaplains, a rousing and successful preacher, and a sweet Christian poet. The man whose ear the fly opened was a coarse, drunken, profane tavern-keeper, living six miles off from the Aldwinkle Church, where Dr. Haweis was rector, and where crowds were in the habit of resorting. His love for music led him to the church, and there God met him in the singular way recounted above. After walking with God for eighteen years, 'he died, rejoicing in hope, and blessing God for the fly, the minister of his conversion.'"

YE ARE MY WITNESSES.

I know thy works, and where thou dwellest, even where Satan's seat is; and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. — *Rev. 2:13.*

THE Edinburgh Review narrates the following anecdote of Prince Charles, of Hesse, who was called upon to testify of Christ before Frederick, the king of Prussia:—

The prince tells the story himself. "I dined," he says, "every day with the king. One day I had a sufficiently animated conversation with him on the subject of religion. He could not see the crucifix without blaspheming, and when he spoke of it at dinner, as well as of the Christian religion, I could not join in the conversation, but I looked down and preserved a complete silence. At length he turned to me with vivacity, and said,—

"‘Tell me, my dear prince, do you believe in these things?’

"I replied, in a firm tone, ‘Sire, I am not more sure of having the honor to see you, than I am that Jesus Christ existed, and died for us as our Saviour on the cross.’

"The king remained a moment buried in thought, and grasping me suddenly by the right arm, he pressed it strongly, and said, ‘Well, my dear prince, you are the first *homme d’esprit* that I have found to believe in it.’ I added a few words to reiterate to him the certainty of my faith.

"Passing through the adjoining chamber the same afternoon, I found General Tanenzien, who had heard what had passed, the greatest and strongest-minded man I ever knew. He put his hands on my shoulders, and covered me with a torrent of tears, saying, ‘Now, God be praised, I have lived to see one honest man acknowledge Christ to the king’s face.’ This good old man overwhelmed me with caresses. I can not retrace this happy moment of my life without the greatest gratitude to God for having vouchsafed to me the opportunity of confessing before the king my faith in him and his Son."

FRUITLESS PROFESSORS.

He that hath an ear, let him hear what the Spirit saith unto the churches. — *Rev. 2: 29.*

THE lives of a large majority of the professed followers of Christ are, virtually, a failure. Like the oleaster, a counterfeit olive, found in Palestine, which produces an abundance of leaves, but no fruit, they "have a name to live," and only a name.

Daniel Webster once remarked that the most important thought that ever occupied his mind was that of his individual responsibility to God. George Whitefield regretted, to his dying day, that he rode on one occasion in a stage-coach for several hours, and said nothing to a fellow-passenger of his soul's welfare. This neglect of one of the most important duties of life is, unfortunately, the rule, and not the exception.

Some years ago, three young men, members of the Methodist church, became so impressed in regard to the personal obligations incumbent upon them to do more for Christ, that they relinquished their usual pursuits for three months, and spent the time in gratuitous religious labors from place to place, and from "house to house," circulating religious publications, and conversing and praying with the people. A letter subsequently received from one of the towns visited, stated that thirty persons had been awakened and led to Christ as the result of their efforts.



WATCHFULNESS A CONDITION OF STRENGTH.

Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. — *Rev. 3: 2.*

SATAN is watching to insnare us, the world is watching to exult over us, and God is watching to protect us. Jesus, our best friend, says to us, "Be watchful." Watch against the spirit of the world, against the easily besetting sins, against seasons of temptation, and against Satan, the sworn enemy of thy soul. Watch for opportunities to do good, for answers to prayer, for the appearance of God as a God of

providence. Unite prayer to God, dependence on his holy word, and watchfulness together; pray to be kept from sin, in temptation, unspotted from the world; trust in God to answer, but do not leave the throne; and then watch as though all depended upon thy diligence and efforts. Blessed is he that watcheth and keepeth his garments. "Watch ye, therefore, and pray always." But trust not thy watchfulness, but while watching trust in God. He that keepeth thee will not slumber: he is with thee when on guard, as well as when thou art feasting on his word and rejoicing at his table. He withdraweth not his eyes from the righteous. "The eyes of the Lord are upon the righteous, and his ears are open to their cry." Watch ye, therefore, and pray always.

WALKING WITH GOD.

Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white, for they are worthy. — *Rev. 3: 4.*

TWO men in Scripture are said to have walked with God — Enôch and Noah; and the one was carried up that he should not see death, the other was carried over the waves of the flood. They walked by faith. All the different parts of man's natural life and movements are used by the Spirit to symbolize the spiritual. "My foot *standeth* in an even place." "I will not *sit* with the wicked." "I will *lay me down* in peace." "*Run* with patience the race set before you." "I have *leaped* over a wall." These are exceptional movements; the regular movement of a man's daily life is his walking. His whole life, in all its movements, small and great, is comprehended in this.

In walking in Christ these four things are included: —

1. Reconciliation.
2. Abiding.
3. Fellowship.
4. Obedience.

This walk on earth is through storms and trials; but there is another walk when this is ended; and when the Lord comes "they shall walk with me in white" — the walk of peace, and triumph, and glory.

THE DESERTING SOLDIER.

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. — *Rev. 3 : 5.*

A SOLDIER who had served his country for a time in the army became unwilling to remain longer in the service. By deception he got his name returned on the roll as dead. He was so reported from his company to his regiment, and from his regimental headquarters to the general government. In the great records of the nation, against his name *Dead* was written. After the war was over, and peace restored, the government began to dispense its bounties and pensions to those who had fought its battles and borne its burdens. This runaway soldier, that had deserted from the service and caused a false report to be returned, now appears for a reward at the hands of government.

The books are examined, the name is found, but *Dead* is written against his name. The government settles by its official records, and in the knowledge of the government he is a dead man, and not a living claimant.

In Christian warfare there is like danger. Christ has enlisted a great many soldiers that have not answered to the roll-call for years. They deserted in time of danger, and the angel scribe has written against their names — *Dead*.

The books of the last day will show erasures as well as entries; and almost the last words of the Bible warn us of the blotting out of names from the Book of Life. — *Rev. William Jones.*

JESUS THE LOCK.

These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth. — *Rev. 3 : 7.*

A LOCK was shown to Gotthold constructed of rings, which were severally inscribed with certain letters, and could be turned round until the letters represented the name Jesus.

It was only when the rings were disposed in this manner that the lock could be opened. The invention pleased him beyond measure, and he exclaimed, "O that I could put such a lock as this upon my heart!"

Our hearts are already locked, no doubt, but generally with a lock of quite another kind. Many need only to hear the words *gain, honor, pleasure, riches, revenge*, and their heart opens in a moment, whereas to the Saviour, and his holy name, it continues shut. Lord Jesus, engrave thou thy name with thine own finger upon my heart, that it may remain closed to worldly joy and worldly pleasure, self-interest, fading honor, and low revenge, and open only to thee!



WARM HEARTS WANTED.

So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. — *Rev. 3: 16.*

"**W**E need men of hot hearts to tell of the love of Jesus," was the appeal sent home by some Chinese converts the other day. This is what the church needs, what the world needs—"men of hot hearts." "I would ye were hot," is the Master's cry. If we are to succeed, we must be on fire about it. Dr. Arnott, of Edinburgh, tells of his being at a railway station one day, and wearied of waiting for the train to move, he asked one of the men what the trouble was. "Is there a want of water?"

"Plenty of water, sir," was the prompt reply, "but it's no bilin'."

That's the trouble with the church to-day. There's abundance of machinery, the engine is all in order, the train is made up, the men are at their posts—"there's plenty of water, but it's no bilin'." The great motive power is wanting. We need to heap on the fuel of sound doctrine; not shavings of sentiment which make a big blaze, only to go out as quickly, but the solid logs of fundamental truth—chunks, if you will. But we need yet more the fire—to be baptized with the Holy Ghost as with fire.

RICH FOR A MOMENT.

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. — *Rev. 3: 18.*

THE British ship *Britannia* was wrecked off the coast of Brazil, and had on board a large consignment of Spanish dollars. In the hope of saving some of them, a number of barrels were brought on deck, but the vessel went to pieces so fast that the only hope for life was in taking at once to the boats. The last boat was about to push off, when a young midshipman went back to see if any one was still on board. To his surprise, there sat a man on deck with a hatchet in his hand, with which he had broken open several of the casks, the contents of which he was now heaping up about him.

"What are you doing there?" shouted the youth. "Don't you know the ship is fast going to pieces?"

"The ship may," said the man; "I have lived a poor wretch all my life, and I am determined to die rich."

The officer's remonstrances were answered only by another flourish of the hatchet, and he was left to his fate.

We should count such a person a madman; but he has too many imitators. Men seem determined to die rich at all hazards. Least of all risks do they count the chance of losing the soul in the struggle, at any moment at all. And yet the only riches we can hug to our bosoms with joy, in our dying hour, are the riches of grace through Jesus Christ, which we must make ours before the dark hour comes.



CHRIST AT THE HEART'S DOOR.

Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. — *Rev. 3: 20.*

JESUS CHRIST sometimes gives last knocks. Where? We answer, At the door of human hearts. For the human heart is likened in the word of God to a house. One heart-

house may be compared to a lordly castle, difficult to take, but a stronghold for the truth when captured. Another is a broad, capacious mansion; another a lowly, thatched cottage. Each heart has room in it for various affections and passions; room for pride, for ambition, for love, for fear, for selfishness, for unbelief. Each heart-house has room, too, for the Lord Jesus. The very lowliest creature may become a temple of God through his indwelling spirit.

To that dwelling-place of sin, an unconverted human soul, the blessed Saviour cometh in his condescending love. His own tender call is, "Behold, I stand at the door, and knock!" He stands at the door in patient importunity. If no answer is given, he waits and knocks again and again. He tries various doors, and every method of knocking. At some sinner's heart-door he has lately knocked by a powerful, thrilling sermon, that rang throughout every apartment; at another, by a gentle knock, a still small voice of conscience, that reminded the ungrateful one of his guilty ingratitude. At another heart lately there has come the startling knock of affliction. The cry of sorrow, the wail for the dead, has resounded through those chambers. At some stout man's stubborn heart Christ has made himself heard in the voice of a wife's pleading prayer; at another, in the touch of the little hand of a sick or dying child. By scores of various methods the loving Jesus knocks at impenitent hearts.

"He gently knocks, has knocked before;
Has waited long, is waiting still:
You treat no other friend so ill."

As the last knock of the divine Visitant may soon be heard at the heart's door of some of my impenitent readers, I beseech you to "hear his voice, and open the door" to the Lord of light and glory. This is my message to you. Christ shut out of the heart will be a condemning Judge. Christ within the heart will prove a faithful and almighty Friend. Your first duty is to open the door to him, and at once.

CROWNS OF THE SAINTS.

And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. — *Rev.* 4 : 4.

THAT ye may close with Christ, remember there is a six-fold crown which shall be put upon your head. Would ye have a long life? Then come to Christ, and ye shall have a crown of eternal life. Would ye have glory? Then come to Christ, and ye shall have a crown of glory. Would ye have a knowledge of the mysteries of God? Then come to Christ, and he shall crown you with knowledge. Would you have eternal felicity and an uninterrupted happiness? Then come to Christ, and ye shall have an immortal crown. Would ye have holiness and sanctification? Then come to Christ, and ye shall have a crown of righteousness; yea, he shall put a royal crown upon your head, a crown of pure gold. O, what a day, think ye, it will be when Christ shall hold your crowns in his hand, and shall put them upon those heads, never to be removed again! — *And. Gray.*



WORSHIP TO BE GIVEN TO THE CREATOR ONLY.

Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created. — *Rev.* 4 : 11.

IT is the observation of one well skilled in the Jewish learning, that there is only one verse in the prophecy of the prophet Jeremiah which is written in the Chaldee tongue, all the rest being in the Hebrew, viz., chap. 10 : 11, "So shalt thou say to them, Cursed be the gods who made neither heaven nor earth;" and this so done by the Holy Ghost on purpose, that the Jews, when they were in captivity and solicited by the Chaldeans to worship false gods, might be able to answer them in their own language, "Cursed be your gods; we will not worship them, for they made neither heaven nor earth." Thus it is that God only is to be worshiped as the great Cre-

ator of all things; God must have the glory in all, being the Maker of all. The whole scope of Psalms 147 and 148 tends to this effect, that God must be praised because he is Creator of all things. "Let any make a world and he shall be a god," saith St. Augustine; hence is it that the Holy Catholic church maketh it the very first article of her creed to believe in God the Father Almighty, Maker of heaven and earth; and particular churches abroad begin their public devotions thus: "Our help be in the name of the Lord, who hath made both heaven and earth." Let us then with the four and twenty elders fall down before him, and say, "Thou art worthy, O Lord, to receive honor, glory, and power, for thou hast created all things, and for thy pleasure they are and were created." (Rev. 4:11.)

As the Scriptures tell us that the Lord Jesus Christ was the Maker of all things, "and without him was not anything made that was made" (John 1:3), and "by him were all things created that are in heaven and that are in earth, visible and invisible" (Col. 1:16), supreme worship, therefore, should be given to Jesus Christ as Lord of all.



INEXHAUSTIBLE STOREHOUSE OF TRUTH.

And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals. — *Rev.* 5:1.

IT is characteristic of the Bible to be inexhaustible in divine resources of moral light and truth. Like the sun, which for ages gave the world light and heat, when it came to be known the sunlight had chemical qualities, and later it was discovered to possess curative power, and later still, it has been found to have photographic power, and may yet be found to possess qualities not yet understood, — so it is with the Bible. It is far more to the world now than ever before. With a more thorough study, with higher experience in divine things, and the greater progress of Christ's kingdom in the world, new excellences and far-reaching truths come to light. The Israelites saw in the first command of the Decalogue that they were to have no other gods; no Isis, no Moloch, no

Dagon, but were to worship Jehovah only. With the increasing light which comes out of the Holy Scriptures like the flower from the bud, we see the first command to signify vastly more than the old Hebrew saw in it. No ambitious scheme, no purpose, no passion, no popular sentiment may control us, if thereby God's authority or will is antagonized. To have God is to be ruled by him in all things. While the Bible means more in its developed state than in earlier ages, yet, like the sun, it has lost nothing. All it was it is.

A WAR AGAINST THE BOOK.

And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? — *Rev. 5 : 2.*

THE antagonisms to the Holy Scriptures have been many, long-continued, and violent. The Bible is a target, against which many a weapon has been leveled, and upon which many an arrow has been broken. It has passed unscarred through the war of the ages, and to-day is the pillar and ground of the truth for all the world. Suppose all the books that have ever been written against the Bible were brought together and arranged tier above tier, from floor to ceiling, in one great room, till every enemy shall have his book, his essay, his argument, his false philosophy, his sarcastic sneers, all arranged against that one volume, which I will suppose is lying on a table in the center of that room. I will bring in one who never saw, nor has he heard of the Bible. I will point him to those many thousands of volumes, all brought forth to kill that one book. I will ask him what he thinks of this strange warfare. Here is one book, older than any other in the world, that has promises and encouragements to men superior to all other books, and yet no other book has been so perseveringly fought as this.

From front and rear have its enemies waged an unceasing warfare, though with so little success that the Bible not only lives, but is infusing its spirit into more minds in these later years than ever before. It is loved and trusted in by more persons, and over a wider breadth of earth, than in any former

age. It is published in more languages than any other book. It is handled by more hands, both of old and young, than any other volume the world ever saw. I will ask that stranger what he thinks of a book that can not be destroyed; a book that good men love, and only bad men hate; a book that encourages every virtue and condemns every vice; that in its breadth of instruction covers more than all time, reaching from before time began to the eternity to come, after the end of time. In the presence of such a book he will stand awe-stricken, and declare, "It is of God." Through all the world, none but blinded, prejudiced, ignorant, and wicked men will dissent from his verdict.

If the Bible as a whole be of God, so are its separate and individual truths, and every promise, every threatening, to its last "jot and tittle," will be found true.

Reader, are you prepared to meet those truths?—*W. J.*



REMARKABLE EXAMPLES OF BIBLE READING.

And he came and took the book out of the right hand of him that sat upon the throne. — *Rev. 5:7.*

MANY of the anecdotes compressed within the following paragraph it is easy to verify; and every reader will acknowledge the value of the lesson which they are intended to teach. Remarkable as some of them are, not one approaches what is related, and earnestly believed, in the East, of a famous Mohammedan, namely, that, during his confinement in the prison at Bagdad, where he died, he read over the Koran seven thousand times.

"That we may see," says Dr. Plummer, "what can be done in becoming acquainted with the Bible, let us look at a few facts. Eusebius tells us of one who had his eyes burned out in the Diocletian persecution, and who repeated in a public assembly the very words of Scripture with as much accuracy as if he had been reading them. Jerome says of Nepotian that by reading and meditation he had made his soul a library of Christ. Theodosius the younger was so familiar with the word of God that he made it a subject of conversation with

the old bishops as if he had been one of them. Augustine says that after his conversion he ceased to relish even Cicero, his former favorite author, and that the Scriptures were his pure delight. Tertullian spent a greater part of his time in reading the Scriptures, and committed large portions of them to memory. In his youth, Beza learned all Paul's Epistles in Greek so thoroughly that, when he was eighty years old, he could repeat them in that language. Cranmer is said to have been able to repeat the New Testament from memory. Luther was one of the most indefatigable students of the Bible that the world has ever seen. Ridley said, 'The walls and trees of my orchard, could they speak, would bear witness that there I learned by heart almost all the Epistles, of which study, although in time a great part was lost, yet the sweet savor thereof, I trust, I shall carry with me to heaven.' Sir John Hartop, a man of many cares, made the book of God so much his study that it lay before him night and day. A French nobleman used to read three chapters of the Bible every day on his bended knees, with his head uncovered."



BILLY DAWSON'S ELOQUENCE.

And I looked, and behold a pale horse; and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth. — *Rev. 6: 8.*

A CORRESPONDENT of the New York Christian Advocate and Journal is giving some sketches of celebrated English preachers among the Wesleyans. In his second number we find a very interesting account of William Dawson, a local preacher, and a "Yorkshire farmer," familiarly called Billy Dawson. We select the following as illustrative of his power as a preacher.

Mr. Dawson was delivering a discourse which was peculiarly suited to his genius, and which will be long remembered in many towns and villages in England, because of the effect it almost always produced. The sermon was generally known to be one of his favorite discourses, — and such he preached

many times over,—and was called by his admirers “Death on the Pale Horse.” As the reader will readily suppose, it was founded upon Revelation 6 : 7, 8. I have heard the sermon more than once, and know not that I ever heard one that was throughout of so startling a character. In bold and striking imagery, in powerful, thrilling, irresistible appeal, it scarcely could have a parallel. When Mr. Dawson had been happy in its delivery, I have seen the congregation listen with such absorbing interest that it seemed as though their very breathing was suspended, and in the pauses of the preacher a long and deep inspiration was resorted to as a relief.

This discourse Mr. Dawson was delivering at the village in question, and was indulging in that peculiarly vivid imagery which was at the basis of his popularity: “Come and see; the sinner is in the broad road to ruin; every step takes him nearer to hell and further from heaven. Onward, onward he is going; death and hell are after him; quickly, untiring they pursue him; with swift but noiseless hoof the pale horse and his paler rider are tracking the godless wretch. See, see, they are getting nearer to him; they are overtaking him!” At this moment, so perfect was the stillness of the congregation that the ticking of the clock could be distinctly heard in every part of the chapel; and upon this, with a facility peculiarly his own, he promptly seized, and, without any seeming interruption, leaning over the pulpit in the attitude of attention, he fixed his eyes upon those who sat immediately beneath, and in an almost supernatural whisper, continued, “Hark, hark; here they come; that’s their untiring footstep—hark, hark!” and then imitating for a moment the beating of the pendulum, he exclaimed, in the highest pitch of his voice, “Save the sinner—save him! See, the bony arm is raised; the dart is poised! O, my God, save him! save him! for if death strikes him he falls into hell, and as he falls he shrieks, ‘Lost, lost, lost! Time lost, Sabbaths lost, means lost, heaven lost, all lost! lost! lost!’” The effect was so overpowering that two of the congregation fainted, and it required all the preacher’s tact and self-command to ride through the storm which his own brilliant fancy and vivid imagination had roused.

MARTYRDOM OF PASCHAL.

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. — *Rev.* 6: 9.

OF all its opponents, Rome most hated the Vaudois. To bind one of the primitive Christians to the stake seemed to give strange satisfaction to their modern persecutors. In September, 1560, Pope Pius IV. and his holy college gathered at Rome to witness one of their favorite spectacles. A pile had been raised in the square of St. Angelo, near the bridge over the Tiber. The people assembled in a great throng. The condemned — a pale and feeble young man — was led forth, when suddenly he began to speak with such rare eloquence and force that the people listened. The pope grew angry and troubled, and the inquisitors ordered the Vaudois to be strangled, lest his voice might be heard above the flames. Pius IV. then saw the martyrdom in peace, and directed the ashes of his foe to be thrown into the Tiber.

The martyr was John Louis Paschal, a young pastor of great eloquence, who had been called from Geneva to a congregation of Vaudois in Calabria. The post of danger had a singular charm for the brilliant preacher. He was betrothed to a young girl of Geneva. When he told her of his call to Calabria, "Alas," she cried, with tears, "so near to Rome, and so far from me!" Yet she did not oppose his generous resolve, and he went to his dangerous station. Here his eloquence soon drew a wide attention. He courted by his boldness the crown of martyrdom. He was shut up in a deep dungeon, was chained with a gang of galley slaves, was brought to Rome, where Paul had suffered, and was imprisoned in a long confinement. His persecutors strove to induce him to recant, but no bribes nor terrors could move him. He wrote a last fond exhortation to Camilla Guina, his betrothed, and his eloquence was heard for the last time as he was strangled before the stake. — *Harper's Magazine.*

SCARLET AND CRIMSON SINS.

And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants, also, and their brethren, that should be killed as they were, should be fulfilled. — *Rev. 6: 11.*

“WE had some little difficulty,” said a scientific lecturer, who was explaining the process of paper-making, “with the iron dyes; but the most troublesome of all are Turkey-red rags. You see I have dipped this rag in my solution; its red is paler, but it is still strong. If I steep it long enough to efface the color entirely, the fiber will be destroyed; it will be useless for our manufacture. How, then, are we to dispose of our red rags? We make them into red blotting paper. Perhaps you have wondered why your writing pad is red. Now you know the reason.”

I could hardly sleep that night for joy at the acquisition of so striking, though unintentional, an illustration of the riches of grace, and the power of “the precious blood of Christ.” The Spirit of God led the prophet Isaiah to write, — not, “Though your sins be as blue as the sky, or as green as the olive leaf, or as black as night,” — he chose the very color which modern science, with all its appliances, finds to be indestructible: “Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.”

NOT DENOMINATIONAL, BUT CHRISTIAN.

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. — *Rev. 7: 9.*

AT a Wesleyan missionary meeting, a few years since, the Rev. Henry Townley said, that a very pious person once affirmed to him that on the previous night he had had the following dream: He dreamed that he had died, and arrived at the gates of heaven. When he applied to the holy watchmen

to admit him within the sacred walls, they inquired, "Whom do you want?" He replied that he had belonged to the Independents, and wished to join them in that place. "There are no such people here!" was the answer that he got. "Well," said he, "I have had some connection with the Baptists; may I join them?" "We don't know any of that name," replied the heavenly watchmen. It was in vain that he asked for Churchmen — they had never heard of such a term; there were not even any Wesleyans there. He was just going away in despair, when, as a last resource, he said, "But I am a *Christian*." At this word the gate of bliss flew open, and he was received as a welcome guest.

GRACE A SPIRITUAL SIGHT.

These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. — *Rev. 7: 14*.

IN a journal of a tour through Scotland, by the Rev. C. Simeon, of Cambridge, we have the following passage: "Went to see Lady Ross's grounds. Here also I saw blind men weaving. May I never forget the following fact: one of the blind men, on being interrogated with respect to his knowledge of spiritual things, answered, 'I never saw till I was blind; nor did I ever know contentment when I had my eyesight, as I do now that I have lost it. I can truly affirm, though few know how to credit me, that I would on no account change my present situation and circumstances with any that I ever enjoyed before I was blind.' He had enjoyed eyesight till twenty-five, and had been blind now about three years. My soul," Mr. Simeon adds, "was much affected and comforted with his declaration. Surely there is a reality in religion!"

FIGURES OF HEAVEN.

For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes. — *Rev. 7: 17*.

HEAVEN is variously represented. It is held forth to our view as a *banquet*, where our souls shall be satisfied for

evermore; the beauties of Jehovah's face, the mysteries of divine grace, the riches of redeeming love, communion with God and the Lamb, fellowship with the infinite Father, Son, and Holy Ghost, being the heavenly fullness on which we shall feed. As a *paradise* — a garden of fruits and flowers, on which our spiritual natures and gracious tastes will be regaled through one ever-verdant spring and golden summer; a paradise where lurks no serpent to destroy, and where fruits and flowers shall never fade and droop, nor die. As an *inheritance*; but then an inheritance that is incorruptible, undefiled, and that fadeth not away — the inheritance of the saints in light. As a *kingdom*, whose immunities, felicities, and glories are splendid and vast, permanent and real, quite overwhelming, indeed, to our present feeble imaginings. As a *country*, over whose wide regions we shall traverse in all the might of our untried faculties, and in all the glow of new and heaven-born energies, discovering and gathering fresh harvests of intelligence, satisfaction, and delight. As a *city*, whose walls are burnished gold, whose pavement is jasper, sardonyx, and onyx, through which flows the river of life; the inhabitants of which hunger no more, thirst no more, sicken no more, weep no more, die no more; a city where there is no need of the sun by day, in which there is no night at all, and of which the Lord God Almighty is the light, and the Lamb the glory. As a *palace*, where dwells the Lord our righteousness, the King in his beauty displayed — his beauty of holiest love; in the eternal sunshine of whose countenance bask and exult the host that worship at his feet. As a *building*, that has God for its maker, immortality for its walls, and eternity for its day. As a *sanctuary*, where the thrice-holy divinity enshrined in our own nature in the person of Immanuel is worshiped and adored, without a sigh, without an imperfection, and without intermission; where hymns of praise, hallelujahs of salvation, and hosannas of redemption, uttered by blest voices without number, ever sound before the throne. As a *temple*, bright with the divine glory, filled with the divine presence, streaming with divine beauty, and peopled with shining monuments of divine goodness, mercy, and grace. — *Dr. Beaumont.*

GOSPEL LIKENED UNTO AN ANGEL.

And I saw the seven angels which stood before God; and to them were given seven trumpets. — *Rev. 8:2.*

AS to its origin and glory, the gospel may be compared to an angel "standing in the sun;" as to the territorial range of its commission, it may be compared to "an angel flying in the midst of heaven;" as to the gracious mysteries of salvation, to which it points, it may be compared to the angels looking into the ark of the covenant; as to the pure and holy worship which it enjoins, and over which it presides, it may be compared to the angel standing beside the altar of incense; as to the hopes and inspirations which it warrants and sustains, it may be compared to an angel at heaven's gate, saying to us poor dusty wayfarers, "Come up hither." But looking at the relations of the gospel to men in the business of every-day life, we may regard it still as an angel (losing nothing of its ethereal beauty and celestial brightness); but then it is an angel full of condescension and brotherly companionship; an angel mingling with us, and talking to us, helping, and guiding, and comforting us; an angel recognizing our earthly wants, and sympathizing with us in our earthly trials, like the angel who came to Abraham under the trees of Mamre, and to Lot in his house at Sodom; like the angel who appeared to Ornan while he was threshing wheat; like the angel who appeared to Zechariah in the shop of the four carpenters; like the angel who touched Elijah asleep, and showed him a "cake baken on the coals, and a cruse of water at his head;" and like the angel who came to Peter in prison, and took off his chains, and set him free. Thus does the religion of the Bible come home to us, and put itself on a level with us, entering fully into our temporal circumstances, temporal necessities, temporal duties, and temporal trials. — *J. Stoughton.*

WISE IN SPIRITUAL THINGS.

And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. — *Rev. 8:3.*

A NUMBER of ministers were assembled for the discussion of difficult questions; and, among others, it was asked how the command to “pray without ceasing” could be complied with. Various suppositions were started, and at length one of the number was appointed to write an essay upon it to read at the next monthly meeting, which being overheard by a female servant, she exclaimed, —

“What! a whole month wanted to tell the meaning of that text! It is one of the easiest and best texts in the Bible.”

“Well, well,” said an old minister, “Mary, what can you say about it? Let us know how you understand it. Can you pray all the time?”

“O, yes, sir.”

“What! when you have so many things to do?”

“Why, sir, the more I have to do, the more I can pray.”

“Indeed! Well, Mary, do let us know how it is; for most people think otherwise.”

“Well, sir,” said the girl, “when I first open my eyes in the morning, I pray, Lord, open the eyes of my understanding; and while I am dressing, I pray that I may be clothed with the robe of righteousness; and when I have washed me, I ask for the washing of regeneration; and as I begin work, I pray that I may have strength equal to my day; when I begin to kindle up the fire, I pray that God’s work may revive in my soul; and as I sweep out the house, I pray that my heart may be cleansed from all its impurities; and while preparing and partaking of breakfast, I desire to be fed with the hidden manna, and the sincere milk of the word; and as I am busy with the little children, I look up to God as my Father, and pray for the spirit of adoption that I may be his child, and so on all day. Everything I do furnishes me with a thought for prayer.”

“Enough, enough,” cried the old divine; “these things are

revealed to babes, and often hid from the wise and prudent. Go on, Mary," said he; "pray without ceasing. And as for us, my brethren, let us bless the Lord for this exposition, and remember that he has said, 'The meek will he guide in judgment.'"

The essay, as a matter of course, was not considered necessary after this little event occurred.

NOT AFRAID OF FATHER'S VOICE.

And there were voices, and thunderings, and lightnings, and an earthquake. — *Rev. 8: 5.*

A PROFANE persecutor discovered great terror during a storm of thunder and lightning which overtook him on a journey. His pious wife, who was with him, inquired the reason of his terror. He replied by asking, "Are you not afraid?" She answered, "No; it is the voice of my heavenly Father; and should a child be afraid of its father?" "Surely," thought the man, "these Puritans have a divine principle in them which the world seeth not; otherwise they could not have such serenity in their souls when the rest of the world are filled with dread." Soon after, going to Mr. Bolton, of Broughton, near Kettering, he lamented the opposition which he had made to his ministry, and became a godly man ever after.

PUNISHED BY A JUDGMENT FROM GOD.

And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. — *Rev. 9: 11.*

JOHN NISBET, a lawyer of Glasgow, was a mocker of piety and a drunkard. In 1681, when the Rev. Donald Cargill was called to suffer martyrdom for his Master's cause, he was most cruelly insulted by Nisbet. Mr. Cargill was an aged man, venerable in his appearance, his hair white as snow,

and had long been loved and revered by all good men as the eloquent minister of the High Church of Glasgow. As he stood in chains, "ready to be offered," Nisbet said to him, "Mr. Donald, will you give us one word more?" alluding, in mockery, to a familiar phrase which this eminent servant of Christ frequently used when concluding his discourses. The martyr turned on him his eyes in tears of sorrow and regret, and said, in a deep and solemn tone, "Mock not, lest your bands be made strong!" Then, after a solemn pause, he added, "That day is coming when you shall not have one word to say, though you would!" A few days after this he fell suddenly ill, and for three days his tongue swelled; and though he seemed very earnest to speak, yet he could not command one word, and he died in great torment and seeming terror. Wodrow, the faithful historian, who gives the above facts, has added these words: "Some yet alive know the truth of this passage."



FIVE STEPS TO THE GALLOWS.

Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts. — *Rev. 9 : 21.*

A MAN had committed murder, was tried, found guilty, and condemned to be hanged. A few days before his execution, upon the walls of his prison he drew the figure of a man hanging on a gallows, with *five steps* leading up to it.

On the first step he wrote, *Disobedience to Parents*. Solomon says, "The eye that mocketh at his father and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it;" that is, he shall perish by a violent death; he shall come to a miserable, wretched end.

On the second step he wrote, *Sabbath-breaking*. God, in his command, said, "Remember the Sabbath day, to keep it holy." Visit your prisons and jails, and you will find that nine tenths of its inmates have begun their downward course by breaking this command.

On the third step he wrote, *Gambling and Drunkenness*. The late Dr. Nott, for more than fifty years president of Union College, having been a close observer of human events, truly

says, "The finished gambler has no heart. He would play at his brother's funeral, he would gamble upon his mother's coffin."

On the fourth step he wrote, *Murder*. God's command is, "Thou shalt not kill." To prevent man from unlawfully taking the life of his fellow-man, God has annexed an awful penalty: "Whoso sheddeth man's blood, by man shall his blood be shed."

On the fifth step he wrote, *The Fatal Platform*. It is impossible for us to form a correct idea of the thoughts that must rush through the mind of a man under such circumstances — the disgrace and ignominy attached to his name; the pains and agony of such a death; the want of sympathy in the community around him; the fearful forebodings of his guilty soul before the bar of a holy God.



CHRIST DESCRIBED BY JOHN.

And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire. — *Rev.* 10 : 1.

WHO is this mighty angel? After considering the various opinions which have been offered in answer to this question, I agree with Hengstenberg, that this angel is none other than the Lord Jesus Christ. Nor is it a valid objection to this conclusion that he is here called *angel*. The word *angel* signifies *messenger*; and in executing his mediatorial work, Christ often appears and acts as the messenger of God, and is not unfrequently called an angel. He is, as it seems to me, called so here. My first proof of the divine character of this angel is found in the transcendent glory of his appearance, so very like to that of his appearance to John, as recorded in the tenth chapter of the Revelation, transcending in some particulars the glory even of that Epiphany. Then the planting of his right foot upon the sea, and his left foot on the earth, reveals him as the rightful Proprietor and Sovereign of the world. And the solemn oath which he takes shows him to be one who has the times and the seasons in his own power, to prolong, curtail, and decide, according to his pleasure. — *The Seals Opened, by Dr. Pond.*

THE DESTROYER'S WORK.

And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer. — *Rev.* 10 : 5, 6.

I SAW a temple reared by the hands of man standing with its pinnacle in the distant plain. The storms beat about it, the God of nature hurled his thunderbolts against it, yet it stood firm as adamant. Revelry was in the halls; the gay, the happy, the young, the beautiful were there. I returned, and, lo! the temple was no more. Its high walls lay in scattered ruin; moss and grass grew rankly there; and at the midnight hour the owl's long cry added to the deep solitude. The young and gay who had reveled there had passed away.

I saw a child rejoicing in his youth, the idol of his mother, and the pride of his father. I returned, and that child had become old. Trembling with the weight of years, he stood, the last of his generation, a stranger amidst the desolation around him.

“Who is this destroyer?” said I to my guardian angel.

“It is Time,” said he. “When the morning stars sang together for joy over the new-made world, he commenced his course; and when he has destroyed all that is beautiful on earth, plucked the sun from his sphere, veiled the moon in blood, yea, when he shall have rolled the heavens and earth away as a scroll, then shall an angel from the throne of God come forth, and with one foot upon the sea and one on the land, lift up his hand toward heaven and swear, by heaven's Eternal, Time is, Time was, but Time shall be no longer.” — *Paulding.*



WARRING AGAINST THE SAINTS.

And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. — *Rev.* 11 : 7.

“**O**” said Cæsar, “we will soon root up this Christianity. Off with their heads!” The different governors has-

tened one after another of the disciples to death; but, the more they persecuted them, the more they multiplied. The proconsuls had orders to destroy Christians; the more they hunted them, the more Christians there were, until, at last, men pressed to the judgment-seat, and asked to be permitted to die for Christ. They invented torments; they dragged saints at the heels of wild horses; they laid them upon red-hot gridirons; they pulled off the skin from their flesh piece by piece; they were sawn asunder; they were wrapped up in skins, and daubed with pitch, and set in Nero's gardens at night to burn; they were left to rot in dungeons; they were made a spectacle to all men in the amphitheater; the bears hugged them to death; the lions tore them to pieces; the wild bulls tossed them upon their horns: and yet Christianity spread. All the swords of the legions which had put to rout the armies of all nations, and had overcome the invincible Gaul and the savage Briton, could not withstand the feebleness of Christianity; for the weakness of God is mightier than men. — *Spurgeon*.

MEETING FOR THE FIRST TIME IN HEAVEN.

And they ascended up to heaven in a cloud; and their enemies beheld them. — *Rev. 11: 12*.

PRESIDENT EDWARDS and the celebrated Erskine of Scotland were correspondents for many years; but they never met on earth. Their first interview was in heaven. It was doubtless a joy for them to meet in the presence of the Saviour, respecting whose cause they had taken counsel together when on earth, across the billows of the ocean.

There will be many joyous meetings in heaven for the first time. The man of benevolence, who has taken the poor lad from the abode of poverty, will meet with many in heaven who will give him a hearty welcome. That boy, it may be, goes as a missionary to the heathen, and many benighted souls are converted through his instrumentality. In heaven, the causes and connections of events will doubtless be more clearly known than they can be in this world. A band of

converted heathens may give a grateful welcome to the man who trained and sent forth him from whose teachings they learned the way to heaven.

The writer of a good book which has reached the heart of some distant reader, and led to his conversion, may learn in heaven that his labors were not in vain, by the welcome of some who would not have been there but for him. Let us labor to prepare for ourselves joyful greetings in heaven.



BE A CHRISTIAN EVERYWHERE.

The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. — *Rev. 11 : 15.*

IT not unfrequently happens that some professors of religion are more exemplary in their lives at home, among acquaintances, than when away from home, especially when at places of public resort; as at watering-places, seaside, mountain ramblings, in summer vacations.

That the use of wine, cards, dancing, billiards, Sabbath-riding for pleasure, &c.,—practices which would not be indulged in at home because they are wrong,—are indulged in when in the society of those who frequent such places. He makes a poor bargain, who, to gain health to his body, contracts moral diseases upon his soul. Be a Christian everywhere, and if the temptations be greater, let prayer be more frequent and earnest.

This subject has applications of special interest to metropolitan Christians who spend the summer, or a part of it, in the country; and, indeed, to all Christians who make tours of travel for pleasure or recreation. Wearied with the wear and tear of city life, they delight to fly for a few weeks, or even days, from the scenes of their year-long strife, to the banks of rivers or lakes, or to shady retreats among the mountains. They gladly exchange commodious homes or palatial mansions in town for the most contracted quarters within sight of green fields and sparkling waters. Such persons ought by all means to remember that new surroundings weaken the force of reli-

gious habits, and interpose obstacles to the exercise of them. It is more difficult to maintain family worship in a hotel or boarding-house than in your own home; and more necessary, because of the novel temptations which are to assail you and your children during the day. Take your religion with you to the sea-shore, the springs, and the mountains; retain its spirit, and in order to do this, jealously maintain its forms.

BY THESE WE OVERCOME.

And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. — *Rev.* 12: 11.

THE following original letter from Dr. Adam Clarke, of November 23, 1822, to Rev. Duncan McColl, was published in the Provincial Wesleyan, January 17, 1872:—

“God has promised to his upright followers all that they need to make them wise, holy, happy, and useful; and every promise is, ‘Yea in him and Amen through Christ Jesus.’ We can not please him better than by putting him to his word, and asking the fullness of the blessing of the gospel of peace.

“The testimony of God is very powerful. Where his truth is zealously preached, there is his presence, and there his especial blessing. I am also getting old, and shall, if spared, soon be in the grand climacterical year of my life. I have traveled a good deal—I have seen the church of God in all its states; but I have never known one instance where the doctrine of justification by faith, the witness of the Spirit, and redemption from all sin in this life, were faithfully and zealously preached, that the work of God was not both deepened and extended. These are our credentials, and we overcome by the blood of the Lamb and our testimony.

“You are in the wilderness; but God is in all places; he fills the heaven and the earth, and wherever *he* is, he is a fountain of ever-flowing benevolence to every part of his intelligent offspring. You can neither ask nor expect too much, when you come unto God by Christ Jesus. Place high things before your people; excite their expectation; show them the good that God has provided for them; and in all communica-

tion from God to man, show them that *now* is the accepted time. He who contents himself with expecting salvation to-morrow can scarcely be said to expect it at all: most certainly such a one is not in earnest for the redemption of his soul."



IGNATIUS, A PRIMITIVE MARTYR.

And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. — *Rev.* 12: 17.

TRAJAN, the Roman emperor, commanded the martyrdom of Ignatius, Bishop of Antioch. This holy man is supposed to be the person whom, when an infant, Christ took into his arms, and showed to his disciples. And it is also said that he received the gospel from St. John the evangelist. He boldly defended the faith of Christ before the emperor, for which he was grievously tormented by scourging, his flesh burned by papers dipped in oil, and torn by red-hot pincers, &c.

But before he suffered martyrdom, he wrote to several churches, to confirm them in the faith of the gospel. In his epistle to the Ephesians, he observes, "Though I am in bonds for the name of Christ, I am not as yet perfect in Christ Jesus. Now I begin to be a disciple."

Surprising language! What deep humility! An aged bishop, the disciple of St. John, just about going to martyrdom, yet says, "Now I begin to be a disciple." What a lesson to Christians to acknowledge themselves "less than the least"! Again, in a letter to the Magnesians, he says, "It becomes us not only to be *called*, but to *be* Christians."

In an epistle to the Romans he says, "Living, but in love with dying, I write unto you; my love is crucified, and there is not in me a fire of love toward anything of an earthly matter, but living water; and he that speaks within me says, 'Come unto the Father.'"

In his letter to the Philadelphians, he says, "Children of the light, avoid wicked doctrines: follow as sheep your Pastor. If any do not preach Christ Jesus, they are to be funeral pil-

lars, and monuments of the dead, upon whom names only are inscribed. Where division and anger is, God is not."

And elsewhere he says, that "good and wicked men are like true and counterfeit money: the one seems to be good, and is not; the other both seems to be, and is, good." And, again, "Grace flowing from the blessed Spirit of God makes the soul like a fountain, whose water is pure, wholesome, and clear."

Mark how ready he was to suffer for Christ. "Let fire, cross, breaking of bones, quartering my members, crushing my body, or all the torments that men and devils can invent, befall me, so that I may enjoy my Lord Jesus. It is better for me to die for Christ Jesus than to reign over the ends of the earth."

Such was the holy and heavenly man who was torn to pieces by lions in the year 107 or 108. He zealously supported the divinity of Christ.



BLASPHEMY.

And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. — *Rev.* 13: 6.

TO blaspheme is to speak of the Supreme Being in terms of impious irreverence; to revile, or speak reproachfully of God, or the Holy Spirit; or to speak evil of the Deity, by uttering abuse or calumny against him, or by uttering reproachful language of him.

The mind of the writer has been painfully turned to the subject of this article by a circumstance which recently occurred in one of the interior counties of California. A man of more than ordinary intelligence, and not without friends, feeling restive and a sense of discomfort as a consequence of his confinement by business during the days usually given to secular employments, was accustomed to take his gun and ramble over the fields and through the woods, hunting, on the Lord's day. Recently a Christian acquaintance ventured to mildly reprove him, and to remonstrate with him on account of his sin. But instead of receiving the reproof in the spirit in

which it was given, the transgressor of God's requirement to keep the Sabbath day holy, became very angry, and, using the most terrible imprecations, cursed the Sabbath and the God of the Sabbath, and used the most contumelious reproaches of the Deity for having set apart one day in seven for religious observance. Soon after he returned home, he was taken ill, and in a few days "died as the fool dieth," without being permitted to behold the light of another Sabbath.

POLYCARP'S NOBLE CONFESSION.

And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations. — *Rev. 13 : 7.*

WHEN Herod and Nicetes attempted to turn Polycarp from the faith, by insinuating that there was no evil in calling Cæsar lord, and offering sacrifices to him, he replied, that he had served Jesus Christ for many years, and had always found him a good Master; that he should, therefore, submit himself to all the tortures they should inflict, rather than deny him; and when he was threatened to be burned, he replied to the proconsul, "Thou threatenest me with a fire that burns for an hour and then dies, but art ignorant of the fire of the future judgment and eternal damnation reserved for the ungodly. But why do you make delays? Order what punishment you think fit."

It is recorded, concerning one of the martyrs, that when he was going to the stake, a nobleman besought him, in a compassionate manner, to take care of his soul. "So I will," he replied, "for I give my body to be burned rather than have my soul defiled."

POWERFUL PREACHING OF THE GOSPEL.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters. — *Rev.* 14 : 6, 7.

IT is said, in the Revelation of St. John, that amongst many other visions, he saw an angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell upon the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, &c. And what next followed? another angel, saying, Babylon is fallen, is fallen, Babylon the great city is fallen, &c. (*Rev.* 14 : 7, 8.) See here now the efficacy and power of gospel preaching; let but the gospel be sincerely preached, Babylon must down; the devil and Dagon must fall before the ark of God's presence. Whatsoever the purposes, projects, pretenses, policies, conspiracies, combinations, and confederacies of lewd, atheistical, and wicked men be, yet they shall never be able to stop the stream of God's word, dam up the wells of salvation, or hinder the free passage of the gospel, no more than to bind up the wind in their fists, or stop the rain of heaven from watering the earth. It is true that the ministers of the gospel may, by the instruments of Satan, be stocked, stoned, hewn asunder, burned with fire, slain with the sword, clapped up in prison, fettered in chains, sequestered, plundered, decimated, &c., yet the gospel itself may be, nay, is, in lively operation, a light that can not be put out, a heat that can not be smothered, a power that can not be broken. For even then, the constant sufferings and patient bearing of the cross doth, as by a lively voice, publish and proclaim the truth of the gospel for which they suffer, and serveth to win many to the faith of Christ Jesus.

BLESSED ARE THE DEAD.

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labors ; and their works do follow them. — *Rev.* 14 : 13.

DR. CUMMING, in a recently published scheme, mentioning the passage of Scripture, "Blessed are the dead which die in the Lord," relates the following striking anecdote :—

A Roman Catholic lady I was the means of bringing out of that church, told me that the words repeated by me, "Blessed are the dead which die in the Lord, . . . that they may rest," kindled in her heart convictions which she could not allay, and which, on application to the priest, he could not hush. She told me that she was once supposed to be on the point of death. "I was given up as dying," she said, "and a priest was sent for, a venerable man, to administer extreme unction. He did so ; I had full possession of my mind, and I asked him, "Now, tell me, my father, am I saved?" And he answered, "I can pledge my own salvation that you will be ultimately safe." "Ultimately ; what does it mean?" "My child, you must pass through purgatory." "I said, I have had extreme unction administered. . . . What is the nature of that purgatory through which I have to pass?" "My child, purgatory is a place where you must endure the torments of the damned, only of shorter duration." Such was the comfort with which she was left to die ; but this text seemed to her to annihilate purgatory.



SHALL I BE ONE OF THEM ?

And I saw as it were a sea of glass mingled with fire ; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty ; just and true are thy ways, thou King of saints. — *Rev.* 15 : 2, 3.

HOW divinely full of glory and pleasure shall that hour be, when all the millions of mankind, that have been redeemed by the blood of the Lamb of God, shall meet together

and stand around him, with every tongue and every heart full of joy and praise! How astonishing will be the glory and the joy of that day, when all the saints shall join together in one common song of gratitude and love, and of everlasting thankfulness to their Redeemer! With what unknown delight and inexpressible satisfaction shall all that are saved from the ruins of sin and hell address the Lamb that was slain, and rejoice in his presence! — *Dr. Watts.*

FAITHFULNESS REWARDED.

Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest. — *Rev. 15: 4.*

“ONE day, in my travels,” says Mr. Jay, “I heard of a servant who had attended a Wesleyan chapel. This offended her master and mistress, who told her that she must discontinue the practice or leave their service. She received the information with modesty, said she was sorry, but so it must be; she could not sacrifice the convictions of her conscience to keep her place. So they gave her warning; and she was now determined, if possible, to be more circumspect and exemplary than ever, determined that, if she suffered for her religion, her religion should not suffer for her. Some time after this, the master said to the mistress, ‘Why, this is rather a hard measure with regard to our servant; has she not a right to worship God where she pleases, as well as ourselves?’ ‘O, yes,’ said the mistress; ‘and we never had so good a servant; one who rose so early, and got her work done so well, was so clean, and was so economical, never answering again.’ And so they intimated that she might remain. Some time after this the wife said to her husband, ‘I think Mary’s religion does her a great deal more good than our religion seems to do us; I should like to hear her minister.’ And so she went, and was impressed, and prevailed upon her husband to go, and he was impressed; and now they are all followers of God, and have the worship of God in their house.”

A SOLEMN JUDGMENT.

And I heard another out of the altar say, Even so, Lord God Almighty, true and-righteous are thy judgments. — *Rev.* 16 : 7.

A SOMEWHAT extraordinary case of blasphemy and sudden death once occurred near Farmington, Van Buren County, Iowa. A farmer living there, while talking to his neighbors about the dry weather, began an outburst of the most terrible blasphemy, using the vilest epithets toward the Almighty and the Saviour, because he did not send rain. The man was going on in frightful language, when all at once his jaws became palsied, his tongue became powerless, his voice ceased, and he fell on the earth a corpse.

We can not regard an instance like this in any other light than as an interposition of divine Providence. Others may think differently ; they may consider the man's sudden seizure and death as caused by an epileptic or apoplectic attack, and it may have been so ; but, if that were conceded, it would not therefore be less a divine visitation for the horrible blasphemy in which the man was indulging. "It is a fearful thing to fall into the hands of the living God."

KEEPING OUR GARMENTS PURE.

Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. — *Rev.* 16 : 15.

IN a discourse on the words, "Blessed are the pure in heart," Mr. Caughey once remarked that it was impossible to sully a sunbeam. "And while that sunbeam," said he, "may dart down into the darkest hole of filth and illuminate it, it will soil nothing, and yet not be soiled itself. So the ray of heavenly life and love existing in the perfect believer's heart, goes into and comes out into contact with the dark dwelling-places of iniquity and filth, and cheers, and enlivens, and encourages by its presence, but is always kept unspotted from the stains of the world. It is God who gives to the pure heart this great

gift and distinction. It is he only who can keep the heart in perfect peace. Suppose a white-robed female were walking along some turnpike road where the mud was flying, and where the horses and wagons, as they hurried and splashed along, at every turn and step increased the confusion, hemmed up the footpath, and threw the water and dirt. Suppose that white-robed female should find at her journey's end her dress white and spotless as when she was first robed. Would not this be a miracle? Most surely it would. But a greater miracle it is that the Christian, in waging his course through this world, in fighting through trials and temptations, and in struggling with the fiery adversary, does not have some stain or mark of conflict on his garments. He cries out, 'Glory to God, free and unspotted too!' It is a miracle of grace — of the grace of our Lord and Saviour Jesus Christ. Praises be unto his precious name!"



"A SCARLET-COLORED BEAST."

So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. — *Rev. 17:3.*

THIS, it will be remembered, is the appellation given by the Holy Scriptures to the Papal power, &c. We were never more forcibly struck with its appropriateness than by an account recently given us by Dr. Muzzy, of Cincinnati, of a great procession of the pope and his cardinals, on the celebration of grand mass at St. Peter's, witnessed by him on a late visit to Rome. The pope wore the tiara, a tripled crown, worn originally single, by Pope Sylvester, to which Boniface VIII., in 1300, added a second crown, and Urban V. added a third, indicating the combination of the pontifical, imperial, and royal authority, or, as some say, the sovereignty of three kingdoms. His magnificent coach was of brilliant scarlet, his splendid robe of the same color; a long train of gorgeous carriages preceded him, all of scarlet likewise, in which his cardinals were seated in scarlet attire. Headley, in describing a like pompous display seen by him at St. Peter's, speaks of the superb

plumes decorating the horses, as also of the same brilliant color. It would seem that no intelligent reader of the New Testament could contemplate such a spectacle without being somewhat impressed, like ourselves, with the applicability and accuracy of the inspired prediction.



CHRIST IS OUR KING.

These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful. — *Rev.* 17 : 14.

WILLIAM DAWSON preaching in London on the offices of Christ, after presenting him as the great Teacher and Priest, who made himself an offering for sin, the preacher introduced him as the King of saints. Having shown that he was King in his own right, he proceeded to the coronation. Borrowing his ideas from scenes familiar to his audience, he marshaled the immense procession moving toward the grand temple to place the insignia of royalty upon the King of the universe.

So vividly did the preacher describe the scene, that his hearers almost thought they were gazing upon that long line of patriarchs and kings, prophets and apostles, martyrs and confessors, of every age and clime, until at length the great temple was filled, and the solemn and imposing ceremony of coronation was about to take place. The audience by this time were wrought up to the highest pitch of excitement, and while momentarily expecting to hear the anthem peal out from the vast assemblage, the preacher commenced singing, —

“All hail the power of Jesus’ name!
Let angels prostrate fall,” &c.

The effect was electrical. The audience started to their feet, and sang the hymn with such spirit and feeling as, perhaps, it was never sung before or since. Right loyally did that great congregation pay homage to the Saviour as their Sovereign that Sabbath morning.

FAITHFUL DEALING WITH SINNERS.

For her sins have reached unto heaven, and God hath remembered her iniquities. — *Rev.* 18 : 5.

I HAVE some here who have had warnings so terrible that they might have known better; they have gone into lusts which have brought their bodies into sickness; and perhaps this day they have crept up to this house, and they dare not tell to their neighbor who stands by their side what is the loathsomeness that even now doth breed upon their frame. And yet they will go back to the same lusts: the fool will go again to the stocks, the sheep will lick the knife that is to slay him. You will go on in your lust and in your sins, despite warnings, despite advice, until you perish in your guilt. How worse than children are grown-up men! The child who goes for a merry slide upon a pond, if he be told that the ice will not bear him, starteth back affrighted; or, if he daringly creepeth upon it, how soon he leaves it if he hears but a crack upon the slender covering of the water. But you men have conscience, which tells you that your sins are vile, and that they will be your ruin; you hear the crack of sin as its thin sheet of pleasure gives way beneath your feet; ay, and some of you have seen your comrades sink in the flood, and lost, and yet ye go sliding on. Worse than childish, worse than mad, are you, thus presumptuously to play with your own everlasting state. — *Spurgeon.*

SOMETHING MORE VALUABLE THAN GOLD.

For in one hour so great riches is come to naught. — *Rev.* 18 : 17.

A SHIP bearing a hundred emigrants has been driven from her course, and wrecked on a desert island, far from the tracks of man. There is no way of escape; but there are means of subsistence. An ocean, unvisited by ordinary voyagers, circles round their prison; but they have seed, with a rich soil to receive, and a genial climate to ripen it. Ere any plan has been laid, or any operations begun, an exploring party

returns to headquarters, reporting the discovery of a gold mine. Thither instantly the whole party resort to dig. They labor, successfully, day by day, and month after month. They acquire and accumulate large heaps of gold. But spring is past, and not a field has been cleared, nor a grain of seed committed to the ground. The summer comes, and their wealth increases; but the store of food is small. In harvest they begin to discover that their heaps of gold are worthless. When famine stares them in the face, a suspicion shoots across their fainting hearts that the gold has created them. They rush to the woods, fell the trees, dig the roots, till the ground, sow the seed. It is too late! Winter has come, and their seed rots in the ground. They die of want in the midst of their treasures. This earth is the little isle, eternity the ocean round it; on this shore we have been cast. There is a living seed; but gold mines attract us. We spend spring and summer there; winter overtakes us toiling there, destitute of the bread of life, forgetting that we ought to "seek first the kingdom of God, and his righteousness, and all these things shall be added unto us." — *Rev. W. Arnot.*



A REMARKABLE MEETING.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth. — *Rev. 19: 6.*

THE following notice, by an American missionary, of a late meeting in Constantinople, shows the harmonizing tendency of missions:—

"Think of a great union meeting, consisting of Armenians, Jews, Americans, English, Scotch, Germans, Catholics, and Greeks, and all sitting down together at the table of the Lord; Congregationalists, Presbyterians, Lutherans, Baptists, Methodists, baptized Jews, and Protestant Armenians. The elements were distributed by a Jew, a German, and the two deacons of the Protestant Armenians. Prayers were offered in three languages—Turkish, English, and Armenian. Remarks and exhortations were made in four languages—German, English,

Armenian; and Turkish. And hymns were sung to the same tune, and at the same moment, in three different languages — Armenian, German, and English. The first was *Old Hundred*, the same that will be sung in the millennium. There was no confusion, no discord. No one was out of time or out of tune. The harmony was perfect; while each with the spirit and the understanding, and with the greatest power and might, was singing in his own tongue wherein he was born, or with which he is now familiar, ‘the high praises of our God.’ The effect was overpowering. It was ‘the voice of a great multitude,’ redeemed out of many nations, kindreds, and tongues; and it rose on high like ‘the sound of many waters.’ Our chapel was crowded with communicants, and our hearts were filled with emotions too big for utterance.”

“LET ME GO, FOR I AM A CHRISTIAN.”

And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. — *Rev.* 19 : 8.

“**L**ET me go, for I am a Christian and prepared to die, and you are not.”

During the terrible flood of 1870, in the Shenandoah River, West Virginia, that swept before it some fifty buildings at and near Harper’s Ferry, and caused to perish forty-six persons, the following touching incident occurred. It was related to me by the mother of the man whose Christian wife uttered the words quoted above.

It was night. Mr. S. and his wife sat by the window of their dwelling, watching with intensest interest the rising of the waters, and hoping in vain for a timely abatement of the same. At length portions of the building they were in gave way, and it was evident that longer delay must hurl them, together with their crumbling tenement, to utter destruction. Then, grasping firmly his wife with one hand, they dropped into the foaming current, the husband struggling heroically to keep his wife above the waves, and gain a point of safety with his precious charge. The rush and roaring of the waters were most terrific. But little progress was made in the direction

of the shore, and when they had reached a point from one fourth to one half a mile down stream, believing that her husband, as well as herself, must perish, if he continued his efforts to save her, with wonderful deliberation she said to him, "Let me go, for I am a Christian and prepared to die, and you are not!"

Her body sank in death, but her pure spirit rose to glory, we can not doubt. Mr. S., sometimes under water and sometimes on the surface, barely succeeded in maintaining his hold on life until, nearly a mile below the place of his residence, and much exhausted, he caught on the roof of another building, and the next morning was rescued from his perilous situation.

This thrilling event impresses us with the value of a good hope for the future.

THE DEVIL LEADS ON TO DESTRUCTION.

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. — *Rev.* 20: 10.

READING in an English magazine, lately, we met with an account of a curious device of the London butchers. It is a difficult task, as might be supposed, to drive a flock of sheep through the streets of a large city, where the resemblance is so small to green pastures and country roads. They are liable to be scattered in all directions by the crowd of vehicles, and to turn every few rods down the cross streets, in a manner sorely trying to patience. Hence, when the butcher has purchased a number of sheep at the general market, it is no small matter, even with the help of a dog, to get them to his private yard for slaughter. Can any expedient lessen the trouble? A knowledge of the animal's instincts points out a method of relief. A sheep is taken and petted till it becomes wonted to the place, and attached to its owner. It is then used as a decoy, being led to the market-place, where the purchase is made of the little flock for the slaughter, and there placed at their head. The butcher then starts for home, the decoy sheep accompanies him, the others instinctively follow, according to sheep-nature, and refuse to be separated, thread-

ing their way through streets and lanes, carts and carriages, pleased with following their leader, till they reach the place of death.

We said, just now, that this was according to sheep-nature. Is there nothing like it in human nature? Alas! we see the same device in use on every hand by the great enemy of souls. How few he would entrap without a decoy! Fish do not bite the bare hook. Birds will not enter an empty trap-cage. Even sheep do not go wittingly to the slaughter, but must be enticed there. Sinners love sin, but not death, and do not crowd the broad road with any idea that it leads to destruction. Satan has made a study of nature ever since he found our first parents in paradise, and he understands it well. He knows that men, like sheep, are gregarious, and prone to go in troops, after leaders. He shapes his policy accordingly. He wastes little time or work on the common mass, but he takes great pains to train the leaders. One good decoy sheep will conduct a thousand flocks to the slaughter.



JUDGED AT THE LAST DAY.

And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books according to their works. — *Rev.* 20 : 12.

WHAT discoveries will be made then! What development of hidden virtue and of secret vice! How that which is covered now will be revealed! and how that which is hidden now will be displayed, as upon the house-top! How those who, in the present world, have been despised and rejected on account of the character of their earthly employment, will be found exalted to the high places of honor, while those who have held here high station in the world, and it may be in the professing church, will be found in a station of everlasting shame and contempt. What discoveries will be made then!

And what unions will occur then! The saints of God, from various climes and in various ages, reciprocally unknown to each other at all, will mingle together; while those who have

trodden the same path of pilgrimage will rush to each other's arms, under the sanction of the great President, acknowledging themselves to be to each other a glory, a crown of rejoicing, and a joy in the day of his coming. What unions will be then !

And what separations will be then ! Besides the grand separation of the classes, the righteous and the wicked, what separations will there be of those who formerly were joined in social habitudes and relations of life, pastors from people, teachers from scholars, husbands from wives, parents from children, friends from friends ! and the separations irrevocable. It will be the season of everlasting farewell ! How overpowering, then, is to be that great event, when the assembly shall separate, never to approach and never to commingle more !—
Rev. James Parsons.



LOST ! LOST !

And whosoever was not found written in the book of life was cast into the lake of fire. — *Rev. 20 : 15.*

"I WAS called," says a venerable divine, "in the early part of my ministry, to stand beside the bed of a beautiful young mother whose life was fast ebbing away. Anguish, deep, hopeless anguish, was riveted on her countenance. Death was knocking for admission. Her time had come. I asked her if she was willing that I should pray with her. Her reply was, 'I have no objection, but prayers will be of no avail now ; it is too late, too late ; I must die ; I am *lost ! lost for ever !*' I prayed earnestly with her, but her hard heart was untouched ; there was in it no fountain of love to its Maker ; it was 'too late.'

"What was the cause of her cold and careless indifference ? Listen, mothers, and from her who, 'being dead, yet speaketh,' learn a lesson. This lovely mother was, at a very early period of her life, deeply and seriously impressed with the importance of religion, and the arrows of conviction were fastened in her heart. 'My mother,' says she, 'sent me to the dancing school, and I danced all my convictions away.' As she lived, so did she die — without Christ in the world."

POWER OF THE BIBLE.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write : for these words are true and faithful. — *Rev.* 21 : 5.

THE chief duty of Protestantism is with the Scriptures. It is clearly to declare and publish them abroad. Neither attacks upon the Papacy nor polemics against infidelity are our most important work. If we can only pour the light of the Scriptures clear and in full-orbed glory upon the world, all the power of the Papacy will vanish as the night before the morning, and the forms of infidelity disappear as glow-worms cease to shine when the day has come. The Bible does not need any defense so much as it needs a proclamation. It defends itself wherever it is known. Deep in every soul there dwells for ever a witness to the truth, whose clear eye and steady voice will see and respond to it wherever it is known. We do not need to implore men to believe the truth. We only need that they shall adequately apprehend it, and then we may defy them to deny it. And thus the Bible, as eternal truth, needs no other argument for its support than itself clearly preached.

There are defenders of the truth who think it otherwise. They treat the Bible as a weakly infant, which must be bolstered up and carefully sustained, lest it fall. And so they bring together their learning and philosophy, their human reasoning and research, which they use as proofs to keep the Bible up, trembling all the while lest one of these should fail, and the truth, unsupported, sink to its hurt. But the Bible disdains all these appliances. It is no weakly infant ! It has more than a giant's strength, and can not only stand unaided, but can walk forth alone, conquering and to conquer. — *Professor Seelye.*



“DID YOU EVER DRINK AT THAT GREAT FOUNTAIN?”

And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. — *Rev.* 21 : 6.

A FRIEND of mine, Deacon E., in 1839, was on a visit to Saratoga Springs. One morning, taking a draught at

Congress Spring, a lady came to take her usual glass at the same time. The deacon turned to her, and asked, —

“Have you ever drank at that Great Fountain?”

She colored, and looked surprised, but turned away without a word of reply. The next winter Deacon E. was in Rochester, and one evening attended a conference and prayer meeting in the Baptist church. A gentleman invited him to go home with him and see his wife, who was very sick. As he entered the room, she looked up and smiled, and said, —

“Don’t you know me?”

“No,” said he.

“Don’t you remember asking a woman at Congress Spring, ‘Have you ever drank at that Great Fountain?’”

“Yes,” says he.

“Well,” said she, “I am the person; I thought at first you were very rude; but your words kept ringing in my ears. They followed me to my chamber, to my pillow. I found no rest till I found it in Christ. I expect to die pretty soon, and go to heaven, and you, under God, are the means of my salvation! Be as faithful to others as you have been to me. Never be afraid to talk to strangers on the subject of religion.”



SWEARING ALONE.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son. — *Rev.* 21:7.

A GENTLEMAN heard a laboring man swearing dreadfully in the presence of companions. He told him that it was a cowardly thing to swear in company with others, when he dared not do it by himself. The man said he was not afraid to swear at any time or place.

“I’ll give you ten dollars,” said the gentleman, “if you will go to the village graveyard at twelve o’clock to-night, and swear the same oaths you have uttered here, when you are alone with God.”

“Agreed,” said the man; “it’s an easy way of earning ten dollars.”

"Well, you come to me to-morrow, and say you have done it, and the money is yours."

The time passed on; midnight came. The man went to the graveyard. It was a night of pitchy darkness. As he entered the graveyard, not a sound was heard; all was still as death. Then the gentleman's words, "Alone with God," came over him with wonderful power. The thought of the wickedness of what he had been doing and what he had come there to do, darted across his mind like a flash of lightning. He trembled at his folly. Afraid to take another step, he fell upon his knees, and instead of the dreadful oaths he came to utter, the earnest cry went up, "God, be merciful to me a sinner."

The next day he went to the gentleman, and thanked him for what he had done, and said he had resolved not to swear another oath as long as he lived.



THE NEW JERUSALEM.

And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God. — *Rev.* 21 : 10.

DR. BONAR, of Edinburgh, thus discourses upon *Rev.* 21 : 10, and Sunday school teachers may get a hint from these heads how to divide and briefly to enforce their lessons : —

1. It is a *great city*. "That great city," said John, gazing on it. Its circuit is vast — beyond Babylon or Nineveh, or Paris or London. That "mighty city," says John, speaking of Babylon the great (*Rev.* 13 : 10); but this is mightier far. There has been no city like it. It is *the* city, the one city, the great metropolis of the mighty universe, the mighty city of the mighty God.

2. It is a *well-built city*. Its "builder and maker is God." Its foundations are eternal. Its walls are jasper, its gates pearls, its streets paved with gold. It is "compactly built together," lying four-square, and perfect in all its parts; without a break, or flaw, or weakness, or deformity.

3. It is a *well-lighted city*. Something brighter than sun or moon is given to fill its heaven. The glory of God lightens it. The Lamb is its "light," or "lamp;" so that it needs no candle, no sunlight. There is no night there.

4. It is a *well-watered city*. A pure river of the water of life flows through its streets, proceeding from the throne of God and the Lamb. What must its waters be! Who in it can ever thirst? Its inhabitants shall thirst no more.

5. It is a *well-provisioned city*. The tree of life is there, with its twelve varieties of fruit, and its health-giving leaves. It has more than Eden had. It is Paradise restored. Paradise and Jerusalem in one; Jerusalem in Paradise, and Paradise in Jerusalem.

6. It is a *well-guarded city*. Not only has it gates, and walls, and towers, which no enemy could scale or force, but at the gates are twelve angels, keeping perpetual watch.

7. It is a *well-governed city*. Its king is the Son of God; the King of kings, Emmanuel; the King eternal, whose scepter is righteousness; who loveth righteousness, and hateth iniquity. No misrule is there, no disorder, no lawlessness.

8. It is a *well-peopled city*. It has gathered within its walls all generations of the redeemed. Its population is as the sands or the stars; the multitude that no man can number; the millions of the risen and glorified.

9. It is a *holy city*. Its origin is heavenly, and it is perfect as its Builder. Nothing that defileth shall enter—no spot, or speck, or shadow of evil. All is perfection there—divine perfection.

10. It is a *glorious city*. The glory that fills it and encircles it is the glory of God. All precious stones are there; no marble nor granite, such as we boast of now; all about it is gold, and pearls, and gems. Everything resplendent is there.

11. It is a *blessed city*. It is truly the joyous city. It is the throne and seat of the Blessed One, and all in it is like him. Its name is Jerusalem, the city of peace. Its king's name is Solomon, the Prince of Peace. There is no enemy there, no danger, no darkness, no sickness, no curse, no death, no weeping, no pain, no sorrow, no change for ever. They that dwell in it shall "hunger no more, neither thirst any more"

(Rev. 7 : 16, 17); for the “ransomed of the Lord shall return, and come to it with songs; sorrow and sighing shall flee away.” (Isa. 35 : 10.) Blessed city! City of peace, and love, and song! Fit accompaniment of the new heavens; fit metropolis of the new earth, wherein dwelleth righteousness! How eagerly should we look for it! How worthy of it should we live!



“HAVING THE GLORY OF GOD.”

Having the glory of God; and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal. — *Rev. 21 : 11.*

ALL that is glorious, whether visible or invisible, natural or spiritual, must have its birthplace in God. “Of him, and through him, and to him, are all things, to whom be glory for ever.” (Rom. 11 : 36.) All glorious things come forth out of him, and have seeds, or germs, or patterns in himself. We say of that flower, “How beautiful!” but the type of its beauty — the beauty of which it is the faint expression — is in God. We say of that star, “How bright!” but the brightness which it represents or declares is in God. So of every object above and beneath. And so especially shall it be seen in the objects of glory which shall surround us in the kingdom of God. Of each thing there, as of the city itself, it shall be said, “It has the glory of God.” (Rev. 21 : 11.) — *Rev. H. Bonar, D. D.*



FROM DARKNESS TO LIGHT.

And there shall be no night there; and they need no candle, neither light of the sun, for the Lord God giveth them light; and they shall reign for ever and ever. — *Rev. 22 : 5.*

I HAVE recently read of a young lady, twenty-five years of age, who had been blind from birth. For twenty-five years she had lived in midnight darkness, groping through the glooms of an unbroken night. She could not form the faintest conception of the features of those she loved, of rainbow hues, of the bloom of a summer’s morning, of the sublime loveliness of the expanded ocean, earth, and sky. As her

friends endeavored to picture to her these scenes, exhausting the power of language and illustration in the attempt, her soul struggled in sad and unavailing effort to form some conception of the wonders which light could reveal.

A successful operation was performed, and sight was restored. For several days she was kept in a partially darkened chamber, until the visual organs gained strength, and she had become a little accustomed to their use. Then on a lovely, pure morning the window-blinds were thrown open, and she was allowed to look out for the first time in her life upon the wondrous-workmanship of God's hand. Then was unfolded to her enraptured gaze the verdure of the carpeted earth, the luxuriance of its vegetation, the flowers, the towering trees waving their leaves in the gentle air, the wide-spread landscape extending apparently into infinity, and the grandeur of the overarching skies, with their gorgeous drapery of clouds.

She nearly fainted from excess of rapture. Tears of more than earthly delight gushed from those eyeballs which had so long been sightless. "O, wonderful, wonderful!" she exclaimed; "heaven surely can not surpass this. I never dreamed of aught so lovely. Upon such a scene I could gaze for ever, for ever, unwearied. No language can describe such grandeur and loveliness. O God, this must be thy dwelling-place, thine effulgent throne."

Thus in an ecstasy of bliss she gazed and gazed, exhausting the language of admiration, till her physician, fearing the effect of excitement so intense, closed the blinds.

And thus shall it be with you, O happy, happy disciple of Jesus, when the film which earth and sin have incrustated shall be removed from your eyes, and, entering in at the golden gates, the splendors of the celestial paradise shall be opened to your view.



THE BIBLE TO BE MUCH READ.

And he saith unto me, Seal not the sayings of the prophecy of this book; for the time is at hand. — *Rev.* 22: 10.

A PERSON who has perfect love will love his Bible above all other books. It will be dear to his heart, an in-

expressible treasure. And the reason is obvious. It is because in the Bible he learns the will of God which he delights in more than anything else. And hence it is one of the artifices of Satan, who is no friend of the Bible, to endeavor to detach devout minds from the study of the divine word, under the plausible pretense that the inward teachings of the Spirit are of more value than the outward letter—an artifice which he who desires a close walk with God will carefully guard against, remembering that God can not consistently, and will not, neglect and dishonor his own divine communications; that the Holy Spirit operates in a peculiar manner, in connection with the written word; and that he who deserts the word of God may reasonably expect to be deserted by the Spirit.—*Professor Upham.*

WHAT SHALL I CARRY WITH ME INTO ETERNITY?

He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. — *Rev. 22: 11.*

I CAN carry no earthly goods, wealth, nor possessions gained in time. Therefore I should not set my affections on earthly things. “Houses, lands, riches, business, pleasures, I must give you all up; I can take none of you with me when I depart to another world.” But “though no earthly possessions can go with me into eternity, is there anything else that can?” Yes; my character, or state of my soul. For what we are when we die we shall be after death, and for ever. It is not said, what we *have* when we die we shall possess after death, but what we *are* when we die we shall be after death. “He that is unjust, let him be unjust still; he that is *faithful*, let him be *faithful* still; and he that is holy, let him be holy still.” (*Rev. 22: 11.*) Solemn consideration! Die in sin, you are lost for ever. Die in Jesus, you are blessed for ever. Death makes no change in character—it is not a saviour—it does not, can not regenerate the soul. The elements of hell lie in character. I conclude, therefore, that since an ungodly man must take his unholy nature with him into eternity, “every man who will suffer the torments of the lost, in the bottomless

pit, will do so because he will carry with him to that abode of darkness unpardoned guilt and unsubdued depravity"—as the unfailing seed and source of ceaseless and remediless misery. Men reap in eternity only what they sow in time. (Gal. 6:8.) The man who serves sin and Satan, lives and dies in impenitence and unbelief—treasuring up wrath against the day of wrath, and has no treasure but sin and an unholy heart to carry with him into eternity, must be miserably poor for ever, while he who has no other treasure than the blood of Christ in possession, at death, is eternally rich. Reader, in a little while it will be of little moment whether thou wert rich or poor here, but it will be of infinite consequence whether you were a child of God.

“I AM.”

I am Alpha and Omega, the beginning and the end, the first and the last. —
Rev. 22: 13.

GOD doth not say, I am their light, their guide, their strength, their tower; but only, I AM. He sets, as it were, his hand to a blank, that his people may write under it what they please that is good for them. As if he would say, Are they weak? I am strength. Are they poor? I am riches. Are they in trouble? I am comfort. Are they sick? I am health. Are they dying? I am life. Have they nothing? I am all things. I am wisdom and power. I am justice and mercy. I am grace and goodness. I am glory, beauty, holiness, eminency, supereminency, perfection, all-sufficiency, eternity! Jehovah, I am. Whatsoever is amiable in itself, or desirable unto them, that I am. Whatsoever is pure and holy — whatsoever is great or pleasant — whatsoever is good, or needful to make men happy, that I am. — *Bishop Beveridge.*

WORK OF THE SPIRIT.—SAY, COME.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. — *Rev. 22: 17.*

THE mightiest forces in the universe are silent forces. Who ever heard the budding of an oak? Who was ever deafened by the falling of the dew? Who was ever stunned by a solar eclipse? So it is with the august phenomenon of a change of heart. So far as we know, it is the most radical change a human spirit can experience. It is a revolutionary change. Disembodiment by death, morally estimated, is not so profound. Still a change of heart is not an unnatural change. It is not necessarily even destructive of self-possession. God employs in it an instrument exquisitely adjusted to the mind of man as an intelligent and free being. Truth may act in it with an equipoise of forces as tranquil as that of gravitation in the orbit of the stars. No, it is not of necessity a tumultuous experience to which God calls us when he invites us to be saved. By what emblems have the Scriptures expressed the person of the Holy Ghost? Is it an eagle? "And John bare record, saying, I saw the Spirit descending like a *dove*." "Come," is the select language of inspiration; "come, and I will give you —" What? a shock, the rack, a swoon? No; "I will give — rest." "Come, and ye shall find —" What? struggle, terror, torture! No; ye shall find — "peace." "Come ye." Come who? "Let him that is athirst come. And whosoever will, let him take the water of life freely." — *Dr. A. Phelps.*

Yes, Christian, say, Come. As you go to and from the sanctuary, where you have heard the joyful sound, say, every man to his neighbor, Come — come and see what God is doing; come and witness the triumphs of grace; come and hear, and your soul shall live.

1. The invitation is easy. It requires no learning nor eloquence; it is only, Come.

2. It will discharge an obligation resting upon all to those around them. You may not selfishly enjoy these great privi-

leges. You must bring others, that they also many be partakers of them.

3. It can not be without effect. Though they put their fingers in their ears, and will not hearken, yet you will have made a lodgment in the conscience and the heart which they can not shake off. They can not say, "I have not been invited; I feel no responsibility."

4. Say, Come, and you fulfill the great mission of the Christian, which is to be useful. You will cause them to reflect. You may convert a sinner from the error of his ways, and save a soul from death.

5. You may secure to yourself happiness unspeakable for time and eternity. O the joy of leading souls to Christ! What a meeting it will be in heaven, when one saved spirit shall say to another, "You said to me, Come, and I went, and found salvation!"

Reader, to-day is yours, to-morrow is uncertain; but if it dawns upon you, say to all around you, Come. Parent, say to your child, Come. Man of business, say to those in your employ, Come. Young man, say to your friends and companions, Come. Citizen, say to the stranger, Come. Christian, go out into the streets and alleys, and say to the poor, and the blind, and the halt, Come, and welcome. There is room for all. Now is the accepted time, now is the day of salvation. O the joyful sound! COME. Let him that is athirst come, and take of the water of life freely.



CLINGING—A SCRIPTURE POEM.

He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. — *Rev. 22 : 20.*

A CURIOUS and beautiful arrangement of different biblical texts is given in the following poem:—

Cling to the Mighty One,	Ps. 89 : 19.
Cling in thy grief;	Heb. 12 : 11.
Cling to the Holy One,	Ps. 16 : 10.
He gives relief.	Ps. 116 : 8.

Cling to the Gracious One, Cling in thy pain ;	Ps. 116 : 5. Ps. 55 : 4.
Cling to the Faithful One, He will sustain.	1 Thess. 5 : 24. Ps. 28 : 8.
Cling to the Living One, Cling in thy woe ;	Heb. 7 : 25. Ps. 86 : 7.
Cling to the Loving One, Through all below.	1 John 4 : 16. Rom. 8 : 38.
Cling to the Pardoning One, He speaketh peace ;	Is. 4 : 7. John 14 : 27.
Cling to the Healing One, Anguish shall cease.	Exod. 15 : 26. Ps. 147 : 3.
Cling to the Bleeding One, Cling to his side ;	1 John 1 : 7. John 20 : 27.
Cling to the Risen One, In him abide.	Rom. 6 : 9. John 15 : 4.
Cling to the Coming One, Hope shall arise ;	Rev. 22 : 20. Titus 2 : 13.
Cling to the Reigning One, Joy lights thine eyes.	Ps. 96 : 1. Ps. 16 : 11.

17. The first of these is the
fact that the British
Government has been
unable to secure the
co-operation of the
United States in the
present crisis.

The second is the
fact that the British
Government has been
unable to secure the
co-operation of the
United States in the
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The third is the
fact that the British
Government has been
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The fourth is the
fact that the British
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co-operation of the
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present crisis.

The fifth is the
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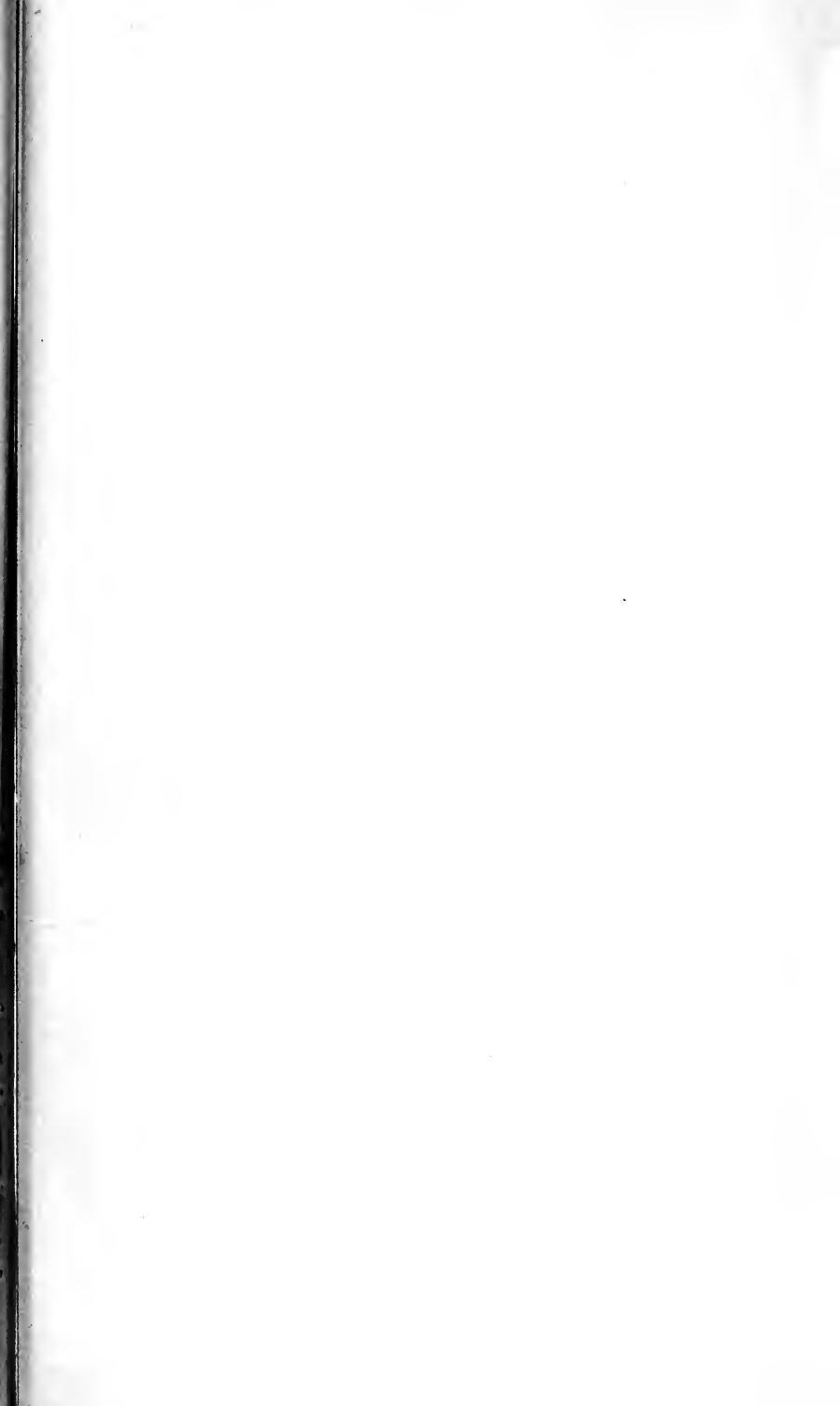
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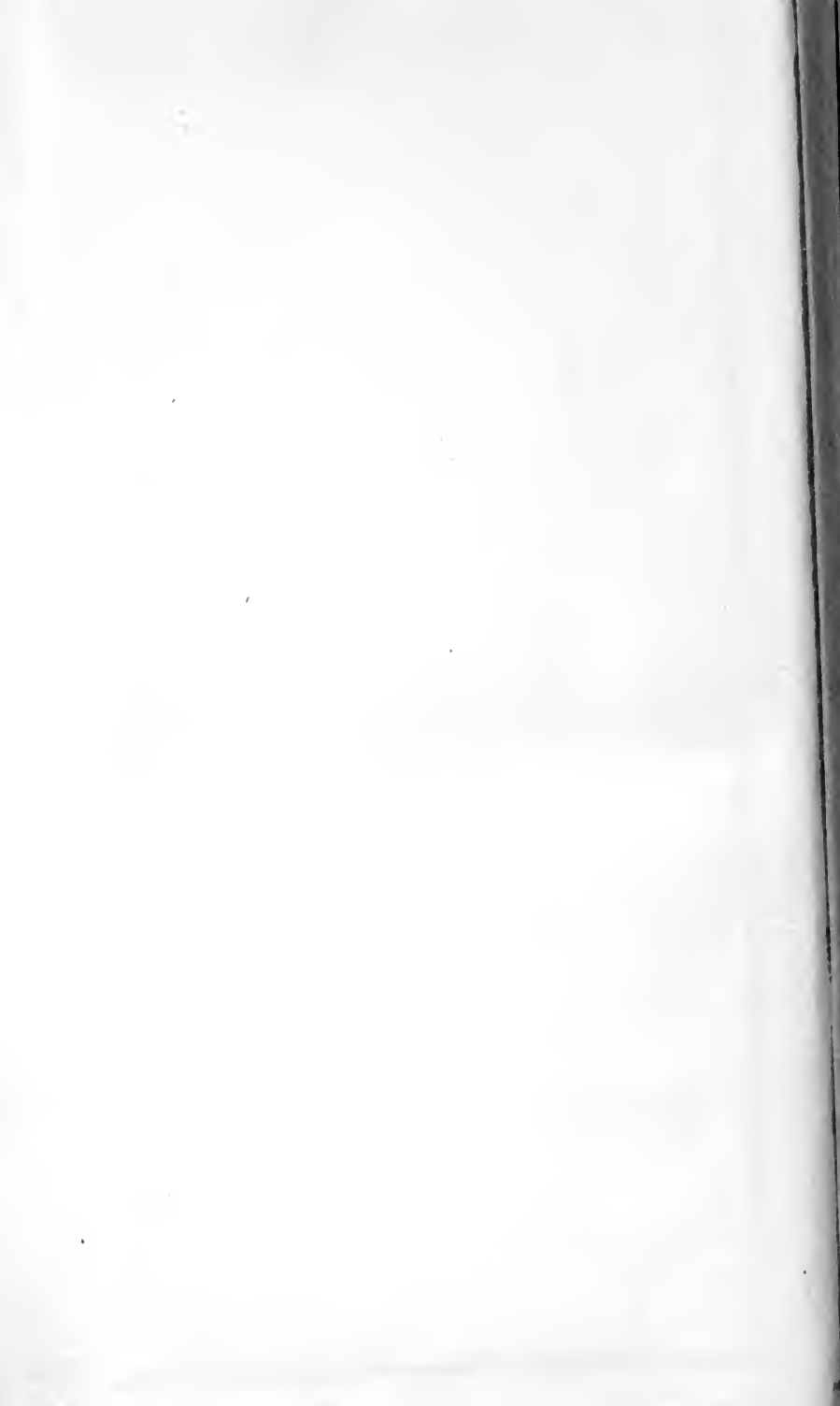
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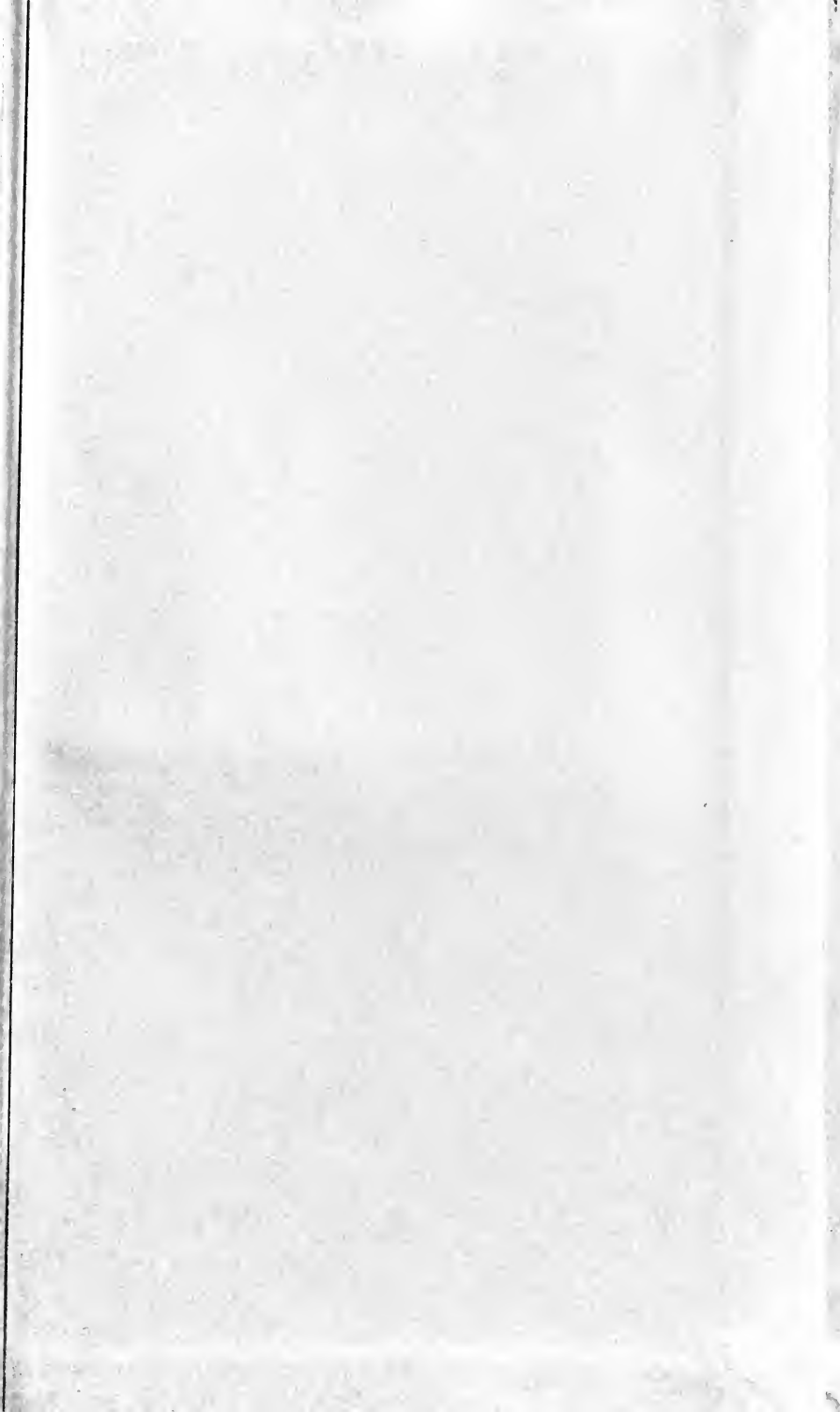
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